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*Andrew Johnson*

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# LATTER-DAY SAINT

## BIOGRAPHICAL ENCYCLOPEDIA.

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**SMITH, Joseph, Junior**, the great Prophet of the nineteenth century, and the founder of the Church of Jesus Christ of Latter-day Saints, was born Dec. 23, 1805, in Sharon, Windsor county, Vermont. He was the fourth child of Joseph Smith and Lucy Mack. When about seven years old, he came near losing his leg through a fever sore,



but by opening the leg, and extracting several pieces of affected bone, amputation was avoided. In this excruciating operation he exhibited that courage which, united with tender feeling, always marks the character of the great and good. When ten years of age he removed with his parents to Palmyra, New York, where he lived about eleven years, the latter part of the time in Manchester township. At the age of fourteen, when passing one evening through the door-yard of his father's

dwelling, he was shot at; but the balls missed him and lodged in the head and neck of a cow. No trace of the person who attempted the murder was ever found, and no reason could be assigned for the attempt. His father was a farmer. Owing to the adversities of his parents, and the difficulty in giving children an education in newly-settled districts, Joseph's advantages for learning were few indeed, but his mind was active in observing and reflecting. On the subject of religion his ideas early began to develop themselves. The aspect of the religious societies around him, however, did not commend either of them to his judgment sufficiently to induce him to become a member. He was somewhat partial to the Methodists, and sometimes attended their meetings. In the midst of this indecision, he had recourse to his Bible, and there read in St. James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He felt the force of the passage; it gave heavenly confidence, and he resolved to test the promise. Accordingly, on the morning of a beautiful clear day, early in the spring of 1820, he retired to the shade of a wood near by, and after kneeling began to offer up the desires of his heart to God. While thus engaged two personages stood before him, clothed with ineffable brightness, and one, pointing to the other, said, "This is my beloved Son, hear him." Joseph then made known the object of his prayer, and he was informed that he must join neither of the sects, for they were all wrong, and their creeds an abomination in the sight of God. Many other things were communicated by the heavenly person-



ages, and on leaving Joseph they again forbade him to join any of the sects. After receiving this vision, he informed one of the Methodist preachers of it, but met only with ridicule and opposition. He experienced the same in all quarters, and he was led to ask, "Why persecute for telling the truth?"; again, "I had actually seen a vision, and who was I that I could withstand God?" Thus things went on until the evening of Sept. 21, 1823, when he received a visitation from the angel Moroni, who informed him that God had a work for him to do, and revealed to him who were the aborigines of America, and where was deposited their sacred record (the Book of Mormon). The angel informed him that this record contained the fullness of the everlasting gospel, and that he should be the instrument in bringing it forth, and have power given him to translate it. The vision was twice repeated during the same night. The next day the angel again stood by his side and gave him further instructions. After he had communicated to his father what he had seen, he repaired to the place where the plates which contained the record were deposited, and was permitted to view them, but it was not till Sept. 22, 1827, that the angel delivered them into his hands. In the meantime, in 1825, Joseph had engaged himself with a Mr. Josiah Stool, who set him to work digging for a silver mine, which it was reported the Spaniards had opened in Harmony, Susquehanna county, Pa., and from this circumstance arose the opprobrious epithet of a "money digger." While thus engaged, Joseph boarded with a Mr. Isaac Hale, whose daughter Emma he married Jan. 18, 1827. After the plates were entrusted to Joseph, he met with the utmost difficulty in preserving them from his excited persecutors, and was finally under the necessity of leaving Manchester, and going with his wife to Susquehanna county, Pa., which place he reached in December, and immediately commenced copying some of the characters from the plates. In April, 1828, he commenced to translate, and Mr. Martin Harris to write for him. Subsequently and chiefly, Oliver Cowdery was his scribe. May 15, 1829, Joseph Smith and Oliver Cowdery were baptized, and, by John the Baptist, ordained to the Aaronic Priesthood. They

were shortly afterward ordained to the Melchisedec Priesthood by Peter, James and John. At length, after having passed through many vicissitudes, the translation of the record was completed, and, early in 1830, an edition, under the title of the Book of Mormon, was published. The next great event in Joseph Smith's life was the organization of the Church of Jesus Christ of Latter-day Saints, April 6, 1830, in the house of Mr. Peter Whitmer, at Fayette, Seneca county, New York. The mission which he had been called to perform soon began to make great progress, and excite corresponding hatred in the hearts of its opposers. In January, 1831, he removed to Kirtland, Ohio, where a branch of the Church, numbering about one hundred members, had previously been raised up. There, among other things, he was engaged in translating the Holy Scriptures. June 19th, in company with his wife, Sidney Rigdon and others, he set out, in compliance with a commandment of the Lord, for Missouri. After his arrival there, in July, it was revealed to him that Independence, Jackson county, Mo., was the place for the New Jerusalem to be built, and that the spot for the Temple was a lot lying a little west of the court house. On the 3rd of August, the Temple site was dedicated. After spending several days in receiving revelations for the Church, and giving instructions for its guidance, he returned to Kirtland, where he arrived on the 27th. His time was now occupied in travelling and preaching in various places by which numbers of converts were made. He also continued the translation of the Scriptures. In March, 1832, while living in Hiram, a mob gathered about his house, and, having dragged him from it in the dead hour of the night, tarred and feathered him and left him half dead on the bare ground. He left again for Missouri early in April, 1832. Arriving in Jackson county, on the 24th, he met with a welcome "only known to brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord." May 6th, he set out to return to Kirtland, and on the way the horses of the stage, in which he and the other brethren were traveling, took fright. Bishop Newel K. Whitney jumped out, and in doing so caught his foot in the wheel, by

prehended on a charge of treason, founded on the affidavits of Henry O. Norton and Augustine Spencer. In the afternoon the prisoners appeared before Robert F. Smith, J. P., to answer to the charge of riot, but by the advice of counsel, and to prevent further excitement, they voluntarily entered into recognizances in the sum of \$500 each for their appearance at the next term of the circuit court for the county. Joseph and Hyrum had not been at liberty above half an hour before they were waited upon by Constable Bettesworth, who had arrested them in the morning upon the charge of treason. He insisted upon their going to jail with him, but their counsel, Messrs. Woods and Reid, objected to it, as they were entitled to an examination before they could be sent to jail. The constable holding a mittimus from Justice Smith, they were conveyed to jail, "there to remain until discharged in due course of law." The next day the said justice commanded the constable to bring them before him for examination. The jailor refused to give them up. The justice then sent a body of "Carthage Greys," of which he was captain, and they, by intimidation and threats, procured Joseph and Hyrum, and brought them before him. The counsel for the prisoners expressed a wish for subpoenas for witnesses from Nauvoo, which were granted, and the examination was postponed until 12 o'clock on the 27th. In the course of the day the return of the subpoenas was altered to the 29th, but on June 27, 1844, between 5 and 6 o'clock, the mob rushed upon the jail, overpowered the guard, and shot Joseph and Hyrum dead. Elder John Taylor was wounded with four bullets, and a fifth struck his watch which saved his life. The fingers pointed to 5 h., 16 m., 26 sec., leaving on record the exact time when the tragedy occurred. On the first day of their imprisonment, Joseph and Hyrum were visited by Governor Ford, who, after a lengthy conversation upon the leading causes which had given rise to the difficulties, promised them protection, and pledged his word and the faith and honor of the State, that they should be protected. He had made this pledge on a previous occasion. The governor also stated that he intended to march into Nauvoo at the head of the force which had as-

sembled, to gratify them, and that the prisoners would accompany him, and afterwards return to attend the trial before the magistrate, which had been postponed to the 29th. This intention was not, however, fully carried into effect. The troops were disbanded except two companies—one from McDonough county, and the other the Carthage Greys. At the head of the first the governor marched to Nauvoo, but without the prisoners; they were left in prison with the Carthage Greys to protect them—the same men who had just previously mutinied, and came near shedding their blood in the governor's presence. After his arrival at Nauvoo, the governor called the citizens together, and addressed them for about twenty minutes in a most insulting manner, and while the outraged citizens of Nauvoo were listening to this harangue, the Prophet and his brother were being murdered in jail. On leaving Nauvoo for Carthage, Joseph expressed himself thus, "I am going like a lamb to the slaughter; but I am calm as a summer's morning. I have a conscience void of offence towards God, and towards all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.'" His whole life was one of extraordinary activity. In about seventeen years he brought forth and translated the Book of Mormon; received numerous revelations, from which the Book of Doctrine and Covenants is mainly compiled; caused his mission to be proclaimed in the four quarters of the globe, and saw, according to many authorities, more than 50,000 persons receive it; founded and built up a city, to which people gathered; and built one Temple at Kirtland, and partially another at Nauvoo. From first to last he was involved in about fifty lawsuits, arising out of the persecutions of his enemies, but came out of the legal furnace "without the smell of fire, or a thread of his garment scorched." For a period in 1842, he edited the "Times and Seasons," and at his death was mayor of Nauvoo; lieutenant-general of the Nauvoo Legion (a portion of the State militia), one of the regents of the Nauvoo University, and a member of the Nauvoo Agricultural and Manufacturing Association. He had four sons, Joseph, Frederick G. W., Alexander, and Don Carlos, and a

fifth, David H., was born about five months after his assassination. He was tenderly attached to his family, and in private life was always cheerful and agreeable. In public capacity he was courteous and affable. He was not suspicious, and believed that all men were honest, which drew around him several hypocrites and designing wicked men, who caused him much sorrow, and were the source of his chief persecutions. He was truly inspired of God, and commensurate with his holy calling, so that "without learning, without means, and without experience, he met a learned world, a rich century, a hard hearted, wicked and adulterous generation, with truth that could not be disproved." The following picture of the Prophet Joseph is drawn by Parley P. Pratt: "Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds. He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping

the next. Even his most bitter enemies were generally overcome, if he could once get their ears. I have known him when chained and surrounded with armed murderers and assassins who were heaping upon him every possible insult and abuse, rise up in the majesty of a son of God and rebuke them in the name of Jesus Christ, till they quailed before him, dropped their weapons and on their knees begged his pardon, and ceased their abuse. In short, in him the characters of a Daniel, and a Cyrus were wonderfully blended. The gifts, wisdom and devotion of a Daniel were united with the boldness, courage, temperance, perseverance and generosity of a Cyrus. And had he been spared a martyr's fate till mature manhood and age, he was certainly endued with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortals. As it is, his work will live to endless ages, and unnumbered millions yet unborn will mention his name with honor." (See History of Joseph Smith as published in "Mill. Star," Vols. 14 to 25; "Historical Record," Vol. 7; Life of Joseph Smith by Geo. Q. Cannon; Life of Joseph Smith by Edward W. Tullidge, and Church publications generally.)

**YOUNG, Brigham**, second president of the Church of Jesus Christ of Latter-day Saints, was born June 1, 1801, in Wittingham, Windham county, Vermont. Like his predecessor he was of purely American stock, dating back many generations. His father, John Young, fought in the revolutionary war, and his grandfather in the French and Indian war. His family relations on both sides were among the staunchest supporters of freedom in the American colonies. He was the ninth child in a family of five sons and six daughters. They were inured to hard labor and were strictly moral in their habits. He was trained in piety, but joined no denomination until the age of twenty-one, when he identified himself with the Methodist church, to which his parents were allied. At the age of sixteen he commenced business for himself. He learned the trades of carpenter, joiner, painter and glazier, and exhibited traits

his absence, while laboring in the British Isles, thousands of souls were added to the Church in that foreign land, and a permanent shipping agency was established. At the first council of the Twelve held in a foreign land Brigham Young was unanimously sustained as president of that quorum. Under his direction steps were taken to publish 3,000 hymn books, 5,000 copies of the Book of Mormon, and the "Millennial Star" was published, with Apostle Parley P. Pratt as its first editor. In a revelation given through the Prophet Joseph Smith, Jan. 19, 1841, the Lord says: "I give unto you my servant, Brigham Young, to be a president over the Twelve travelling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." The Quorum of the Twelve stands next in authority to the Presidency of the Church, and in case of the decease of the Prophet the Twelve preside over the Church with their president at the head, and thus was brought to the front Brigham Young, the man whom God designed should succeed the Prophet Joseph Smith. On the return of Brother Brigham to Nauvoo he became active in building up the city, as well as constantly diligent in attending to the duties of his Apostleship. In July following the call of President Young to preside over the Quorum of the Twelve, the Prophet Joseph requested the Twelve to take the responsibility of the Church in Nauvoo, especially in practical matters. They attended to the selling of its lands, locating the incoming Saints, and attending to such other labors as would relieve and lighten the burden resting upon the Prophet Joseph Smith. In all this labor Brigham Young was energetic and efficient, proving himself to be a great help to the Prophet of God in all the labors incident to those trying times. He also served with ability as a member of the city council of Nauvoo. July 7, 1843, he started on a mission to the Eastern States, one chief purpose being to gather funds for the building of the Temple and the Nauvoo house. He was absent until Oct. 22nd the same year. From this time until May 21, 1844, he was busy in his calling, often in council with the Prophet and other leading men, constantly alive to

the interest of Zion and the spread of the gospel throughout the world. On the date last named he went on a short mission to the east. While absent, learning of the sad news of the martyrdom of Joseph and Hyrum Smith, he immediately returned to Nauvoo. This was the first time in this dispensation the Church had been called to mourn the loss of their Prophet, Seer and Revelator. The people were young in experience. False brethren sought to establish themselves as the rightful guardians of the Church, Sidney Rigdon making such a claim at a conference held in Nauvoo Aug. 8, 1844. When the Twelve were sustained as the presiding authority of the Church, Brigham Young arose to speak, and in the presence of the multitude was transfigured by the spirit and power of God, so that his form, size, countenance and voice appeared as those of the martyred Prophet. Even non-members were struck with amazement and expected to see and hear the departed Seer. From that moment doubt and uncertainty were banished from the hearts of the faithful and they were fully assured that the mantle of Joseph Smith had fallen upon Brigham Young. After the martyrdom of Joseph and Hyrum, persecution did not cease; the Prophets were slain but truth did not die. The man who stood as the earthly head was taken away, but the authority which he held had been conferred upon others. The work of God went on and in the midst of persecution and bitter hatred Brigham Young stood calmly performing his duties, counseling the Saints, caring for their wants, and pushing with zeal the completion of the Nauvoo Temple, which was dedicated and used for sacred ordinances before the final exodus from Nauvoo. Brigham Young labored much in the Temple until February, 1846, when he left the beloved city, and joined the emigrating Saints on the west side of the Mississippi. This was a trying time. Twenty thousand Saints were dispossessed of their homes, and turned out upon the prairies of Iowa in winter. It required not only a great man to be their leader, but one whose greatness consisted in his faith in God and title to the right that God should be his strength and source of inspiration. Such a man was Brigham Young, a veritable "Lion of the Lord" in the

face of persecution and trial, yet child-like, humble and dependent on the Lord. The Saints were seeking a country they knew not where. They were poor and some were sick. Several babies were born in camp, just after leaving Nauvoo. To counteract melancholy, and aid them to the exercise of cheerful hope, President Young would have them meet around the camp fire, and engage in songs and instrumental music. To aid the Saints less well equipped than others he established two resting and recruiting points, Garden Grove and Mount Pisgah. The main body, with President Young at their head, reached Council Bluffs, on the Missouri river, in June. While here he was requested by the government to furnish a battalion of five hundred men, to engage in the war with Mexico. This was promptly complied with, taking many of the most able-bodied men from the camp of the Saints. After fitting out the Mormon battalion, he crossed the Mississippi to the Nebraska side and established Winter Quarters, since called Florence, about five miles north of Omaha. Here he laid out streets and blocks, upon which comfortable log houses were built, erecting a grist mill, and in numerous ways providing for the comfort of the Saints, while himself and a chosen few should fathom the unexplored regions of the Rocky Mountains in quest of a home for an exiled people. In April, 1847, President Young and 147 others, among whom were three noble women, full of faith, commenced their perilous journey across the plains, arriving in Salt Lake Valley July 24, 1847. President Young was sick and riding in the carriage of Apostle Wilford Woodruff, when his eyes rested upon the valley, he said "This is the place." It was a barren desert, but God had shown him in vision the place to rest, and he knew the valley when he saw it with his natural eye. President Young immediately directed the laying out of a city, with ten acre blocks, with eight lots in each, one and one-fourth acres in size, the streets eight rods wide, to have a sidewalk on either side one rod wide, and subsequently when water could be obtained, a beautiful row of trees to adorn and shade the same, watered by a crystal stream on the outside of the walk. This was the pattern, and most of the cities in

Utah bear the main characteristics of the pioneer city of Salt Lake. In August President Young started on his return to Winter Quarters, on the way meeting about two thousand Saints, who reached Salt Lake valley in the fall of 1847. At Winter Quarters Dec. 5, 1847, President Young was unanimously sustained by the Twelve, President of the Church, and on Dec. 27th by all the authorities and Saints assembled in general conference at Council Bluffs. May 26th he started with his family on his return to Salt Lake valley. At Winter Quarters he left a home, mills and other property. This was the fifth time he had left home and property for the gospel's sake. This year he superintended the emigration of over two thousand souls, arrived in Salt Lake City Sept. 20, 1848, and began at once giving counsel and planning for the general welfare. At a conference held Oct. 8, 1848, he was unanimously sustained as President of the Church, with Heber C. Kimball and Willard Richards, who had also been sustained in the conference at Council Bluffs, as his counselors. A new era now dawned upon the Church, a thousand miles from bigoted intolerance and mob violence. The Saints found themselves in a desert, but free and happy, notwithstanding the task before them of reclaiming a wilderness. No man in the Church, before or since, was better adapted to lead in colonizing and building up a great commonwealth, than was Brigham Young. He served as the first governor of Utah, from 1851 to 1858, to the satisfaction of the people of the Territory, and to the President of the United States, who appointed him. When Johnston's army was sent to Utah for the purpose of suppressing an imaginary rebellion, which the lying Judge Drummond had induced President Buchanan to believe existed, President Young declared that if the army persisted in entering Salt Lake valley as a hostile foe, they would find it, as the Latter-day Saints had found it, a barren waste. Accordingly torches were prepared to burn down all the houses and property in Salt Lake City, and the body of the Saints moved southward. The move was made, but through kind Providence and the intervention of Col. Thos. L. Kane, the administration was convinced that no re-

billion existed among the "Mormons," and that Judge Drummond had basely lied about the Latter-day Saints. The judge had reported that the "Mormons" had burned the court records. The committee who preceded the army to Salt Lake City found the court records intact, while life and property in Salt Lake City was as safe to all classes, as in any other part of the Union. In this trying circumstance, the courage and prompt action of President Brigham Young displayed the character of the man. In April, 1853, the corner-stones of a great Temple were laid in Salt Lake City, which was completed forty years later. Before its completion President Brigham Young laid the foundation of three others, in St. George, Mantl and Logan. The one in St. George he lived to dedicate to the Lord and complete the organization of



BRIGHAM YOUNG IN 1877.

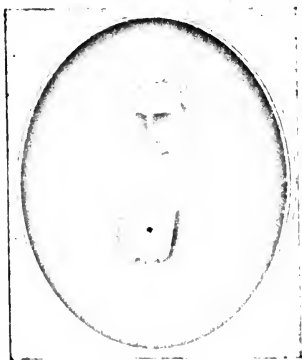
the Stakes of Zion, so far as population required it to be done. In the St. George Temple he explained the order and duties of the various offices in the Holy Priesthood. During his life-time in Utah, from 1847-1877, he labored most industriously in both spiritual and temporal matters for the welfare of all inhabitants of the Territory, and indeed for the benefit of all mankind. He built mills, factories and granaries, etc., and encouraged every form of home industry, which the facilities of

this region would justify. In the developments of mines alone, he exercised a check, stating that the time had not come to develop them to any considerable extent. The wisdom of this suggestion is appreciated by the Latter-day Saints, who know what a rapid development of mining interests at that time would have brought to Utah an element of speculators and political demagogues, who would have waged a bitter warfare against the Saints when their numbers and strength were too limited to maintain their foothold in this region. President Young was the prime mover in the building of the Utah Central and Utah Southern railroads. He was a contractor on a large scale in building the Union Pacific and the telegraph line across the plains, also in building the Deseret telegraph line to local points in the State. Brigham Young and his associates founded the University of Utah, and one of the very best educational institutions west of the Missouri river. In later years, to aid the children of the Saints to obtain an education in religious truths, as well as in secular branches, he founded and endowed the Brigham Young Academy in Provo, and the Brigham Young College in Logan. He was in all respects the friend and promoter of all true education, though limited himself in youth to eleven days' schooling. He founded settlements in Arizona, Idaho and Nevada. During his administration of thirty years as President of the Church, he made frequent tours, accompanied by his associates in the Priesthood, to the settlements of the Saints throughout the length and breadth of the land. He was diligent in sending the gospel abroad, opening up new fields of labor in various parts of the earth. He was a man of God and a man of the people. He loved God and all mankind. He must always know the truth and righteousness of a movement before he would espouse and aid it. Like his predecessor, Joseph Smith, and nearly all great men, he had bitter enemies. His character and course in life were traduced and vilified. He was cast into prison on false charges, and the weapon of the assassin was prepared to shed his blood. But God "delivered him out of them all." Though he did not utter so many distinct prophecies, he builded faith-

fully upon the foundation laid through the Prophet Joseph Smith, and all his movements and counsels were prophetic, as fully demonstrated by subsequent events. He was a Prophet, statesman, pioneer and colonizer. The saying is attributed to William H. Seward, secretary of state under the administration of Abraham Lincoln, that America had never produced a greater statesman than Brigham Young. His policy with the Indians was one of peace. "It is better to feed them than to fight them," was his theory, and he carried it out fully. The Indians loved and respected him. It cannot be denied truthfully that the policy of Brigham Young and his people and the Indians has saved to our nation life and treasure in Utah and Arizona. In his family he was kind and indulgent. Indeed he was a philanthropist to all who would receive his counsel and kind acts, for he was not only the husband of several wives like the Patriarchs and Prophets of old, and the father of fifty-six children, but he provided means for the support and education of orphans and others destitute of the comforts of life. He believed, however, in the strictest industry, that it was false policy to feed men in idleness if work could be provided for them. In the face of calumny and opposition he was calm and serene, and bore persecution with that submission and patience which stamped him not only a broad-minded and great-hearted man, but truly a follower of the Lord Jesus Christ. He departed this life peacefully at his home in Salt Lake City, Aug. 29, 1877. His funeral was attended by about 30,000 people, both of his faith and non-Mormons. He was a true and undaunted friend in life to the Prophet Joseph Smith, for whom he offered his life, wherever opportunity afforded, and it is not wonderful when the spirit was taking flight from his temple of clay, if Joseph, the Prophet, appeared to him and welcomed him home to the spirit world, for the last words he uttered were, "Joseph! Joseph! Joseph! Joseph," and Brigham Young had finished his earthly mission.—Matthias F. Cowley. (For further details see "Deseret News," (weekly) Vols. 7 and 8; "Millennial Star," Vols 25 and 26; History of Brigham Young by Edward W. Tullidge, and the early Church publications generally.)

**TAYLOR, John**, third president of the Church of Jesus Christ of Latter-day Saints, was a son of James and Agnes Taylor, and was born Nov. 1, 1808, at Milnthorpe, Westmoreland county, England. His parents owned a small estate at the village of Hale, in that county. They were members of the Church of England, and he was brought up in the doctrines of that church until he was about fifteen years old. He then joined the Methodists, and was soon after appointed a local preacher, and continued as such until he left England about the year 1828 or 1829. His father's family had left about two years previously and gone to the neighborhood of the city of Toronto, upper Canada. After a short residence in New York, Brooklyn and Albany, he visited his parents in Canada, and took up his residence at Toronto. At that city he married Miss Leonora Cannon, daughter of Captain Cannon, of the Isle of Man, who was a member of the Methodist society, to which John Taylor had attached himself on his arrival at Toronto. Here he united with a few sincere and well educated gentlemen in the search of the Scriptures, some of whom belonged to the Methodist society. In the course of their researches they became convinced of many important truths, such as the gathering of Israel, the restoration of the ten tribes, and the personal reign of Jesus on earth. They also believed in the necessity of revelation: of men being called of God to preach as they were formerly; of the gifts of prophecy, tongues, healings and other gifts of the Holy Ghost. They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and that if the Bible was true, the religions of the day were false. With these convictions they fasted and prayed much, that if God had a church on the earth, He would send a messenger unto them. John Taylor heard, investigated and rejected Irvingism, and shortly after was waited upon by Elder Parley P. Pratt, with a letter of introduction from a merchant of their mutual acquaintance. Having heard many of the stories current about the Book of Mormon and Joseph Smith, he received Elder Pratt cautiously. After a rigid scrutiny, however, he and several of his friends believed the doc-

trines laid before them, and were baptized in 1836. Taylor was ordained an Elder by Elder Pratt, and was shortly after set apart, by Elders Pratt and Orson Hyde, as presiding Elder in upper Canada. During a visit of Joseph Smith, Sidney Rigdon, and Thomas R. Marsh (the latter then being president of the quorum of the Twelve), to Toronto in 1837, Elder Taylor was ordained a High Priest under their hands. He paid several visits to the Temple at Kirtland, Ohio, and was Joseph Smith's guest while there. During the great apostasy of 1837, when many leading men turned away and became so embittered against the Prophet that the lives of men who defended him were endangered, Elder John Taylor stood up boldly in the Kirtland Temple in the midst of foes, and with that eloquent power which came from God, and which ever characterized Elder Taylor's



JOHN TAYLOR IN 1852

speech, declared that Joseph Smith was a Prophet of the living God and had not fallen, as alleged by apostates. He was equally diligent in private conversation, in maintaining the integrity of the Prophet Joseph and spreading the gospel among the people. From Canada he removed to Kirtland by request of the Prophet. From Kirtland he removed to Missouri, joining the body of the Church at Far West in 1838. In his migration he preached the gospel on the way and organized a branch of the Church near Indianapolis, Ind. Before reaching Far West, he and a little company of twenty-four people encountered a mob, led by two ministers, Abbott Hancock, a Baptist, and Sashiel Woods, a Presby-

terian. July 8, 1838, the Lord, by revelation, called Elder Taylor to the Apostleship to fill the vacancy occasioned by the fall of John F. Boynton. At a conference in Far West, Oct. 5, 1838, he was sustained by the vote of the Saints, and ordained an Apostle Dec. 19, 1838, by Apostles Brigham Young and Heber C. Kimball. Elder Taylor entered immediately upon the duties of his new calling, and as in all previous callings soon proved himself truly an Apostle of the Lord Jesus Christ. While a resident of Missouri he shared in all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights, and so terrible in his denunciations of the wicked, that he was designated "The Champion of Right," and this title was ever after accorded him by the Latter-day Saints. While Joseph and Hyrum Smith were imprisoned in Missouri Elder Taylor paid them several visits. He was selected by the Saints of Caldwell county one of a committee to draft a memorial to the legislature of Missouri, setting forth the persecutions, and asking that body for a redress of the wrongs imposed upon them. Himself and Bishop Partridge were also appointed to write a petition to the general government. Elder Taylor was among the number who, after the expulsion of the Saints from Missouri, returned to Far West to fulfil a revelation given July 8, 1838, that the Twelve were to take their departure for their mission to Europe April 26, 1839, from the Temple grounds at Far West. The enemy having learned of this revelation, swore that it should not be verified. They were baffled, however. The brethren arrived upon the spot soon after midnight, held a conference, excommunicated a number of persons, and ordained Wilford Woodruff and George A. Smith to the Apostleship. On the 8th of August, Elder Taylor left Nauvoo for England. He was sick for eleven weeks on his way. He left his family in the old military barracks at Montrose, Iowa, in very poor circumstances. Most of the Twelve and many of the Saints were sick, having just passed through the persecutions and hardships attending their residence in and exodus from Missouri. Elder Taylor was a man of great faith in God and believed thoroughly in preaching the gospel "without purse or scrip."



When travelling to a certain destination, if he had but a pittance, he would purchase with that transportation in the best conveyances attainable, thus placing himself among the best educated people in his travels. When his means were exhausted, with an inexhaustible store of faith, he would stop and preach the gospel. The Lord would raise up friends who would give him money, with which he would proceed on his journey. In doing this he would never ask a human being for help. He asked the Lord, and his prayers never went unanswered. When they were about to sail from New York to Liverpool, he and two other brethren were almost destitute of means, not having sufficient to pay one passage, much less three. Notwithstanding their predicament, a very short time before the vessel was to sail Elder Taylor told one of his companions to go and engage passage for all three to Liverpool. His fellow-laborers were non-plussed and asked where on earth could they get means in so short a time. Elder Taylor answered that there was plenty of means in the world and the Lord would send them enough before the vessel sailed to pay their way. His words were most remarkably fulfilled. He asked no person for money, and yet immediately after he made the prediction one after another came to them and proffered assistance, until enough was provided to meet their expenses to Liverpool. He arrived in Liverpool Jan. 11, 1840, and immediately commenced his missionary work, preaching, baptizing, organizing branches, and with his brethren regulating the Church throughout the British Isles. He introduced the gospel into Ireland and the Isle of Man, extending his labors into Scotland. He published several tracts, setting forth principles of the gospel and refuting falsehoods. He corrected the proof sheets of the Book of Mormon, and with President Young and Elder Parley P. Pratt prepared and published the first edition of the Latter-day Saints' Hymn Book. While laboring on the Isle of Man he had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith. When the tracts were ready the printer would not deliver them until every penny was paid

which was due him. Elder Taylor did not have sufficient to meet the demand, and being very anxious to obtain the tracts went immediately into a private room, and, kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of his cause. In a few minutes after his prayer was offered a young man came to the door, and upon being invited to enter handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: "The laborer is worthy of his hire," and no signature was placed thereon. In a few minutes later a poor woman engaged as a fish vender came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take her money. She insisted that the Lord would bless her the more and she would be happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer the balance due him. After a very active and successful mission he returned to America, arriving in Nauvoo July 1, 1841. Upon his arrival home he found his wife very near to death, being seriously ill. He called to his aid about twenty Elders. They administered and prayed for her and she was restored to health. In October, 1841, John Taylor and Elias Higbee were appointed a committee to petition Congress for a redress of the wrongs heaped upon the Saints in Missouri. He was also appointed by the Prophet to present the petition. Elder Taylor edited the last three volumes of the "Times and Seasons," by appointment of the Prophet. He also edited and published the "Nauvoo Neighbor." As well as attending to his high calling in the Apostleship, he was a city councilman, one of the regents of the University, and Judge Advocate of the Nauvoo Legion, all of which he filled with ability and distinction. Elder Taylor was very firmly attached to the Prophet Joseph Smith. He often attended him in scenes of persecution and trial. When Joseph and Hyrum were taken to Carthage and lodged in jail on false charges, and

promised by the governor of the State protection from mob violence, and a fair trial, Elders John Taylor and Willard Richards accompanied them as friends, and were in the prison when the awful tragedy took place, which resulted in the martyrdom of Joseph and Hyrum Smith. Just before the assault made upon the prisoners, Elder Taylor sang the hymn, "A poor wayfaring man of grief." By request of Hyrum Smith he sang it the second time, although he expressed himself as not feeling in a very favorable mood to sing. Between 4 and 5 o'clock p. m., June 27, 1844, an armed mob rushed up the stairs of Carthage jail leading to the apartment where the brethren were confined. They shot through the door, and a ball pierced the face of the Patriarch Hyrum Smith. While the mobbers were forcing the door open and pushing their guns through the opening, Elder Richards held the door the best he could, while Elder Taylor parried their guns off with his walking cane. Of a sudden the Prophet Joseph sprang to the window and leaped out. His motive in doing this could not have been to save his own life, for he sprang into the open fire of his enemies. It must have been, as believed by Elders Taylor and Richards, to save the lives of the two last named brethren, by calling the attention of the mob from the inside to the outside of the building. His action had the desired effect, for instantly the mob rushed from the stairway of the jail to the ground below, and concentrated their murderous fury upon the Prophet, as he fell a martyr by the curb of the old well by the side of Carthage jail. Elder Taylor ran to the window and was shot in and near the thigh with four balls. He was about to fall out from the window when a bullet struck the watch in his vest pocket and forced him back. He fell upon the floor, not knowing at first what had forced him back, and thus providentially saved his life. Elder Richards, who escaped unhurt, dragged him to a small room and covered him with an old bed. The mob soon dispersed in confusion, and as soon as convenient thereafter Elder Taylor was removed to Nauvoo, where he recovered, but carried one or more bullets to his grave forty-three years later. He was a man of wonderful vitality and nerve, bearing all physical pains, as he did

trials and tribulations of another kind with fortitude unexcelled. Upon his restoration to health he resumed the performance of his duties, and was one with President Young and his brethren of the Twelve Apostles in presiding over the Church. He helped the Saints in their troubles by every means in his power, assisted in the completion of the Nauvoo Temple, and suffered the trials of another great exodus when the Saints were driven from their homes in Nauvoo. He journeyed with the first company of the brethren to Winter Quarters, assisted in organizing the Mormon Battalion, and was from this point called with Elders Orson Hyde and Parley P. Pratt on a mission to Great Britain. He responded cheerfully, again leaving his family in the wilderness in tents and wagons. He arrived in England Oct. 3, 1846, and performed an excellent work, in company with his associates regulating the affairs of the mission. He returned in the following spring and had charge of a large company of British Saints which entered Salt Lake Valley in the fall of 1847. He now spent two years in Salt Lake valley, and was active in founding and building Salt Lake City. He was ingenious in mechanism, and withal truly a philosopher under all circumstances. He built one of the first saw mills in Utah, and worked in it himself. March 12, 1849, he was chosen one of the associate judges of the provisional State of Deseret. In October, 1849, he was called on a mission to France, which he filled with marked ability and success. Upon his arrival in Boulogne, 1850, he was challenged to a discussion with several clergymen, the proceedings of which were published in pamphlet form in Liverpool and subsequently in Orson Pratt's works. His opponents found themselves utterly powerless to meet him upon Scriptural or reasonable grounds, and speedily resorted to subterfuges, lying and slanderous reports, all of which were refuted in a masterly manner by Elder Taylor. During his mission the Book of Mormon was translated into French and German under his direction, the latter being published in Hamburg, where he introduced the gospel. He also edited and published in France a monthly paper called "L'Etoile du Deseret," and in Germany a periodical entitled "Zions

Panier." During his labors several branches of the Church were organized in France. He also wrote while upon this mission, and published it after his return, the sublime treatise entitled "The Government of God." After his return to Salt Lake valley Aug. 20, 1852, he labored with his hands, and traveled much, preaching the gospel among the Saints. In 1854, he was elected a member of the Territorial legislative council, but subsequently resigned this position to fill a mission in New York, and to preside over the Church in the Eastern States. At that particular time heavy attacks were being made upon the Latter-day Saints through the press. Elder Taylor published a paper called "The Mormon" in New York City, establishing his headquarters near the office of the noted writer and editor, James Gordon Bennett, to whose attacks Elder Taylor replied in such a vigorous manner as to surprise the anti-Mormon element in that city. His arguments were unanswerable, and as usual the opponents of the truth resorted to falsehood and buffoonery. He continued "The Mormon" until 1857, when he was called home on account of the threatened war against the Saints under the administration of President Buchanan. During the times and circumstances leading to the action of the government in sending an army to Utah, Elder Taylor was active and fearless in defending the rights of the Saints and denouncing the preachers and politicians who were industriously circulating falsehoods against the Saints. His replies to Vice-President Schuyler Colfax's ungentlemanly and unwarranted attacks upon the Saints exhibit the fearless character of the man, as well as the clearness of his mind in penetrating the right and wrong side of every proposition under consideration. He was very active in his efforts to secure the admission of the State of Deseret into the Union. It was upon his return from the publication of "The Mormon" that President Young designated Elder Taylor as the best editor of a paper among the Latter-day Saints. From this time on, for many years, his time was occupied in traveling, preaching, organizing and regulating the Church in the various settlements of the Saints. He was many times a member of the Utah legislature, and speaker of the House. As

a legislator he showed marked ability. He also served as probate judge of Utah county. He was present at the dedication of the St. George Temple, the first built in Utah. He took part with President Young in the organization of the Stakes of Zion. At the death of President Young in 1877, Elder Taylor was president of the Twelve Apostles, and in October, 1880, was sustained as President of the Church of Jesus Christ of Latter-day Saints and Prophet, Seer and Revelator to the Church in all the world. Apostles Geo. Q. Cannon and Joseph F. Smith were chosen as his counselors. During the thirty-three years the Saints had lived in Utah, many had been emigrated from distant countries by the perpetual emigration fund and many of them were very much in debt to that fund. The year 1880 being the fiftieth or jubilee year since the organization of the Church, President Taylor was moved upon to forgive the people their debts to this fund, and thus as in olden times make the captive free. This was hailed with delight by the Saints, and is remembered by the grateful with a sense of love and esteem toward President John Taylor. President Taylor presided over the Church with dignity and ability. He traveled and visited the Saints, as far as circumstances would permit. When the crusade against plural marriage came to be waged with bitterness, under the rule of the Edmunds-Tucker act, President Taylor, to prevent trouble and to place himself beyond the possibility of prosecution for an infraction of the law, lived in the Cardo House, having for housekeeper his venerable sister, Agnes Schwartz, while all his families occupied their own homes. He was a just man. Yet notwithstanding his observance of the law, his enemies were determined to arrest him, and if possible precipitate an eruption, which would give them a pretense for still stronger measures to oppress the Saints. Upon his return from a trip to Arizona and California he appeared in the large Tabernacle Feb. 1, 1884, and preached his last public discourse in that building. It was a powerful address, exhorting the Saints to faithfulness and forbearance, long suffering and charity in all their trials. From this time on until his decease he lived in exile, attending, however, from his place of seclusion by letters, epistles and other-

wise to his public duties. During his exile one of his wives died, after a season of illness. During her sickness he was prevented from seeing her, as her home was closely watched by miserable spotters, whose characters were as far beneath that of President Taylor as a slough of corruption is beneath the glittering rays of the celestial sun. Being denied necessary exercise, to which he was accustomed, he became enfeebled in body and his life shortened. He died in exile July 25, 1887, at Kaysville, Davis co., Utah, truly a double martyr. His life was shortened by exile from home, under the oppression of unjust men and measures. During the life of President Taylor he traveled thousands of miles for the gospel's sake without purse or scrip, baptized many people, organized numerous branches of the Church, published many tracts and several larger works introduced the gospel to new countries. He was the author of many choice hymns and poems. He received many revelations to guide him in his duties, as well as being a constant

If you heed His teachings the same will become within you a constant stream of revelation." Those who know what revelation is and knew President John Taylor know that the Prophet's words were literally verified. Among the striking prophecies uttered by Elder Taylor was one concerning Gov. Ford, of Illinois, who had virtually betrayed Joseph Smith into the hands of a howling mob. President Taylor prophesied that Gov. Ford would live until the flesh had well nigh withered from his bones, that he would lose his property and die a pauper, the subject of charity. A non-Mormon lady who heard this prophecy and also attended the funeral of Gov. Ford, testified (as did all the facts connected with the subsequent life, death and burial of Thomas Ford), that President Taylor's prediction was fulfilled to the very letter. President Taylor was a man of fine appearance; he stood about six feet high, his countenance was heavenly, and whosoever went into his presence, either in private or in public, felt intuitively that he was in the presence of a great man, a man of honor and merit. His abilities were varied, and though pre-eminently spiritual, he had a strong liking for good literature. In pioneer, exodus life, across the weary plains afoot and with teams, under trying ordeals, as in all other experiences, John Taylor was master of the situation. He cheered the Saints, by faith-promoting anecdotes of past experience and history, with prophetic inspiration, pointed them to a future of long respite from mob violence. He could compose and sing hymns and pleasant songs with high moral sentiment embodied in them. There was nothing in his nature and sentiments of a pettish or groveling character. He spurned every sentiment that was low or dishonorable in thought, word or deed. His language and manner of address was always chaste and dignified to the very extreme. He left a noble family of wives, sons and daughters, to whom he bequeathed as a rich legacy his noble virtues of honor, self-denial, integrity, purity, faith and devotion to God. He lived, labored and died the perfect exemplification of his favored motto, "The Kingdom of God or nothing."—Partly by Matthias F. Cowley.



JOHN TAYLOR IN 1887.

medium of inspiration, and received several revelations which were written for the guidance of the Church. Before the Prophet Joseph was martyred he said to President Taylor: "Elder Taylor, you have received the Holy Spirit;

**WOODRUFF, Wilford**, fourth president of the Church of Jesus Christ of Latter-day Saints, was born March 1, 1807, in Farmington (now Avon), Hartford county, Conn. He, like his predecessors in the Prophetic office of the Church, came of a sturdy, industrious race of men and women. His progenitors were among the early settlers of New England. They figured nobly in the American revolution, and naturally transmitted to posterity a love of liberty and traits which go to make patriots and martyrs. Wilford Woodruff possessed all these admirable qualities of character, which were crowned with a veneration for God, and strong religious element in his being. This led him in early youth to the consideration of spiritual subjects. He was also very industrious. His father, Aphek Woodruff, was a miller, and Wilford assisted him in running the Farmington grist mills, and, though tender in years, proved himself a man in thought and labor. From 1827 to 1832 he took charge of a flour mill for his aunt. Although religious he did not join any denomination until he was twenty-six years of age, because he found none which harmonized in doctrine and organization with the Church of Christ as described in the New Testament. When only a boy he would ask his Sunday school teacher why there were no Apostles and Prophets in this age, as in olden times. The answer he received only tended to disgust him with sectarianism. It was the same old story, "Apostles and Prophets are all done away with, because no longer needed," and yet with all the learning of modern ministers, they were unable to come to a unity of the faith as taught by the Savior and His Apostles. Under these circumstances Wilford Woodruff could only turn to the Lord in prayer for guidance, and find comfort in reading and believing the prophecies and doctrines of the Holy Bible. In 1832 he felt a strong inspiration to go to Rhode Island. Why, he did not know, and having already arranged to remove with his brother, Azmon Woodruff, to Richland, Oswego county, New York, he did not heed the inspiration to visit Rhode Island, but moved to the State of New York. They purchased a farm and saw mill, settling down to the business of farming and milling. Dec. 29, 1833, over a year

from the time they left Connecticut, two "Mormon" Elders, Zera Pulsipher and Elijah Cheeney, came to that section of country preaching that an angel had visited the earth, restored the everlasting gospel, and that Joseph Smith was a Prophet of the Lord. Wilford and Azmon Woodruff, who went to hear them preach, immediately received a



WILFORD WOODRUFF IN 1852.

testimony of the genuineness of their message, and offered themselves for baptism. Wilford was baptized Dec. 31, 1833, by Zera Pulsipher. Bro. Woodruff now learned that at the time he received the impression to visit Rhode Island there were Elders preaching in that State, and had he gone there, the opportunity to receive the gospel would have been afforded him one year earlier. From the time of his baptism until he departed for a better sphere, Wilford Woodruff proved by a life of devotion to the cause of God that he was grateful for his existence in this age of the world. A branch of the Church was organized in Richland Jan. 2, 1834, and Bro. Woodruff was ordained a Teacher. During this winter Elder Parley P. Pratt and others visited Richland. Elder Pratt became much impressed with Bro. Woodruff, and immediately told him that his duty was to repair to Kirtland, join Zion's Camp, and go with that body to Missouri. He took this counsel, closed his business in Richland, and left for Kirtland, where he arrived April 25, 1834. He was invited to be the guest of the Prophet Joseph Smith, which invitation he accepted, and he had a glorious time in his acquaintance with the Prophet and other leading men

of the Church. He started with Zion's Camp for Missouri May 1, 1834, which journey was accomplished with considerable hardship, but throughout all the varied experiences incidental to the journey, Wilford Woodruff was, like Caleb and Joshua, among the number who sustained the Prophet, and never complained nor murmured because of trial and privation. After accomplishing all that could be done as a body, the Prophet advised the young men without families to remain in Missouri. Bro. Woodruff sojourned with Lyman Wight in Clay county, spending the summer quarrying rock, cutting wheat, making brick and doing other kinds of hard manual labor. During this time he was possessed of a strong desire to go into the world and preach the gospel, but did not express his desires, lest he should be considered aspiring, this being farthest from his humble unassuming disposition. The Lord, however, knew the honest desire of his heart, and one day, while walking along the road, he was met by one of the leading Elders in that section, who said to him in substance, "Bro. Woodruff, it is the will of the Lord that you should be ordained a Priest and go on a mission." Bro. Woodruff answered, "I am ready." He was ordained a Priest and went on a mission to Arkansas and Tennessee in the fall of 1834. On this mission he was grossly assailed by an apostate named Ake-man, who, when Bro. Woodruff was leaving his premises, came towards him in a savage manner as if to do him violence, when the apostate suddenly fell dead at his feet. This event had been shown to Bro. Woodruff in a dream, though he did not understand the full import, until it was fulfilled. He and companion traveled on foot without purse or scrip, and on their journeyings they passed through Jackson county, Missouri, where it was dangerous for a Latter-day Saint to be seen. They were frequently preserved in a providential manner from mobocrats. Bro. Woodruff's first attempt at preaching was at a tavern, one Sunday in December, 1834. He was weary from a long walk through mud and slush, but the people desired to hear him. He enjoyed the inspiration of the Holy Spirit, speaking with freedom and power, testifying to the restoration of the everlasting gospel. In

their travels Bro. Woodruff and his companion frequently lost their way and were obliged to wade swamps, and to avoid expenses would travel down some of the rivers in small canoes. Between Little Rock, Ark., and Memphis, Tenn., they became exhausted while crossing an alligator swamp. Bro. Woodruff's companion left him in the swamp suffering with a severe pain in his back. He knelt down in the mud and prayed intently, when the Lord healed him, and he went on his way rejoicing. Being joined by Elder Warren Parrish in April, 1835, they traveled together over seven hundred miles in less than four months, preaching the gospel every day. They baptized twenty in their travels. Elder Parrish also ordained Bro. Woodruff an Elder, placing him in charge of the branches they had organized in Tennessee. Elder Woodruff being left to travel alone, he extended his field of labor, and baptized quite a number, among whom were several of the Campbellite persuasion. In 1835, he traveled 3,248 miles, baptized 43, organized three branches, and held 170 meetings. Subsequently, in the spring of 1836, he traveled respectively with Abraham O. Smoot and Apostle David W. Patten. After performing a faithful two years' mission, accomplishing the conversion and baptism of many souls, Elder Woodruff returned to Kirtland, Ohio, in the fall of 1836. In May of that year he was ordained into the second Quorum of Seventy by Apostle Patten and Warren Parrish. He also received his blessings in the Kirtland Temple, and attended school. April 13, 1837, he married Phebe W. Carter, of the State of Maine. A few days later he received a remarkable Patriarchal blessing under the hands of Patriarch Joseph Smith, senior, in which much of his future life was plainly foretold. During the troubles of 1837, when many leading men became embittered against the Prophet Joseph Smith, Wilford Woodruff was among the number who did not murmur, and was true to the Prophet of the Lord. In May, 1837, he started on a mission to Fox Islands. En route he preached the gospel to his relatives in Connecticut and baptized a number of them. Together with Jonathan H. Hale he landed on North Fox Island, Aug. 20, 1837, where they immediately commenced preaching the

gospel. The first fruits of their labors was Justin Eames, a sea captain, and his wife, who were baptized Sept. 3rd. These were the first to embrace the gospel in this dispensation upon an island of the sea. A Baptist minister by the name of Newton first allowed them to preach in his chapel, but he afterwards opposed them, and was humiliated by seeing the best of his flock leave him and embrace the gospel as taught by these Elders. Two branches of the Church were organized and the two Elders returned to Scarborough, Maine, in October, where Elder Woodruff had left his wife with her father's family. Elders Woodruff and Hale having parted, the former returned to Fox Islands in November, this time accompanied by his wife. He continued missionary work, baptizing a goodly number until persecution became so intense that he deemed it wisdom to return to Maine. Accompanied by Elder James Townsend, he introduced the gospel in the city of Bangor and other places in the State of Maine. From this labor he returned to Fox Islands. In harmony with counsel from the Prophet Joseph, he advised the Saints to sell their property and accompany him to the land of Zion. Early in 1838 he visited Providence, New York; also Boston and his native town, Farmington, Conn. In this place he preached the gospel to and baptized his father, stepmother, sister and other relatives and organized a branch of the Church. Bidding his relatives a loving farewell, he returned to Scarborough, Maine, where his first child, a daughter, was born, July 14, 1838. He again visited Fox Islands to encourage the Saints and prepare them for gathering to Missouri. While laboring in North Vinal Haven, Aug. 9, 1838, he received an official communication from Thos. B. Marsh, president of the Twelve, to the effect that he had been called by revelation, in connection with three other brethren, to bear the Apostleship and occupy a place in the Council of the Twelve. Thus his early dreams of Apostolic days were coming to a living reality, in which Wilford Woodruff himself was to be one of the Apostles. He was requested to come to Far West, Mo., as soon as he could arrange his affairs and prepare himself to preach the gospel in Great Britain, with his associates, the Twelve, the following

year. With great promptness he set about preparing the Saints on Fox Islands to gather to Missouri. About one hundred people had embraced the gospel, chiefly through his labors, upon the islands. About fifty of these now prepared to gather with him to Missouri. Bro. Nathaniel Thomas sold his property and had considerable money. To assist his brethren and sisters Bro. Thomas loaned them about \$2,000, which was placed in the hands of Elder Woodruff for their benefit. With this he purchased ten new wagons, ten sets of harness and twenty horses. After making these preparations he preceded the emigrating Saints to Scarborough, Maine, to prepare his own family for the journey. The company were counseled by President Woodruff to start by Sept. 1st, but they failed to do so, and did not leave until the early part of October. In consequence of this late start the journey proved a very hard one. Oct. 13, 1838, while crossing the Green Mountains, Elder Woodruff was taken very sick. A little later his wife was stricken down and came nigh to the gates of death. Both, however, were restored to health by the power of the Almighty. Respecting this new experience of migration, of which he did so much in later years, Elder Woodruff wrote the following in his journal: "In the afternoon of Oct. 9th, we took leave of Father Carter and family in Scarborough and started upon our journey of two thousand miles, at this late season of the year, taking my wife with a suckling babe at her breast with me to lead a company of fifty-three souls for their journey from Maine to Illinois, to spend nearly three months in traveling in wagons through rain, mud, snow, and frost." Upon arriving in Rochester, Illinois, Dec. 19, 1838, he learned of the persecutions and unsettled condition of affairs in Missouri and concluded to stop in that place the rest of the winter. In the spring of 1839 he removed his family to Quincy, Ill., and from this point accompanied the Twelve to Far West, and was ordained with Elder Geo. A. Smith to the Apostleship April 26, 1839, on the Temple site, by President Brigham Young, assisted by other members of the Twelve. After returning from Missouri, he moved his family to Montrose, Iowa, where he was severely attacked with chills and fever. While still sick

he started Aug. 8, 1839, on his mission to England, leaving his wife also sick, and like all the families of the Twelve, in destitute circumstances, so far as temporal necessities were concerned. To New York he traveled with private conveyance, by stage, on foot and as best he could. In company with Elders John Taylor and Theodore Tuley he arrived in Liverpool, England, Jan. 11, 1840, having been five months on the journey. He was assigned to labor in the Staffordshire Potteries, where he was successful. In the following March the spirit of the Lord prompted him to go south. He had plenty to do where he was, but he heard the voice of the spirit and obeyed. He went south to Worcester, where he met Mr. John Benlow, a wealthy farmer, who told him that in that vicinity there were about six hundred people, including forty-five ministers, who had dissolved themselves from the Wesleyan Methodists for the purpose of independent research after truth. They owned several houses of worship, and styled themselves "The United Brethren." Elder Woodruff commenced at once to lay before these people the truth as God had revealed it to the Prophet Joseph Smith, bearing witness as an Apostle of the Lord to the ministry of angels, and the complete restoration of the ancient gospel in these last days. The ministry of Elder Woodruff was not attended with the eloquence of speech, nor the well skilled argument which attend the labors of some men, but there was an earnestness in his talk and movement, and an honest straightforward, God-like simplicity in his plain statement of truth, accompanied by the influence of the Holy Spirit, which carried early conviction to the hearts of all who were honestly seeking after truth. Through eight months' labor, chiefly by Elder Woodruff in Herefordshire, Worcestershire, and Gloucestershire, eighteen hundred people were brought into the Church. This included the six hundred United Brethren, all but one. Two large conferences were organized. In August, 1840, he accompanied Elders Heber C. Kimball and Geo. A. Smith to London, where they introduced the gospel under very difficult circumstances. The first convert in London was baptized Aug. 31, 1840. Elder Woodruff remained in London but a short time when he re-

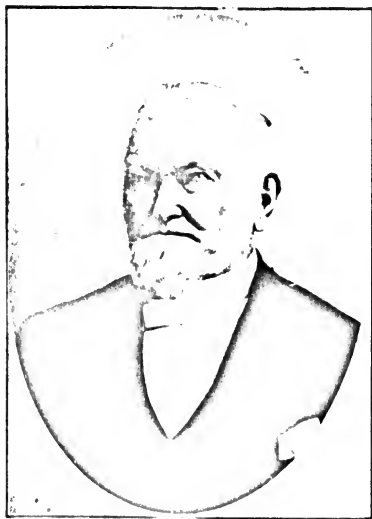
turned to Herefordshire, and Staffordshire, strengthening the Saints. From thence he attended conference in Manchester, and labored most of the following winter in London, visiting also several other parts of the country. While in England the adversary made desperate efforts to impede the progress of the Elders in their ministry. At one time evil spirits attacked Apostles Woodruff and Smith, in a literal manner, when, by the exercise of faith and the authority of God by these brethren, these spirits departed. Bro. Woodruff saw them as literally as he could see the physical being of people tabernacled in the flesh. After a very prosperous mission, he returned to America, arriving in New York May 20, 1841; he met his wife at Scarborough, Maine, after two years' absence. A month later they returned to Nauvoo, where they were heartily welcomed home by the Prophet Joseph Smith. Bro. Woodruff became a member of the city council of Nauvoo, and served the interests of that city with energy and efficiency. His time during the winter of 1841-42 was mainly occupied in attending meetings and performing manual labor. In February, 1842, he became the business manager of the "Times and Seasons." In July of the same year he went on a mission to the Eastern States for the purpose of collecting funds to further the building of the Temple and Nauvoo House. He returned to Nauvoo Nov. 4th, and again spent the winter in Nauvoo, and much of the ensuing year. He received his endowments in the Nauvoo Temple under the direction of the Prophet Joseph Smith. He built a brick dwelling for himself and family on a lot given him by the Prophet Joseph. In the spring of 1844, he was called on another mission to the Eastern States. When about to take passage on a steamer from Portland, Maine, to Fox Islands, he learned of the martyrdom of Joseph and Hyrum Smith. He immediately went to Boston and met in council with the Twelve, and with them returned to Nauvoo, where he arrived Aug. 6, 1844, and took part with his brethren of the Twelve in presiding over the affairs of the Church. Wilford Woodruff was a personal witness to the power of God as it rested upon President Brigham Young, on the occasion when the latter was transfigured in the presence of the



people, so that he appeared in person, and spoke as with the voice of the Prophet Joseph Smith. Aug. 12, 1844, Apostle Woodruff was called to preside over the British Mission. He left Nauvoo, Aug. 28, 1844, and reached Liverpool Jan. 3, 1845. He presided with ability and much industry over the mission about one year, when he returned to Nauvoo, early in 1846, just in time to participate with the Saints in their great exodus from Illinois. He, with many others, left their homes and property, which they had toiled to procure, under trying ordeals, to the disposition of their enemies, very few receiving more than a nominal price for their hard earned homes. He was active in helping the Saints to migrate, not only looking to the comfort of himself and family, but to the well being of his brethren and sisters on every hand. Early in 1847 he joined the Pioneer company, consisting of 148 souls. After a toilsome journey they entered the valley of the Great Salt Lake, July 24, 1847. President Young was in feeble health when the pioneers entered the valley, and Apostle Woodruff had the honor of conveying him in his carriage into the valley. Later, in 1847, Elder Woodruff returned to Winter Quarters, and was present Dec. 5, 1847, when Brigham Young was chosen President of the Church. In 1848, he was sent on a mission to the Eastern States, from which he returned to the valley in 1850, and in December of that year he was elected a member of the senate of the Provisional State of Deseret. Subsequently he served several terms in the Territorial legislature. In the spring of 1852, he accompanied President Young on an exploring trip to southern Utah, and at the October conference, 1853, he and Ezra T. Benson were called to gather fifty families to strengthen the settlements in Tooele county. When the Horticultural Society was organized in Salt Lake City, Sept. 13, 1855, he was chosen its president. At the semi-annual conference of the Church held in October, 1883, Apostle Woodruff was sustained as Church Historian and general Church recorder; he had been sustained as assistant Church historian since 1856. From the time he was a boy he kept a complete journal of his daily life. Many items of important history would doubtless have been lost, had it not

been for the journal of Wilford Woodruff. His long personal experience and the accuracy of his journal assisted him very much as Church historian. When President John Taylor succeeded to the Presidency of the Church, in 1880, Elder Woodruff became the President of the Twelve Apostles, which place he filled with honor, until, subsequent to the decease of President Taylor, he became the President of and Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints in 1889. During his presidency of the Twelve, President Woodruff spent much of his time in exile, owing to the unholy crusade against the Latter-day Saints. During this time, like John the Revelator, he was favored with visions and revelations of the Holy Spirit. On one occasion the departed Prophet, President Young, appeared to him, as he traveled along a road in Arizona, to attend a conference, and urged upon President Woodruff the necessity for the Saints to more thoroughly secure the companionship of the Holy Spirit and keep it with them. President Woodruff was greatly interested in the salvation of the dead. Combining works with his faith, he secured from New England much genealogical information concerning his dead progenitors, and for their salvation he would work in the Temple whenever possible; his family and friends would assist. He was so thoroughly loved by the Saints and respected for his interest in the salvation of the dead that on one anniversary of his birthday several hundred of the Saints in St. George and vicinity joined him in the St. George Temple and received ordinances in behalf of his deceased relations. About this time one of his choicest and most spiritual-minded sons, Brigham Y. Woodruff, was drowned in Bear river, in Cache valley. President Woodruff, having attached considerable importance to the future of this noble son, was very much grieved because of his death. Although he never murmured at the providences of the Almighty, he inquired of the Lord to know why it should be thus. The Lord revealed to him that as he was doing such an extensive work in the Temples for the dead, his son Brigham was needed in the spirit world to preach the gospel and labor among those relatives there. Many other

manifestations of the Spirit were given to President Woodruff from the time he embraced the gospel until the time of his decease. During his administration as President of the Church, dating from April 7, 1889, George Q. Cannon and Joseph F. Smith, acting as counselors, President Woodruff did much to encourage the cause of Church school education, making, as trustee in trust, as liberal appropriations as the Church could afford to sustain the Stake academies and other Church schools. In 1890 President Woodruff issued the manifesto respecting the discontinuance of plural marriages in the United States, and later the political address, which provides that men who are called to spend all their time in the ministry



WILFORD WOODRUFF IN 1908.

seph Smith was a mighty Prophet of the Lord. President Woodruff's 90th birthday was celebrated March 1, 1897, by a grand gathering of his friends and admirers at the Tabernacle, Salt Lake City. He officiated at the great Pioneer Jubilee celebration, July 20, 1897, when the statue of President Brigham Young was unveiled and the dedicatory prayer was offered by him. In the afternoon, he attended a meeting of the pioneers, which was held in the Tabernacle, and was there presented with the gold Pioneer badge, which had been designed for the oldest Pioneer present. July 22, 1897, he was honored by being crowned with flowers in the Tabernacle by the children who had marched in the procession to the number of about ten thousand. During the latter years of his life he suffered from insomnia, and occasionally went to the Pacific coast, where upon the sea level he could sleep better and would recruit. It was upon one of these visits to the coast that he became prostrated, and passed peacefully away, Sept. 2, 1898, to his glorious rest. A portion of his family and President Geo. Q. Cannon and others were at his bedside. His remains were brought home for interment. The funeral which occurred Sept. 9, 1898, in the large Tabernacle, was attended by many thousands of people, who knew and loved President Woodruff as a Prophet of the Lord, a humble, honest, upright man of God. President Wilford Woodruff can be classed among the most industrious men the world has ever produced. He attended as first consideration to the duties of his calling, and then his manual labors in building homes and redeeming the soil from sterility were unexcelled. Every position, whether religious or otherwise, into which he was called, he filled with distinction and credit. No man took greater interest in fruit-raising and farming, as well as in all enterprises looking to the general well-being and self-sustaining powers of the people than Apostle Woodruff. He labored with his hands as well as his head. Much younger men than himself were not his equals in the performance of heavy labor. No class of labor, however laborious or undesirable, which was honorable in the sight of God, would he ever ask any man to do, if he was not willing to do it himself. He cut hay with a scythe; he cradled wheat

shall not run into politics to the neglect of their spiritual calling without being properly released for that purpose. President Woodruff was for many years, and up to his death, president of the organization instituted by President Young, known as the Young Men's Mutual Improvement Association, throughout the Church. In this capacity he was greatly loved and respected by the young people of the Church. He attended their conferences whenever it was feasible, and constantly bore to them his earnest testimony as an Apostle of the Lord, that Jesus is the Christ and that Jo-

by hand; he followed the reaper, and bound the golden grain in bundles; he pitched to the rack the bunches of hay and the bundles of grain; he worked upon the threshing machine; he planted, irrigated, gathered and hauled from the farm, potatoes, corn and all other products of his well tilled land; he planted vineyards, orchards, made ditches, watered, and pruned the trees and bushes of his orchard; he made roads, built bridges, hauled wood from the canyon, made adobies and did all forms of manual labor which came in his way. There was not an idle thought in his brain, not a useless nor impure sentiment in his heart, not an idle bone nor a drop of idle blood in his body. He was honest, unassuming, faithful and industrious, and in the days of Joseph he was designated as "Wilford the Faithful." He deserved such a title, and maintained it to the end. His industry was so conspicuous a part of his being that when, at the age of ninety years, one of his grandsons excelled him a very little in hoeing some vegetables in the garden, he said with apparent humiliation: "Well, it is the first time in my life that one of my children has ever outdone me in hoeing." He continued his hard labors upon the farm, whenever at home, until beyond the ripe age of seventy-five years, when the duties and conditions associated with his calling were such as to occupy his entire time and attention. During the fifty-one years of his life in Utah, he performed missions at home and abroad, in America and Europe and filled many positions of honor with credit and distinction. From the year 1834 to the close of 1895 he traveled 172,369 miles, held 7,555 meetings, attended 75 semi-annual conferences and 344 quarterly conferences; preached 3,526 discourses; established 77 preaching places in the missionary field; organized 51 branches of the Church; received 18,977 letters; wrote 11,519 letters; assisted in the confirmation into the Church of 8,952 persons, and in addition to his work in the St. George temple, labored 603 days in the Endowment House in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, and twenty-three States and five Territories of the United States. He frequently testified that two powers had been at work with him all his life, one to des-

troy him, the other to protect him and enable him to complete his mission in honor upon the earth. During his very eventful life, he met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. (For further details see "Historical Record," Vol. 5, p. 93; "Tullidge's Quarterly Magazine," Vol. 3, p. 1; "Faith Promoting Series, book 3;" "Sketch by Matthias F. Cowley in "Southern Star," Vol. 2, p. 112, etc.)

**SNOW, Lorenzo**, fifth President of the Church of Jesus Christ of Latter-day Saints, was born April 30, 1814, in Mantua, Portage county, Ohio. He is the eldest son of Oliver Snow and Rosetta L. Pettibone. His parents were of the old Puritan stock, and, naturally enough, from them he inherited the sterling qualities which characterized the early promoters of civil and religious liberty in America. Ohio, at that time, was considered in the extreme west and although President Snow was reared upon a farm in the "wild west," and inured to hard manual labor, he early exhibited a strong desire to secure a good education and was often found by those seeking his company "hid up with his book." He also entertained an inclination to military tactics and gave them considerable attention. His faithful sister, Eliza R., made him a suit of uniform. She became somewhat alarmed at her brother's aspirations, lest he should become a military man, become identified with the armies of his country and end his career upon the gory battlefield. Her anxiety, however, was relieved when she found him turning his attention more completely to a collegiate course of education. He attended the celebrated Oberlin college, which at that time, was strictly Presbyterian. In the meantime his sister Eliza had identified herself with the Latter-day Saints. He would write home and ask her many

questions regarding the subject of religion, on one occasion stating in a letter that if he found nothing better than he did at Oberlin college, "good-bye to all religions." During these years the Saints were building up the town of Kirtland, Ohio, and regions round about which were not very distant from the home of the Snow family. This brought them in close contact with the Latter-day Saints. On one occasion while journeying to Kirtland he fell into the company of Elder David W. Patten, who engaged him in conversation on religious matters. The ideas advanced by Elder Patten were both reasonable and Scriptural. They made such a lasting and favorable impression upon the youthful seeker after truth, that he constantly meditated upon them until he became fully convinced of the truth and embraced the gospel. In Kirtland he joined the Hebrew class and applied his mind closely to the study. He became intimately acquainted with the Prophet Joseph Smith, and as his association increased, so did his love and admiration for the Prophet of God. In June, 1836, he was baptized by Apostle John F. Boynton and confirmed by Hyrum Smith. Upon joining the Church he was filled with the desire to obtain a testimony for himself, and while pondering upon the promised witness, the adversary sought to darken his mind and weaken his faith. While in this frame of mind he retired to a secret place and sought the Lord in humble prayer. The following is a description of the result, given in his own words: "I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rushing of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost;

and even more physical in its effects upon every part of my system than the immersion by water." In the winter of 1836-37 he was ordained an Elder by Alva Beeman. Subsequent to the dedication of the Kirt-



LORENZO SNOW IN 1852

land Temple, President Snow attended meetings there with the Prophet of the Lord, and other leading men of the Church. He enjoyed the rich outpouring of the Holy Spirit in that sacred edifice. During the trouble and apostasy in Kirtland, Elder Snow remained faithful and true to the Prophet Joseph Smith. In the spring of 1837 he performed his first mission, traveling in the State of Ohio "without purse or scrip." In the year 1838 the Snow family joined the Saints in Missouri, and there witnessed the scenes of mobocracy enacted in that State. From Missouri Lorenzo Snow went on his second mission, on which he labored in Kentucky, Illinois and Missouri. While in Kentucky he learned of the expulsion of the Saints from Missouri, and walked five hundred miles to Kirtland, Ohio. The two winters following, Elder Snow was occupied in Portage county, Ohio, as a school teacher, in which profession he was very successful. He was ordained a Seventy July 17, 1840, by Joseph Young, and the following day ordained a High Priest by Don Carlos Smith. Soon afterwards he went on a mission to England. It was prior to his mission in England that President Snow had revealed unto him this glorious principle, "As man now is, God once was; as God now is, man may be." This sublime truth was not then known to the Latter-day Saints. It had not

been taught by the Prophet, and Brother Snow wisely kept the matter to himself, except that he confided in his sister Eliza R. Snow and President Brigham Young. The latter also cautioned him not to confide the matter to others. He presided over the London conference, besides laboring in Manchester, Liverpool and Birmingham. After the Twelve had left England, he acted as counselor to Parley P. Pratt, who presided over the European mission. Before leaving England, President Brigham Young, who had succeeded in raising means to publish the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince Consort. The honor of this devolved on Lorenzo Snow, who was at that time president of the London conference. The presentation was made in 1842, through the politeness of Sir Henry Wheatley; and it is said her Majesty condescended to be pleased with the gift. A pamphlet entitled "The Only Way to be Saved," which Elder Snow published while on this mission, has been translated into nearly every language, where the fulness of the gospel has been preached under the "Mormon" dispensation. At the close of this mission of nearly three years, he took charge of a large company of Saints, with whom he safely landed in Nauvoo, via New Orleans and the Mississippi river, April 12, 1843. On his return to Nauvoo he was welcomed by the Prophet Joseph. President Young now informed Brother Snow that the doctrine he had mentioned concerning God and man was true, the Prophet Joseph Smith having taught it to the Twelve. Until that time Elder Snow was unmarried, his intellectual and spiritual pursuits having excluded from his mind to a very considerable degree the subject of matrimony. While on a brief mission to Ohio Elder Snow heard of the martyrdom of Joseph and Hyrum Smith. Previous to the Prophet's death he taught Elder Snow the doctrine of celestial marriage, including a plurality of wives. He left with the exodus from Illinois, when the companies for emigration were organized by President Young, and he became a captain of ten. At Mount Pisgah, a temporary resting place for the Saints, Elder Snow was appointed to preside. Here he distinguished himself as a leader by organ-

izing and planning to alleviate the sufferings of the people and to provide for their maintenance. He moved to Great Salt Lake Valley in the fall of 1848. In his new location he was among the most industrious and cheerful in the performance of every labor and duty incidental to building a city in the desert. Early in 1849 he was called to the Apostleship and was ordained a member of the Council of the Twelve Feb. 12, 1849, by Brigham Young, Heber C. Kimball and Willard Richards. As an Apostle of the Lord President Lorenzo Snow has labored with ability and energy since his ordination, covering a period of over half a century. At the October conference, 1849, he was called on a mission to Italy, to introduce and establish the gospel in that land; his mission also extended to other nations and countries wherever the opportunity should present itself. En route he visited London and Paris, and arrived in Genoa, Italy, June 25, 1850. Among the Catholics Elder Snow and companions made but little progress, but in the Piedmont valley they labored with considerable success among the Protestant Waldenses. In the prosecution of missionary work Elder Snow issued a number of pamphlets which were as widely circulated in their mission as circumstances would permit. Among these were "The Voice of Joseph" and "The Ancient Gospel Restored." He caused the Book of Mormon to be translated into Italian and under his direction the gospel was introduced to Switzerland, where good success attended the Elders. Elder Snow was so thoroughly filled with the spirit of preaching the gospel to all nations, that he planned for missions to Turkey, Russia, Malta and other countries. He also sent missionaries to Calcutta and Bombay, where branches of the Church were organized. While engaged in missionary labors on Malta, he received his release to return home. He arrived in Salt Lake City, Aug. 30, 1852. The following year he was elected a member of the Utah legislature, and he subsequently served in that body for twenty-nine years. During several sessions he presided over the council. In 1853 he was called by President Young to remove to Box Elder county, and locate fifty families there. He cheerfully consented, and for forty years made his home at Brigham City,

where he was the leading spirit, not only in spiritual matters, but in every laudable enterprise looking to the development of the country and the growth of the people in every desirable way. He also presided for years over Box Elder Stake of Zion. He organized the Brigham City Mercantile and Manufacturing Association, under which several industries were brought into successful operation, such as a woolen mill, tannery, shoe factory, hat factory, sheep and cattle herd, cheese factory, saw mills, tailor, furniture, blacksmith, wagon and tin shops. The products of these industries in 1875 amounted in value to \$260,000. The enterprises were conducted as nearly as possible under the existing conditions in the spirit of the United Order. Although the organization became extinct, and the industries ceased, President Snow fully demonstrated the fact that under a more perfect condition of the people spiritually the United Order is an absolute possibility. In 1864 Elder Snow, with Elders Ezra T. Benson, Joseph F. Smith and others Elders, went on a short mission to the Sandwich Islands. While attempting to land at Lahaina, Maui, the small boat carrying them was capsized and President Snow was thrown into the sea. When rescued he was to all appearances dead. The brethren exercised great faith and worked over him for more than an hour, when life came back to his body. He concluded his mission in Hawaii successfully and returned to resume his labors in Zion. In 1873, he, with his sister Eliza R., and other tourists, visited the land of Palestine. The interesting account of their visit will be found in "The Palestine Tourist." Upon his return home President Snow was active in his calling, frequently visiting the settlements of the Saints in company with President Brigham Young and other leading men. During the crusade against the Saints under the Edmunds-Tucker act, President Snow personally suffered the persecution incidental to those times. He was arrested by seven United States deputy marshals at his residence at Brigham City, Nov. 20, 1885, on a charge of unlawful cohabitation, three indictments having been found against him by the grand jury of the First District court. There were three regular trials, the first one commencing Dec. 30, 1885, and the

last one ending Jan. 5, 1886, conviction being the result in each case. He was sentenced by Judge O. W. Powers, Jan. 16, 1886, the judgment being the full penalty of the law—imprisonment for six months and a fine of \$300 and cost—under each conviction. Under this segregation process inaugurated by the Utah courts, but afterwards reversed by the United States supreme court, President Snow served eleven months without a murmur or complaint. Before being sentenced he was offered his liberty if he would do violence to his own conscience by making a certain promise. This he refused to do. After being sentenced, the defendant took an appeal to the Territorial supreme court and was in the meantime allowed to remain at large under bonds. The decision of the Territorial supreme court confirmed the judgment of the lower court, Chief Justice Zane concurring with Associate Justices Boreman and Powers in the first case, but dissenting from them in the other two. The two associate justices held that unlawful cohabitation was proved, in the absence of any other evidence, when it was shown that the defendant had lived with a plural wife while he had a legal wife living and undivorced. They held that the law presumed the living with the legal wife. In this view Judge Zane did not concur. The defendant took an appeal to the supreme court of the United States. In order to have the cases advanced upon the calendar of the court of last resort, it was necessary that he should be in durance. For the benefit of many of his brethren who had been indicted and others who were likely to be under the "segregating" process, he elected to go to prison to have the question of the right of the lower courts to so construe and administer the law, and other points, tested as early as practicable. The cases were argued and submitted, and, on May 10, 1886, the United States supreme court dismissed the cases for want of jurisdiction. Oct. 22, 1886, Brother Snow petitioned the First District court for a writ of habeas corpus, which was denied the following day, but on the 25th, pursuant to section 9 of the Organic Act of Utah and section 1309 of U. S. Revised Statutes, an appeal to the supreme court of the United States was allowed. This finally came up for hearing, Jan.

20, 1887, and a decision was rendered on Feb. 7th to the effect that: (1.) There was but one entire offense for the continuous time. (2.) The trial court had no jurisdiction to inflict a punishment in respect of more than one of the convictions. (3.) As the want of jurisdiction appeared on the face of the proceedings, the defendant could be released from imprisonment on a habeas corpus. (4.) The order and judgment of the court below must be reversed, and the case remanded to that court, with a direction to grant the writ of habeas corpus prayed for. The next day (Feb. 8th), agreeable to this decision, Apostle Snow was liberated from the Utah Penitentiary. At the general conference, April 7, 1889, Lorenzo Snow was sustained as President of the Twelve Apostles, which position he filled with distinction until he became President of the Church (subsequent to the death of President Woodruff) October 13, 1898. Soon after the dedication of the Salt Lake Temple in 1893, President Snow was installed in it as president, which honored position he still holds. No more fitting appointment could possibly have been made. He had ever been interested in Temple work. He is spiritually minded to a very high degree, and with his heavenly countenance and sweet, gentle dignity, no one living was better, if so well, qualified to stand as the watchman at the door which opens between the living and the dead. When President Snow succeeded to the Presidency of the Church, he said to his brethren: "I do not want this administration to be known as Lorenzo Snow's administration, but as God's in and through Lorenzo Snow." President Snow chose for his counselors George Q. Cannon and Joseph F. Smith, who had served faithfully in the same relationship to Presidents Taylor and Woodruff. During the first and very foremost subjects of consideration with President Snow was how to relieve the Church from the heavy burden of debt which has rested upon it since the confiscation of Church property by the government. He issued Church bonds, and with money borrowed almost entirely from our own people, liquidated the most pressing obligations of the Church. Soon after this he was impressed to make a tour among the settlements of the Saints in southern Utah. While in St. George the Lord revealed

to him that the Saints must repent of their indifference to the law of tithing, reform and do better or many blessings would be withdrawn from them. On the other hand, if the Latter-day Saints would do their duty in this regard the obligations of the Church would be fully met, the land more thoroughly sanctified as a land of Zion, and the people prepared for the great redemption. President Snow and the brethren have visited many Stakes of Zion, and in all 1899 was a year of tithe preaching and tithe paying. The spirit of obedience to this law has permeated every Stake of Zion and every land and clime where a mission is established, and the Elders



LORENZO SNOW IN 1900.

are found proclaiming the gospel to the nations of the earth. With the advancement made as a result of this movement, it may be safely believed that the administration of the Lord through President Snow will be one of the most remarkable the Church has ever seen. President Snow is now 87 years of age; he has been true and absolutely undeviating from the testimony he received sixty-five years ago. In reviewing the history of his life, we find him a humble farmer's boy, a student at college, a teacher and a missionary in many lands, "without money and without price," a pioneer colonizer, a p

and manager of financial enterprises, a legislator and an Apostle of the Lord, a Prophet of God; truly a man who can sympathize with the people in all the conditions of life, especially those common to the experiences of a Latter-day Saint, thus aptly fitting him by experience for the high station he now occupies. He has suffered privation, hardships, persecutions, bonds and imprisonment, yet through it all he bears the same testimony given over sixty-five years ago. President Snow stands erect, is active in body and bright in every faculty of his mind, and, as said of Moses, "his natural force abateth not, neither doth his eye wax dim." (For further information see Biography and Family Record of Lorenzo Snow, by Eliza R. Snow Smith; "Historical Record," Vol. 6, p. 138; sketch by Matthias F. Cowley in "Southern Star," Vol. 2, p. 193, etc.)

**RIGDON, Sidney**, first counselor to President Joseph Smith, from 1833 to 1844, was born Feb. 19, 1793, in St. Clair township, Alleghany county, Pa.; he was the youngest son of William and Nancy Rigdon. Sidney's father was a farmer and had three sons, Carvil, Loanil and Sidney, and a daughter Lucy. When Sidney was seventeen years old, his father died, and when he was twenty-six years of age his mother also passed away. In his twenty-fifth year he became a member of the society of "Regular Baptists," and the next year he left the farm and went to live with Andrew Clark, a Baptist preacher. While there, Sidney received a license and commenced to preach, and after March, 1819, he gave up farming altogether. In May, 1819, he went to Trumbull county, Ohio, and while living with Adamson Bentley, another Baptist preacher, he became acquainted with Phebe Brook, a native of Bridgetown, Cumberland county, New Jersey, whom he married June 12, 1820. He continued to preach in that region until November, 1821, when he left Warren to take charge of the First Baptist Church in Pittsburg, where he preached with considerable success, and the church soon rose from a very low, confused state to a rapid increase of members, and to be one of the most respectable churches of the city. He became a most popular preacher, but after awhile he was greatly perplexed

with the idea that the doctrines taught by the church with which he was connected was not altogether in accordance with Scripture, and after great deliberation and reflection and solemn prayer he resolved to follow his convictions; and in August, 1824, he announced to the members of the church that he had determined to withdraw from it, as he could no longer uphold its doctrines. In consequence of his great popularity, this unexpected announcement caused amazement, sorrow and tears to his congregation. At that time Alexander Campbell, a native of Ireland, was a member of the Baptist association, but he afterwards separated from it. Walter Scott, a native of Scotland, and a printer by trade, also left it about the same time. After leaving the Baptist church, these three gentlemen, being very friendly, often met together to discuss religious topics. Eventually, from this connection, sprang a church, the members of which called themselves "Disciples," but which are generally known as Campbellites. For the maintenance of his family, Sidney Rigdon labored for two years as a tanner, after which he removed to Bainbridge, Genaga county, Ohio, where he was solicited to preach, it having become known that he had been a popular preacher. Thenceforth he devoted himself to the work of the ministry, confining himself to no special creed, but holding the Bible as his rule of faith and advocating repentance and baptism for the remission of sins and the gift of the Holy Ghost—doctrines which he and Alexander Campbell had been investigating. He labored in that vicinity one year with much success, and built up a large and respectable church at Mantua, Portage county, Ohio. His doctrines were new, and crowded houses assembled to hear him, though some opposed and ridiculed his doctrines. He was then pressing invited to remove to Mentor, an enterprising town, about thirty miles from Bainbridge, and near Lake Erie, which he did soon afterwards. At this place there were remnants of a Baptist church, the members of which became interested in his doctrines. But many of the citizens were jealous of him, and slanderous reports were circulated concerning him. By continuing his labors, however, the opposition weakened, prejudice gave way and he became very



popular. Calls came from every direction for him to preach, and his fame increased and spread abroad. Both rich and poor crowded his churches. Many became convinced and were baptized, whole churches became converted and he soon had large and flourishing societies throughout that region. He was a welcome visitor wherever he went, and his society was courted by the learned and intelligent. With his wife and six children he lived in a small unfinished, frame building, but the members of his church, resolving to erect him a suitable residence, purchased a farm and commenced the erection of a good house and outbuildings for him. His prospects with regard to temporal things had thus become brighter than ever before, when,



In the fall of 1830, Elders Parley P. Pratt, Oliver Cowdery, Ziba Peterson and Peter Whitmer, jun., called at Mentor on their mission to the Indians on the western boundaries of Missouri. Elder Pratt had been a preacher in the same church as Sidney Rigdon and had resided at Amherst, Lorain county, Ohio. He had gone on a mission for his church, into the State of New York, where he became acquainted with the circumstances of the coming forth of the Book of Mormon and was introduced to Joseph Smith and other Latter-day Saints. After reading the Book of Mormon, Mr. Pratt became convinced that it was of God, was baptized and ordained an Elder, and

began to preach. Being called on a mission to the west he resolved, during his journey through Ohio, to call on his old friends and associates in that State, believing that many of them were honest seekers after truth. Arriving at Mentor, Sidney Rigdon's house was the first place Elder Pratt and his missionary companions visited. They presented him with a copy of the Book of Mormon, saying that it was a revelation from God. He had not heard of it before, and was much prejudiced at the assertion, replying that he was acquainted with the Bible which he believed was a revelation from God, but he had considerable doubts regarding their book. He, however, consented to read it, and after a fortnight's careful perusal of the sacred volume, and after much prayer and meditation, he was convinced of its truth. His wife, also, became a believer, and both were baptized Nov. 14, 1830. Together with others who were baptized about the same time, they were organized into a branch of the Church. Brother Rigdon and others were ordained to the ministry, after which Elder Pratt and missionary companions continued their journey further west. In December, 1830, Elder Rigdon visited Joseph the Prophet in Fayette, New York, and was commanded by revelation to preach the gospel and assist the Prophet in his labors. From that time till Joseph's death, the two were closely associated together. Early in 1831, the Prophet Joseph and wife accompanied Sidney Rigdon and Edward Partridge to Kirtland, Ohio, where they were kindly received and welcomed by Bro. Newel K. Whitney and family. Soon afterwards the Prophet Joseph and Sidney Rigdon were called by revelation to preach the gospel, and in June, accompanied by others, they started for Missouri, where Sidney Rigdon dedicated the land of Zion for the gathering of the Saints. He also wrote a description of the country. After his return to Ohio, Sidney Rigdon assisted the Prophet Joseph in translating the holy Scriptures, and while thus employed in the town of Hiram, Portage county, he, together with Joseph, was attacked by a party of mobocrats, abused most shamefully and tarred and feathered. He was dragged out of his house by the heels and injured so much that he became delirious and remained so for several

days. Elder Rigdon and family, who were sick with the measles, then removed to Kirtland, but he soon afterwards accompanied the Prophet on another visit to Missouri, from which he returned to Kirtland in June, 1832. He then spent most of the summer with Joseph in translating the Scriptures. March 18, 1833, Sidney Rigdon and Frederick G. Williams were ordained and set apart as counselors to Joseph Smith in the First Presidency. After preaching extensively in Ohio, Sidney Rigdon accompanied the Prophet on a missionary trip to upper Canada in October, 1833. While on this mission Sidney Rigdon was called by revelation to be a spokesman to Joseph. After their return, Joseph wrote as follows: "Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him. But, notwithstanding these things, he is a very great and good man—a man of great power of words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue to his calling." Early in 1834 Sidney Rigdon assisted in obtaining volunteers for Zion's Camp, and while Joseph journeyed to and from Missouri with that body of men, Elder Rigdon had charge of affairs at Kirtland. He was also one of the trustees and conductors of the "Kirtland school," where in penmanship, arithmetic, English grammar and geography were taught during the winter. He was also a member of a committee appointed to arrange "the items of the doctrine of Jesus Christ, for the government of the Church," which resulted in the "Book of Doctrine and Covenants" being published in 1835. At the time of the dedication of the Kirtland Temple, March 27, 1836, Sidney Rigdon preached a powerful discourse, and afterwards took an active part in blessing his brethren. Soon afterwards he performed a short mission to the Eastern States. In 1837, he accompanied the Prophet on another trip to Missouri "to appoint other Stakes or places of

gathering." On their return to Kirtland, Ohio, they found the spirit of apostasy and mobocracy prevailing there to an alarming extent, in consequence of which Elder Rigdon, together with the Prophet, was obliged to flee from Kirtland, in January, 1838. Elder Rigdon and family arrived at Far West, Mo., April 4, 1838. He assisted in organizing a Stake of Zion called Adam-ondt-Ahman in Daviess county, and preached and sat in council with his brethren. July 4, 1838, he delivered an oration at Far West, in which he denounced the enemies of the Saints in very strong terms, which caused much bitterness of feeling among the non-Mormons. In the meantime, the persecutions against the Saints in Missouri were renewed, and Sidney Rigdon was among the brethren who were betrayed into the hands of the mob-militia, by Geo. M. Hinkle, Oct. 31, 1838. Together with the Prophet Joseph and other fellow-prisoners, he was sentenced to be shot; but this being prevented he was incarcerated in Liberty jail from November, 1838, till February, 1839, when he was released on bail. After his escape into Illinois, he advocated the cause of the persecuted Saints with much diligence, and his arraignment of the actions of the Missourians aroused much sympathy on the part of the inhabitants of Quincy, who showed the exiled Saints many acts of kindness. After the escape of the Prophet Joseph from his imprisonment in Missouri, Elder Rigdon took an active part in the founding of Nauvoo, where he passed through sickness and much suffering. He also accompanied Joseph the Prophet to Washington, D. C., to present the grievances of the Saints to the government and to Congress. When Nauvoo became a chartered city, Sidney Rigdon was elected a member of the city council. He also served as city attorney and postmaster, and in other public capacities; but he did not discharge his duties as counselor to President Joseph Smith with that religious zeal and ability which had characterized his early career in the Church. He was accused of being associated with the plans of John C. Bennett and other enemies of the Church, but this he always denied. At the general conference of the Church, held at Nauvoo in October,

1813, President Joseph Smith rejected him as his counselor; but through the intercession of Hyrum Smith, he was retained in his office. Early in 1844, when Joseph Smith became a candidate for president of the United States, the same convention that nominated Joseph nominated Sidney Rigdon for vice-president. Soon afterward Bro. Rigdon left Nauvoo, for Pittsburg, Pa., where he remained until after the Prophet's death. The news of the terrible tragedy at Carthage having reached him, he hastened back to Nauvoo to offer himself as a guardian for the Church. His claims were duly considered, but at the memorable meeting, held at Nauvoo, Aug. 8, 1844, he was rejected by the people, and the Twelve Apostles were recognized as the head of the Church. The subsequent course of Elder Rigdon, however, not being at all satisfactory, his case was taken before the High Council at Nauvoo, Sept. 8, 1844, and carefully tried. It resulted in his excommunication from the Church. Soon afterwards he left Nauvoo and located in Pennsylvania; but in 1847 he made his home in the village of Friendship, Alleghany county, New York, where he lived uninterruptedly till his death, which occurred at that place July 14, 1876. The "Register," a paper published in Friendship, stated at the time of his death "that numerous pilgrimages had been made to him from different parts by various persons desirous of obtaining further information from him relative to the origin of the Book of Mormon; but he unwaveringly adhered to his original theory on this matter, being the same as that held by the Mormons; and he treated with great scorn and contempt the statement of parties imputing the authorship of the work to himself." (For further particulars, see History of Joseph Smith, and early Church publications generally; also "Improvement Era," Vol. 3.)

**KIMBALL, Heber Chase**, first counselor to President Brigham Young from 1847 to 1868, was born June 14, 1801, at Sheldon, Franklin county, Vermont. He was the son of Solomon F. Kimball (born 1771), who was the son of James Kimball (born 1736), who was the son of Jeremiah Kimball (born 1707), who was the son of David Kimball (born 1671), who was the son of

Benjamin Kimball (born 1637), who was the son of Richard Kimball (or Kemball), who was born at Rattlesden, county of Suffolk, England, in 1595, and who emigrated to America in 1634, crossing the Atlantic in the ship "Elizabeth," and settled in Massachusetts. Heber C. Kimball removed with the rest of his father's family from Sheldon, Vermont, to West Bloomfield, Ontario county, N. Y., in 1811. His father was a blacksmith and farmer. In 1806, Heber first went to school, continuing most of the time until he was 14 years of age, when he began to learn blacksmithing with his father. During the war of 1812, his father lost his property, and when Heber arrived at the age of nineteen, he found himself dependent on his own resources, and frequently suffering for the necessaries of life. His elder brother Charles, hearing of his destitute condition, offered to teach him the potter's trade. The offer was accepted, and he continued with his brother until he was twenty-one years old. In this interim they moved to Mendon, Monroe county, where they pursued the pottery business. After having learned his trade, Heber worked six months for his brother for wages. In November, 1822, he married Vilate Murray, daughter of Roswell and Susannah Murray, who was born, in Florida, New York, June 1, 1806, and immediately afterwards he purchased the premises from his brother Charles, and went into business for himself as a potter, which trade he followed for upwards of ten years. Sometime in 1823 he received the three first degrees of masonry, and in 1824, with five others, he petitioned the Chapter at Canandaigua, asking to receive all the degrees up to that of Royal Arch Mason. The petition was granted, but just previous to the time they were to receive those degrees, the anti-Masons burned the chapter buildings. In his early life Heber C. Kimball received many pressing invitations to unite himself with the different religious sects of the day, but did not see fit to comply until a revival occurred in his neighborhood, shortly after which he and his wife were baptized, and they joined the Baptists. About three weeks after this occurrence, some Elders of the Church of Jesus Christ of Latter-day Saints came from Pennsylvania to the residence of Phineas H. Young, in Victor, and learn-

ing of their arrival, curiosity prompted Heber to see them, and he then heard for the first time the everlasting gospel. He desired much to learn more, and in company with Brigham and Phineas H. Young and their wives, he started for Pennsylvania, where they stayed with the Church six days, regularly attending the meetings. In April, 1832, Alpheus Gifford called at Heber C. Kimball's shop; after a few moments'



*Joseph Kimball*

conversation, he expressed his readiness to be baptized, and he went with Elder Gifford to a small stream in the woods, about one mile distant, where the holy ordinance was administered to him. About two weeks later, his wife Vilate was baptized by Joseph Young. Brother Kimball was ordained an Elder by Joseph Young, and in company with him and Brigham Young, he preached in Genesee, Avon and Lyons-town where they baptized many and built up branches. In September, 1832, with Brigham and Joseph Young, he went to Kirtland, Ohio, and visited the Prophet Joseph Smith. In the fall of 1833, having sold his possessions, he started for Kirtland, accompanied by Brigham Young, arriving there about the 1st of November. May 5, 1834, he left Kirtland, in company with President Joseph Smith and about a hundred

others, and arrived in New Portage, where Zion's Camp was organized. He was appointed captain of the third company. At the reorganization of the Camp at Salt river, Mo., he was selected as one of President Smith's life guards. While on Fishing river, and after assisting to inter a number of the brethren who fell by the cholera, he himself was very severely attacked. Shortly after he received an honorable discharge in writing, and (in accordance with the instructions of President Joseph Smith) on the 30th he started for home, reaching Kirtland July 26th. About two weeks after his return, he established a pottery and continued to work at his business until cold weather set in. In the winter of 1834-5 he attended the theological schools—established in Kirtland. He was chosen and ordained one of the Twelve Apostles, Feb. 14, 1835. In May following, he started, in company with his fellow Apostles, on a mission to the Eastern churches, and visited, among other places, Sheldon, where he was born, preaching to his friends and relatives. He crossed the Green Mountains on foot and alone, and attended a conference in St. Johnsbury with the Twelve. Returning home he met others of the Twelve at Buffalo. They arrived at Kirtland Sept. 25th. Elder Kimball attended the dedication of the House of the Lord at Kirtland, March 27, 1836, and received his washings and anointings with the Twelve Apostles. From May to October he was engaged on a mission in the northern part of the United States. Having been called on a mission to England by the Prophet Joseph, he left Kirtland in June, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding. As a passenger on the ship "Garrick," he sailed from New York, July 1, 1837, accompanied by other missionaries, and landed in Liverpool on the 20th. Two days later they went to Preston and on the following Sunday, they preached in the church of the Rev. James Fielding to a large congregation. A number of people believed and rejoiced in the message they had heard. Mr. Fielding, however, shut his doors against the Elders and would not suffer them to preach again in his church; but Elder Kimball and his companions continued to preach in private houses, on street corners and in market places, and by

Christmas there were about one thousand members of the Church in England. The history of Apostle Kimball's first mission in England would make an interesting little volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of the Apostle Paul in Southern Europe more than eighteen centuries before. Elder Kimball returned to Kirtland May 22, 1838, being absent eleven months, and with his associates was instrumental in baptizing nearly fifteen hundred persons, and organizing large branches in various parts of England, thus opening and establishing the European mission from which has come to the Church of Christ in the last days more than one hundred thousand people. Joseph Smith and other leading men having removed to Missouri, Elder Kimball removed with his family to Far West. They journeyed chiefly by water, on the Ohio, Mississippi and Missouri rivers, reaching Far West July 25, 1838, and enjoyed a happy meeting with the Prophet and other leading men. Elder Kimball immediately set to work building a small house for his family. During its erection the family lived in a small shanty about eleven feet square—so low that Elder Kimball could scarcely stand upright in it. During the summer he went with the Prophet Joseph and others to Daviess county to afford the Saints protection against mob violence. At the invasion of Far West by the mob militia, Elder Kimball was present to offer his life or undergo any ordeal that might come upon the Saints. He visited, in company with President Young, the Prophet in prison and did all he could to secure his release, and was also active in providing for the comfort of the wounded and helpless who had suffered from the outrages of their enemies. He attended the secret conference on the Temple grounds April 26, 1839, at which Wilford Woodruff and George A. Smith were ordained Apostles and afterwards went with the Twelve to Quincy, Ill., where his family awaited him. From thence he moved to Nauvoo, where he built him a residence. In September, 1839, together with President Brigham Young, he started for England on his second mission. He was hailed with delight by his former acquaintances throughout the mission. He labored with great

diligence for over one year. They reached Liverpool April 6, 1840, and returned to Nauvoo July 1, 1841. He was elected a member of the Nauvoo city council Oct. 23, 1841, and labored in various capacities to promote the growth and development of the city and the Church. From September to November, 1842, he, with Brigham Young, George A. Smith and Amasa M. Lyman, labored diligently in Illinois to allay excitement, remove prejudice and correct false doctrines. In July, 1843, he went on a preaching mission to the Eastern States, returning to Nauvoo, Oct. 22nd of the same year. In May, 1844, he started for Washington, D. C., to petition the authorities of the nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return trip he heard the sad news of the martyrdom of Joseph and Hyrum Smith. Apostle Kimball was active in sustaining the Saints in the great affliction by his encouraging councils, and united with his brethren to finish the Nauvoo Temple, and in every way nobly met under trying circumstances the responsibilities of his high calling as an Apostle of the Lord. What the people suffered he suffered, and the labors which they performed were his also. After the trying experiences of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic one hundred and forty-eight who constituted the Pioneer company that entered Salt Lake in July, 1847. Elder Kimball was one of the foremost men in all the important labors incidental to founding a great commonwealth in a desert land. In December, 1847, when President Young was sustained as President of the Church, Apostle Kimball was chosen as his first counselor, and sustained this position with credit and ability until his death in 1868. He was also lieutenant-governor in the Provisional State of Deseret until his decease. For a number of years he was a member of the legislative council, the last three years being president of that body. He was ever constant in his devotion to the Church, the State and the nation. He was a typical American, like his ancestors for many generations. He officiated in the House of the Lord. He visited every settlement in Utah, most of them many times, preached the gospel, uttered many prophecies

which have received literal fulfillment, and gave counsel, spiritual and temporal, to advance the work of God upon the earth. In May, 1868, he received a severe fall at Provo, which brought on sickness and resulted in his death June 22, 1868, at his home in Salt Lake City. He died as he had lived, true, full of faith and in the hope of a glorious resurrection. President Kimball was a man of dignified bearing, standing about six feet in height and well proportioned. His complexion was dark and his hair thin. His piercing dark eyes seemed to penetrate one's very soul and read the very thoughts of the human heart. He was broad and magnanimous in his ways, kind to the widow and the fatherless, beloved by his associates in the Apostleship and by all the Saints. He fulfilled the characteristics of an honest man, "the noblest work of God." Many times he told men what they had done, and what would befall them, not by any human knowledge, but by the spirit of discernment and revelation. He had many odd sayings, which, said by him, left a lasting impression upon his hearers in public and private. With all his frank and fearless manner of telling the men what many would shrink from telling, he was a loving, peaceful man, and was designated as the "Herald of Peace." During the hard times in Salt Lake City, President Kimball was so blessed with temporal subsistence, breadstuff chiefly, that he was able to feed his own numerous family and loan to men considered much better financiers than himself. His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves, and full of thrilling interest. When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of Illinois, Apostle Kimball looked upon the beautiful site and said sorrowfully, "This is a beautiful place, but not a long resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need repeating here. When hard times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and prophesied that in less than six months clothing and other goods would be sold in

the streets of Great Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his brethren said to him after meeting that he did not believe it. "Neither did I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when large companies of emigrants, burning with the gold fever from the East, came into the city, and becoming eager to reach the glittering gold fields of California, they sold their merchandise on the streets for a less price than the New York prices. They sold their large animals for pack animals, and thus more than literally fulfilled the remarkable prophecy of President Heber C. Kimball. These are but examples of many like predictions uttered by this great Apostle of the Lord. (For further information, see *Life of Heber C. Kimball* by Orson F. Whitney; "Contributor," Vol. 8; "Historical Record," Vol. 5, p. 33; "Southern Star," Vol. 2, p. 345; Faith-Promoting Series, Book 7, etc.)

**SMITH, George Albert**, first counselor to President Brigham Young, from 1868 to 1875, was the son of Patriarch John Smith and Clarissa Lyman, and a cousin to Joseph the Prophet. He was born June 26, 1817, in Potsdam, St. Lawrence county, N. Y., and was trained strictly in the religion of the Congregational church, of which his father and mother were members, until he was fifteen years of age. While living on a farm on Rackett river and attending school in the village of Potsdam, George A. grew very rapidly, attaining his full growth several years before he became of age. This gave him an awkward address, as of an overgrown boy; and as children growing fast are usually weak, it was so with him. In addition to these misfortunes for a school boy, he was nearsighted, and being contented with his studies, the society of older people and the companionship of his own thoughts, he paid little attention to cultivating the good will and currying favor with the boys at school. The consequence was that they made fun of him, bullied him more or less, and at one time, shortly after a period of illness, carried their fun to such an extreme that George A. resolved on retaliation; but knowing

his weakness at the time, he refrained attempting his revenge then and harbored his strength until a favorable opportunity should be presented. The time came, and it developed a phase of his character which was new to his schoolmates but distinguished him then and ever after. His sensitive nature had been repeatedly outraged; he felt that he had been abused by his schoolmates, that they had taken advantage of him unfairly and that the insult to his honor and manhood demanded reparation. If any of the boys were not guilty of this general arraignment, he did not stop to discriminate in their favor. He felt that all were down on him, and he determined to whip the school. And he succeeded. He started in and kept at it until he had whipped every boy of his size and age. They never made fun of him after that. In the winter of 1828, Father John Smith received a letter from his nephew Joseph, who then lived in western New York, in which a very striking prediction occurred, foretelling awful judgments upon the present generation because of wickedness and unbelief. The letter made a deep impression upon the mind of George A., who, but a boy of eleven years, was capable of appreciating the statements it contained, which he treasured in his memory. His father observed on reading them, "Joseph writes like a Prophet!" In August, 1830, the father of the Prophet and his brother Don Carlos visited their relatives in Potsdam and vicinity. They brought with them a copy of the Book of Mormon, which they left with George A.'s father, while they went on to visit with Father Asahel Smith and family. During their absence George A. and his mother read a great deal in the strange new book, or "Golden Bible," as it was popularly called. The neighbors, who often came in and heard portions of it read, ridiculed it and offered many objections to its contents. These young George A. soon found himself trying to answer, and although he professed no belief in the book himself, having in fact noted many serious objections to it, he was so successful in refuting the charges the neighbors brought against it that they generally turned from the argument discomfited, with the observation to his mother that her boy was a little too smart for them. When his uncle and Don

Carlos returned, George A. laid before them his objections, which he believed to be unanswerable. His uncle took them up carefully, quoted the Scriptures upon the subject, showed the reasonableness of the record, and was so successful as to entirely remove every objection, and to convince him that it was just what it purported to be. George A. from that time ever after advocated the divine authenticity of the Book of Mormon. He was also convinced of the necessity of religion, and not being sufficiently instructed by his relatives how to obtain it, after they



had left, he attended a protracted series of Congregational revival meetings. These lasted seventeen days, and effected the "conversion of every sinner in Potsdam" who attended them except George A., who went to the meeting regularly, sat in the gallery listening attentively, but waited in vain for the sensation of religion which should bring him down to the anxious bench. Finally, prayers and exhortations having failed, the minister, Rev. Frederick E. Cannon, pronounced him reprobate and sealed him up unto eternal damnation, saying, "Thy blood be upon thine own head!" Nine times he thus delivered this inoffensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell. For two years George A. had performed the greater part of the labor on his father's farm, but in the winter of 1832-33, he attended school, and gave considerable attention to studying the gospel and its requirements. He was baptized by Joseph H. Wakefield Sept. 10, 1832. In May, 1833, he started with his parents to Kirtland, Ohio; they arrived there on the 25th of

that month, and were warmly welcomed by the Prophet Joseph Smith and by the Saints who had gathered there, numbering about five hundred. Immediately on reaching Kirtland, George A. became interested in the affairs of the Church, and was delighted with his cousin, the Prophet, whom he had never seen before. He was on hand for any duty required, and spent many nights guarding the houses of the brethren who were in much danger from mobs. During the summer and fall he was engaged in quarrying and hauling rock for the Kirtland Temple, attending masons and performing other labor about the walls. The first two loads of rock taken to the Temple ground were hauled from Stanard's quarry by George A. and Harvey Stanley. In May, 1834, George A. started from Kirtland with Zion's Camp for the State of Missouri, and returned again to Kirtland in the summer, walking on foot two thousand miles. He was ordained a Seventy March 1, 1835, under the hands of Joseph Smith, sen., Joseph Smith, jun., and Sidney Rigdon, the latter being spokesman. He was the junior member of the First Quorum of Seventy. On the 30th of the following May he was appointed to a mission to preach the gospel in the East. Elder Lyman Smith, a second cousin, and member of the same quorum, was his traveling companion. They started June 5, 1835, traveled on foot about two thousand miles, without purse and scrip, held about eighty meetings in the States of Ohio, Pennsylvania and New York, baptized eight, and returned to Kirtland, where George A. arrived October 5th. In the spring of 1836, he received his endowments in the Kirtland Temple, after which he performed a mission in Ohio, traveling on foot about twelve hundred miles. In the spring of 1837 he commenced a mission in Ohio and Virginia, which continued about one year. On this mission he traveled about two thousand and five hundred miles; nearly half of his journeyings were on foot. In 1838, he emigrated with his father's family to Daviess county, Mo., where he was ordained a High Councilor June 28, 1838. In the autumn, he was sent on a mission to Kentucky and Tennessee, traveling some eight hundred miles on foot and about seven hundred by water, includ-

ing the return journey. After his return, he removed his father's family to Illinois. In 1839, he returned to Far West, in Missouri. On the morning of April 26, 1839, he was ordained one of the Twelve Apostles, on the southeast corner stone of the Intended Temple at Far West. He returned to Illinois, whence he started for England on a mission in September, and arrived in Liverpool April 6, 1840. He labored for over one year with much success, and returned to Nauvoo, Ill., where he arrived July 5, 1841. On the 25th of the same month he married Bathsheba W. Bigler, who is still alive. In the fall of 1842, he preached in the principal places in Illinois, and returned to Nauvoo Nov. 4th. In the summer and fall of 1843, he traveled about six thousand miles, preaching in the middle and eastern States. In the spring of 1844, he attended conferences and preached in Illinois, Indiana and Michigan, and was in the last named State when he heard of the death of the Prophet and Patriarch of the Church. He immediately returned to Nauvoo and took an active part in the councils and deliberations consequent upon that sad event. He was elected quartermaster of the Nauvoo Legion, Sept. 17, 1844; was also elected a trustee of the Nauvoo House Association, and labored actively in forwarding the erection of that building. He continued these labors until the mob commenced its outrages upon the Saints in the fall of 1845, from which period he was active in counseling, fervent in his labors on the Temple and diligent in making preparations for the exodus of the Saints from Nauvoo. "Before leaving the Temple of Nauvoo," writes George A., "my wife, under the law of Abraham and Sarah, gave me five wives, viz: Lucy Smith, born February 9, 1817, at Newry, Maine; Nancy Clement, born October 31, 1815, at Dryden, Tompkins county, N. Y.; Zilpha Stark, born July 3, 1818, at Hartland, Niagara county, N. Y.; Sarah Ann Libby, born May 7, 1818, at Ossipee, Stratford county, N. H., and Hannah Maria Libby, born June 29, 1828, at Ossipee, Stratford county, N. H." He also married Susan E. West after he reached G. S. L. Valley. Five of Brother George A.'s wives survived him. They bore unto him twenty children, eleven of whom, among them Apostle John Hen-



ry Smith, are yet living. Early in February he crossed the Mississippi river with his family, on his way to find an asylum in the Far West from the rage of mobs and the persecutions of bigoted professors of religion. The ensuing winter he tarried with the main camp at Winter Quarters. While there the people suffered severely from scurvy, a disease induced through lack of vegetable diet. George A.'s third wife and four children died of this disease. He visited all the camps, and urged the cultivation of the potato as a cure for the scurvy. But little seed could be obtained; what was, however, produced in a marvelous manner. As they had no vegetables for one year, their bread was mostly made of corn, bought two hundred miles away, in Missouri. The season after Geo. A. had left Pottawattamie county the potato crop was a failure, and the saying went forth that it was because George A., "the potato Saint," had gone to the mountains. In 1817 he accompanied President Young and the company of pioneers in searching out and making the road to and finding the location for the Church in the Great Basin. During this journey he walked seventeen hundred miles, and rode, mostly on horseback, eight hundred; much of the distance with raw hide soles on his shoes. He was six weeks without bread, though he was better off than most of the pioneer company, for he had about twenty-five pounds of flour locked up in his trunk, unknown to any one. He lived as the rest, on buffalo bulls and other wild meat, which was not always plentiful. He issued his reserved flour by cupsful to the sick, some of whom attribute to this circumstance the preservation of their lives. He planted the first potato that was put in the ground in Salt Lake valley, and built a house for his father in the fort, before starting on his return to Winter Quarters, where he arrived Oct. 31st of the same year. In 1818 he removed to the neighborhood of Kaneshville and opened a farm. In 1819 he took charge of the emigration in Council Bluffs, organizing and starting the companies. With the last of these he started westward with his family, July 4, 1819. Their teams were heavily laden, and they encountered hail and rain storms. Their cattle also stampeded, and at the South Pass they were overtaken by a heavy

storm, in which 70 animals were frozen. They made the journey to G. S. L. City, 1034 miles, in 155 days, arriving Oct. 27th. George A. was elected a member of the senate of the Provisional State of Deseret, and reported a bill for the organization of the judiciary, which was the first bill printed for the consideration of members. He also reported a bill in relation to the construction of a national railway across the continent. In December, 1850, he raised a company of one hundred and eighteen volunteers, accompanied by about thirty families, and started for the purpose of planting a colony near the Little Salt Lake. The day after they started the thermometer was at zero. His company was organized at Peteetnot creek (Payson), Utah county, and consisted of twenty-five cavalry, thirty-two infantry—picked men—and thirteen men in charge of a piece of artillery; the residue was organized as a permanent camp guard. They crossed five ranges of mountains, and arrived at Centre Creek, 265 miles from Salt Lake City, Jan. 13, 1851. This place had been designated by Elder Parley P. Pratt, and a company of explorers, as the place in the Little Salt Lake valley most suitable for a settlement. As soon as the site of the town was determined upon, the settlers commenced working a road into a canyon about six miles, which cost them five hundred days' work, where they cut down a pole ninety-nine feet long, which they erected and on which they raised the "Stars and Stripes." They dedicated the ground by prayer, and saluted the emblem of civil and religious liberty by the firing of cannon. The organization of Iron county had been provided for by the General Assembly of Deseret, which had elected Geo. A. its chief justice, with power to proceed with its further organization. An election was held, when two associate justices, a county recorder, a treasurer, sheriff, assessor and collector, justice of the peace, constable, and a member of the House of Representatives of the General Assembly of Deseret, were elected. In the winter of 1850-1, though it was very cold, the settlers built a fort, in which were located dwelling houses and a meeting house, which served for meetings, schools and watch tower. It was in the shape of a Greek cross, and was of hewn logs. It served the town,

which was named Parowan, for fifteen years, when it was replaced by a state-ly stone edifice. Geo. A. taught school during the first winter, having thirty-five pupils to whom he lectured on English grammar around the evening camp fires. At the first Territorial election, in August, 1851, Geo. A. was elected a member of the council of the legislative assembly. He was commissioned by Postmaster-General Hall, Oct. 25, 1851, postmaster of Centre Creek, Iron county, and on the 29th of November, by Governor Young, colonel of cavalry in the Iron Military District. Afterwards he was placed in command of the militia of the southern part of the Territory, and was instructed to take measures for the defense and safety of the inhabitants against the Utah Indians, who had commenced, under their chief Walker, to rob and kill the inhabitants. In 1852 he left Iron county, and was appointed to preside over the affairs of the Church in Utah county. He traveled and preached a great deal in all the settlements, over which he had the watch care. At the general conference of the Church, in April, 1854, he was elected Historian and General Church Recorder, and immediately went to work compiling the documentary history of Joseph Smith. Feb. 2, 1855, he was admitted as a member of the bar of the Supreme Court of the Territory of Utah, and received his certificate as an attorney, counselor-at-law and solicitor in chancery. He was elected a member of the convention and one of the committee which drafted a constitution, and on March 27, 1856, was elected by said convention. In connection with Elder John Taylor, a delegate to Congress, to present the constitution and accompanying memorial, asking for admission into the Union on an equal footing with the original States. This mission was a respite from his close application in the Historian's Office, where he had, with the assistance of four clerks, compiled and recorded, in large records, the history of Joseph Smith from Feb. 20, 1843, until his martyrdom in June, 1844. He also supplied, from memory and otherwise, blanks in the history and records compiled by President Willard Richards, his predecessor in the Historian's Office, who had, with prophetic pencil, written on the margin, opposite the

blanks, "to be supplied by George A. Smith." In 1856-57, during a sojourn of about eleven months in the States, in addition to his duties as delegate, Geo. A. preached in the States of Connecticut, New York, New Jersey, Pennsylvania, Virginia, Ohio, Illinois, Iowa and Missouri. April 11, 1866, he received from Governor Durkee the commission of brigadier-general and was appointed adj-de-camp to the Lieutenant-general of the Nauvoo Legion. At the October conference, in 1868, he was appointed to succeed the late President Heber C. Kimball as first counselor to President Brigham Young. The political career of President Geo. A. Smith covered almost the whole period of his residence in Utah. He was an earnest worker in establishing the provisional government of the State of Deseret, and afterwards in organizing and enacting laws for the government of the Territory of Utah. He was elected a member of the first legislature and re-elected to every succeeding session but one, when absent in the States, until 1870. The last six years he was president of the council, and was distinguished for his punctuality and impartiality in the discharge of his official duties. More than half of his life was occupied in traveling and preaching the gospel. He had, before 1870, delivered three thousand eight hundred discourses in various parts of the world, as a labor of love, and never failed to use every opportunity to advocate the principles of the gospel, which his long and laborious missionary experience afforded him. In the internal affairs of the Territory, Pres. Smith was an active laborer. He was recognized as the father of the southern settlements, the chief of which, St. George, was named in his honor. He was president of several irrigating canal companies, and was foremost in public enterprises leading to the occupation and development of the country, the establishment of home industries and of commercial relations among the people that would tend to make them free and independent of other communities, and at the same time utilize the natural resources with which the Territory abounds. Oct. 15, 1872, he started on a mission and visit to the various European nations and to Jerusalem, from whence he returned

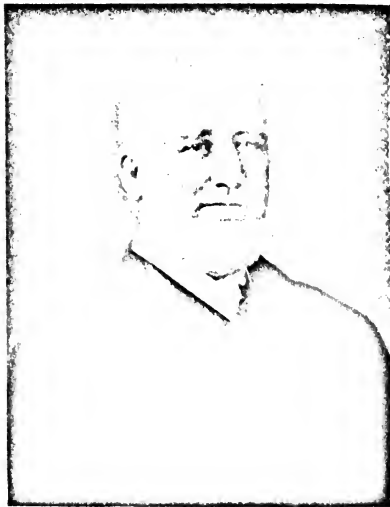
June 18, 1873. During his absence on this tour, he was appointed and sustained as Trustee-in-Trust for the Church, which office he held until his death. After his return he gave considerable attention to the building of the Temple at St. George, where he spent a great deal of time. He was a zealous advocate and laborer in the establishment of the United Order among the people. The discourses he delivered in many of the towns of Utah, upon that subject, were pre-eminently characteristic of him as a political and domestic economist. In the spring of 1875, about the time of his return from St. George, he was attacked by a severe cold, which, locating on his lungs, inflamed and irritated them in such a manner as to prevent their use in public speaking. This affliction was supplemented with a very peculiar affection preventing sleep, except in an upright posture, and then but at short intervals. He suffered intensely from this combination of diseases for several months, resisting the power of the destroyer with all the fortitude of a strong will and a desire to live, aided by the most sublime faith. He had the support of the prayers of all the people, among whom he was ever a great favorite; but they did not prevail over the decree of Him who doeth all things well. "Brother George A.'s time had come," was the expression of all his friends, and on Wednesday morning, Sept. 1, 1875, they bowed to the eternal fiat. President Young remarked on the morning of his death: "I have known Brother George A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he had as good a record on this and the other side of the veil as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends." President Geo. A. Smith was a wise counselor, a great preacher, a sound statesman, a pioneer and colonizer of the highest ability, an able lawyer and an efficient educator. He was always ready in public and private. No one ever wearied of his preaching. He was brief and interspersed his doctrinal and historical remarks with anecdotes most

appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, was a happy distinction in the ministry of Geo. A. Smith. He was humble and meek, yet full of courage and unbounded energy in the cause of right. He always had time to notice young people and children and leave his impress of love and kindness upon the tablets of their hearts. (For further particulars see "Contributor," Vol. 6; "Southern Star," Vol. 2, p. 345; "Historical Record," Vol. 5, etc.)

**YOUNG, John Willard**, first counselor to Pres. Brigham Young from 1876 to 1877, is the son of Pres. Brigham Young, and Mary Ann Angell, and was born Oct. 1 1814, in Nauvoo, Hancock county, Ill. He was baptized when about eight years old and confirmed by Brigham Young, by whom also he was ordained an Apostle Feb. 4, 1861. In 1866 and 1867 he filled a mission to Europe. Later, he was appointed an assistant counselor to Pres. Brigham Young, and after the death of Geo. A. Smith, in 1876, he was chosen and sustained as first counselor in the First Presidency. After the death of his father, President Brigham Young, in 1877, he was sustained for several years as a counselor to the Twelve Apostles. Of late years he has been engaged in railroad enterprises.

**CANNON, George Quayle**, first counselor to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow successively, was born on Thursday, Jan. 11, 1827, in Liverpool, Lancashire, England. His parents, George Cannon and Ann Quayle, were natives of Peel, on the Isle of Man. The Cannon or Cannan family came originally from the borders of England and Scotland. The earliest mention of the name in the parish record of Kirk Michael, on the Isle of Man, is the burial in 1598, of one Marian Cannan. The name is spelled on the records both Cannan and Cannon, though Cannan appears to be the earlier and more common style. The family removed from Scotland to the Isle of Man on account of political or religious troubles, in which they became involved, and they had to flee there for refuge. Several of the Cannons were engaged in the wars of that period. The name of the place, which has

been owned by the family on the Isle of Man for nearly three hundred years, and which is still in the possession of an older branch (the present owner being a cousin of George Q.'s grandfather), is Coolishallagh. Train, in his History of the Isle of Man, Vol. I, page 85, note 2, alluding to this homestead, says: "Coolish, in the Manx language, signifies a 'hiding-place'". He then mentions Coolishallagh in Kirk Michael. Whether this place received its name from the Cannons because of it having proved a "hiding-place" or place of refuge for the family, does not appear, though it is not improbable. George Q. Cannon was the eldest of his parents' children. The other children were: Mary Alice Cannon, wife of the



late Charles Lambert, of Salt Lake City; Anne Cannon, widow of Brother Orrin N. Woodbury, of St. George; Angus M. Cannon; David H. Cannon; Leonora Cannon, the wife of Brother Robert Gardner, of St. George; and Elizabeth Cannon (the daughter of his father by a second marriage), the wife of Brother William Piggott of Bloomington. These are all alive and in full fellowship today in the Church. Miss Leonora Cannon, his father's sister, had a very intimate friend who married a gentleman by the name of Bacon, a colonel in the British army, who had received the appointment of Secretary to the governor of Canada. This friend

exactd a promise from her that when she married and went to Canada, she (Miss Cannon) should accompany her on her wedding tour to that country. She kept the promise and sailed with her friend; and while in Canada, she being a devout Methodist and greatly attached to her religion, made the acquaintance of the late President John Taylor, who was at that time a local preacher in the Methodist church. This was in the city of Toronto. She had fully expected, when she left her home, to return there; but in consequence of a dream which she had, she felt convinced that it was her duty to accept the offer of marriage, which she had received from John Taylor, and remain in Canada. Some time after their marriage, Elder Parley P. Pratt visited Toronto, having been drawn there by the prayers of a number of persons who were diligently seeking for the truth, among whom President Taylor was very prominent. They felt that Methodism was not strictly in accordance with the Scriptures, and that there were many blessings and gifts which God had given to His church in ancient days, of which their church was destitute. They met together often, examined the Scriptures with great earnestness and care, and prayed fervently for additional light, and that, if there was a church on the earth which possessed these heavenly powers and gifts, they might be made acquainted with it. Elder Pratt's arrival in the city of Toronto in the summer of 1826 created some excitement. A few of this band of seekers after truth received his testimony and were baptized into the Church; among them Bro. John Taylor and his wife. The history of the events connected with Bro. Taylor's espousal of the truth are related in his own biography. Suffice it to say, that after his wife received the gospel, she was convinced in her own mind that her brother George would receive it also; for when she had, previous to her departure for Canada, reasoned with him and urged him to espouse religion, that his soul might be saved, he had, on one occasion, remarked to her that her religion could not satisfy him; that it was not according to the Bible, which he could prove to her. "But," continued he, "of what use is it for me to unsettle you in your faith; it gives you joy and satisfaction, and

I cannot offer you anything better; but it would not satisfy me." From this and other conversations which they had had, she was convinced that he was only waiting for the true gospel to be preached to receive it gladly. When her husband, therefore, with the other brethren of the Twelve Apostles, took their mission to England in 1840, he repaired, upon his landing at Liverpool, to the house of his brother-in-law, George Cannon. The latter was not at home at the time, and after conversing with his wife, he (President Taylor) returned to the vessel. After he went out of the house, George Q.'s mother remarked to him, he being then a child of twelve years of age, "Your uncle is a man of God." As soon as he preached the gospel, therefore, to the family she was ready to be baptized, knowing for herself, as she said, that the principles which he taught were the true gospel of the Son of God. Her husband, George Cannon, the father of George Q., read the Book of Mormon through carefully twice before his baptism, and on laying it down after finishing it the second time, he remarked, "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so." They joined the Church, and three of their children, who were old enough to enter the Church, were baptized some months afterwards (June 18, 1840). Upon hearing the doctrines of the Church taught by his uncle and his fellow-laborer, Elder Joseph Fielding, George Q., though so young, drank them in eagerly. He believed every word they said, and his joy was unbounded; for he had been a close reader of the Bible, and had asked his father why it was that the ancient gifts and blessings of the gospel were not manifested in these days as they were anciently. More than once he had wept because it had been his privilege to live in the days of the Savior and His Apostles and witness the mighty works which they performed. His gratitude to the Lord, therefore, was great when he learned that once more, and in his own days, the gospel had been restored to the earth in the plenitude of its power, and that the everlasting Priesthood had been again given to man to administer its ordinances. Long before his marriage, the father of the

family had a dream concerning the death of his wife, and when emigration was talked about, they both seemed to be aware that she would not live to reach Zion. Her relatives remonstrated with her for going with the Saints, but in reply she said to them, that though she knew she never would live to reach the body of the Church, she was determined to undertake the journey for the sake of her children, and she never shrank at the prospect before her. The manifestation that they had received proved to be true. They started for Zion, sailing from Liverpool in the ship "Sidney," Sept. 17, 1842, but she died and was buried in the ocean. The family continued their journey until they reached Nauvoo. The day after their arrival there was a large gathering of people at the steamboat landing to meet a company of Saints who had arrived from St. Louis. Among them were the Prophet Joseph, his brother Hyrum, and a number of other leading men who had gone there to welcome the people. Though no one had pointed the Prophet out to George Q., and he had never seen a portrait of him, he knew him instantly. It seemed to him as if he had always been acquainted with him, and that he would have known him to be the Prophet Joseph anywhere in the world. August 19, 1844, George Q. and his brothers and sisters were bereft of their father, who died at St. Louis while there on a short visit from Nauvoo. At that time President Taylor was editor and publisher of the "Times and Seasons" and the "Nauvoo Neighbor." George Q. Cannon learned the printing business in his office, having gone to live with him shortly after the arrival of the family at Nauvoo. From that time until October, 1849, he was a member of the household of President Taylor. He was ordained an Elder, under the hands of President Taylor, Feb. 9, 1845, and on the same day was ordained a Seventy and became a member of the 19th Quorum of Seventy. He acted in the capacity of clerk to that quorum for several years. In 1846 he traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to Great Salt Lake valley in the summer of 1847, arriving in the valley on the 3rd of October of that year. During the two following

years he was occupied in all the labors incident to the founding of Great Salt Lake City, and in the fall of 1849, with a number of other brethren, was called to go to California, under the direction of Brother Charles C. Rich. After a hazardous journey, during which they attempted to reach California by way of a "cut off" that added greatly to the dangers and duration of the trip, the company reached Lower California in a starving condition. During the remainder of 1849 and the greater part of 1850 he was in various parts of California, which had not then become a State. In the latter part of the summer of 1850 he was called, in company with nine others, to go on a mission to the Sandwich Islands. Elder Hiram Clark was appointed to preside, Apostle Charles C. Rich, before leaving for home, set them all apart, and they landed at Honolulu Dec. 12, 1850. Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul. Consequently he, together with Elders Henry W. Bigler, James Keeler, William Farrer and James Hawkins, remained, acquired the language, and were the means in the hands of God of bringing large numbers to the knowledge of the truth. George Q. acquired the language with great ease, and was soon able to preach and baptize, and organize branches. He also translated the Book of Mormon into the Hawaiian language. This translation demanded much care. Elder Cannon could get no aid from white men in this labor; but he had the assistance of several of the natives, who were pretty well educated in their own language. He read his translation to them as it progressed, and conversed

with them upon the principles to see if they obtained the same idea from the translation that the English edition gave to its readers. In this way he went through the whole book very carefully while the work of translation was going on. After the work was completed, he went through it again with a number of the best educated and most intelligent natives he could meet, all of whom were members of the Church. He afterwards examined the translation carefully with the aid of Brother William Farrer and a native who belonged to the Church, who was credited with being the best master of the Hawaiian language in the kingdom. When Elder Cannon, accompanied by other Elders, sailed from Honolulu on his return to America, July 29, 1854, there were upwards of four thousand members in the Church in Hawaii. Elder Cannon remained in San Francisco about six weeks, helping Brother Parley P. Pratt on his autobiography, and then repaired to San Bernardino, and thence traveled, in company with Elder Charles C. Rich, to Great Salt Lake City, where he arrived Nov. 28, 1854. Before returning from the Islands, he was chosen to be one of the presidents of the 30th Quorum of Seventy, and upon his arrival at Great Salt Lake City was set apart to that position. He was soon afterwards notified to prepare for another mission to the Islands, as the Elders there desired him to return and take charge of the press which he and they had purchased, and which had arrived after his departure. Subsequently, however, the press and printing materials, with the stock of paper sent with it, were forwarded to Elder Parley P. Pratt, at San Francisco, and he wrote to the First Presidency desiring the return of Elder Cannon to California, to assist him in the publication of a paper; the prospectus of which he had issued. Consequently, Elder Geo. Q. Cannon left Great Salt Lake City May 10, 1855, accompanied by his wife and two missionaries—Elders Joseph Bull and Matthew F. Wilkie—having been appointed to publish the Book of Mormon in the Hawaiian language and to assist Elder Parley P. Pratt in the publication of a paper. Elder Orson Hyde, who was appointed at the same time to establish a settlement at Carson Valley and to labor in California, had also been instructed to assist in this

work. Upon Brother Cannon's arrival at San Francisco, he found that Elder Parley P. Pratt had started on his return home. He followed him to the place appointed for the camp to start from, and had an interview with him, and was by him set apart to preside over the mission in California and Oregon. The difficulties which he had to contend with in establishing an office in San Francisco, in printing the Book of Mormon, and afterwards in the publication of the "Western Standard," form a very interesting chapter of history. It required great energy and the exercise of much faith and perseverance to accomplish the work entrusted to them; but the mission was a successful one. In printing the book, he had no one to help him read the proofs, as Brothers Bull and Winkle, who set the type, could not understand the language, though they acquired remarkable facility before the work was finished in reading the manuscript and setting the type. His method of reading the proofs was to have his wife read from the English Book of Mormon, while he read the proofs in Hawaiian, and, from his familiarity with the language, he was able to correct the proofs. The entire translation thus underwent three revisions, in addition to the first reading and examination. The book was printed and bound and sent to the Islands; the "Western Standard" was published, and did creditable work in defending and advocating the principles of the gospel. When the news of the march of Buchanan's army and the attitude assumed by Governor Brigham Young and the Saints in regard thereto reached California, it created great excitement; and as it was thought that perhaps evil would befall the army, it was strongly advocated in one or two of the leading journals that George Q. Cannon should be seized and held as a hostage for the safety of the officers of the army. All this talk, however, was confined to the newspapers. Before matters had progressed that far, he thought it wise under the circumstances to send his wife and child home with those who were leaving for Utah and in charge of his brother David, who had joined him on a mission in California. He remained to attend to affairs there until Elder Orson Pratt, Ezra T. Benson, John A. Ray, John M. Kay, William Miller and John Scott came to San Francisco from

England, on their way to the Valley. Under the counsel of the two Apostles he wound up his business and arranged the affairs of the mission to the best possible advantage, and left with them for Great Salt Lake City, by way of San Bernardino. He reached the city Jan. 19, 1858. On the night of his arrival home he was appointed adjutant in the standing army that was being organized for defense, and from that time until the move southward was decided upon the ensuing spring, he was busily engaged in organizing and arranging for service. After the decision was reached that Great Salt Lake City and the settlements north should be abandoned with the view to their being burned, President Young appointed Brother George Q. Cannon to take the "Deseret News" press and a portion of its material, with a few printers, and move to Fillmore, where the President wished that paper to be issued in reduced size. He reached Fillmore in April, and from that time until the succeeding September published the paper there. On his return from Fillmore with his family, he was met at Payson, Utah county, in September, 1858, by a messenger from President Young, who bore a note to him, in which it was stated that he had been appointed a mission to the Eastern States, and that a company of brethren were waiting for him who expected to start the next day. As the note was dated on Sunday, and the next day was the day that he received the message, he saw that there was no time to be lost. He had just stopped for dinner at the house of Brother Wm. B. Preston, who was then residing at Payson. In three-quarters of an hour after receiving the message he was ready for his mission, and left his family on the road side, in the care of his brother David, who was but a youth, and to the tender mercies of his Heavenly Father. He had no home in Great Salt Lake City or anywhere else, but he felt that the same kind Providence which had blessed him thus far in his life, would still care for his loved ones, if he manifested willingness to do his duty. Probably this was as short a notice as any Elder in the Church ever received for a mission of such duration. He reached Great Salt Lake City the next morning before daylight, and after receiving his instructions, started the same day for the States,

and was gone only a few days short of two years. This mission was of a semi-political character. At the time that Buchanan's army had been sent to Utah the whole country had been flooded with misrepresentations and falsehoods concerning Utah and its condition. These falsehoods had furnished the administration with a basis for its action in sending the army. It had been charged that the court records and the Territorial library had been destroyed, that the lives of the federal judges had been threatened and endangered, and that Utah was in a state of rebellion. The whole affair had been ingeniously and artfully worked up by persons who were interested in creating hostility between the general government and the people of Utah. Besides the politicians, the contractors were deeply interested in the scheme, and it became literally a contractors' war; for the government made the most extravagant contracts for transportation, etc., with various parties who in many instances had contributed to create the prejudice against the people of Utah, and who were in this way profiting by their villainous schemes. When the peace commissioners, sent by President Buchanan, came to Utah, they found how baseless the stories were which had obtained currency in the country. Governor Cumming had already informed the government that the court records and territorial library were intact, and that he had found upon his arrival here that the government had been grossly deceived. These representations had been made and authenticated, but scarcely a word had been permitted to leak out to give the public a true knowledge of the situation. The feeling in the United States was very general that Utah had actually been in rebellion, and that the "Mormons" merited severe punishment. It was to help correct these falsehoods that Brother George Q. was sent to the States. By means of influential friends, especially the late General Thomas L. Kane, he secured excellent letters of introduction to leading editors and to prominent senators and members of Congress, and labored assiduously to bring a true knowledge of the condition of affairs to public men generally. By this means much ignorance which existed concerning Utah and her people

was removed, and many falsehoods were corrected. Besides attending to this business, he had been appointed to take charge of the branches of the Church in the East, and in 1859 and 1860 he acted as agent of the emigration at New York. He also purchased oxen, wagons and provisions for the people at the frontiers and organized them into companies to cross the plains. In this labor at Florence the first year (1859) he worked with the late Elder Joseph W. Young, being assisted also by the experienced supervision of President Horace S. Eldredge. While on that mission he received notification from the First Presidency and the Twelve Apostles that he had been chosen to fill the place made vacant in the Quorum of the Twelve Apostles by the death of Elder Parley P. Pratt. He was selected to this office Oct. 23, 1859, and his ordination took place, after his return from his mission, Aug. 26, 1860. He was ordained by President Brigham Young. Six weeks after his return he started on another mission, being appointed, together with Elders Chas. C. Rich and Amasa M. Lyman (who had preceded him to Liverpool), to reside over the European Mission. The duties assigned him by the First Presidency were to take charge of the "Millennial Star" and the publishing business connected therewith, and also of the business of the emigration. He reached Liverpool on the night of Dec. 21, 1860. Soon after his arrival he established a Church printing office, the printing for the Church up to that time having been done by contract with other offices. These three Apostles presided over the European Mission until May 14, 1862, when Elders Amasa M. Lyman and Charles C. Rich returned home, and Elder George Q. Cannon repaired to Washington, D. C., to which place he had been called by a dispatch from home, which informed him that he and Hon. W. H. Hooper had been elected United States Senators, and that he was to join Brother Hooper at Washington and endeavor to get the Territory admitted into the Union as a State. They labored faithfully in this direction until the adjournment of Congress; after which Brother George Q. returned again to England, reaching there July 26, 1862; and from that time until his return home in 1864, he presided over the European Mission, vis-



iting twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. During the four years he was on this mission and in charge of the emigration business, there were upwards of thirteen thousand Saints shipped from Liverpool for Zion, and it was a cause of pleasure to all engaged in the work at that time to know that more souls had joined the Church during the same period than had emigrated. In company with Elder John W. Young he sailed from Liverpool Aug. 27, 1864, but they were detained in New York and at Atesison by an Indian war, in which the settlements on the frontiers and many of the stage stations were destroyed. They went through by the first stage after the interruption and incurred considerable risk in making the journey. His return from this mission was almost fifteen years to a day from the time of his departure in 1849 on his first mission. During these fifteen years he had been constantly away from Great Salt Lake City on missions with the exception of about nine months. Upon his arrival home at this time President Brigham Young desired him to be his private secretary. He acted in this capacity for the three succeeding years. The comparatively barren results of the labors of the Elders abroad in the missionary field had drawn his attention to the vast field of usefulness open and only imperfectly occupied at home. Thousands of children were growing up, whose opportunities for becoming acquainted with the doctrines and history of the Church were too meagre. During the winter after his return from Europe (1864-65) he organized and taught a Sunday school in the 14th Ward of Great Salt Lake City. In January, 1866, he commenced the publication of the "Juvenile Instructor," designed expressly for the education and elevation of the young. This periodical has now entered upon the thirty-sixth year of its publication, and has been of great value in giving to the children and youth of Zion a knowledge of the principles of the gospel and of the historical events connected with the establishment of the Latter-day Saints Sunday Schools. George Q. Cannon's name has always been identified with the Sunday school movement. At the organization of the Sunday School Union in

1867, he was made general superintendent, which position he held till the last day of his earthly career. His heart was in this work and thousands upon thousands of the children of Zion will revere his name and memory. He was also a strong supporter of the other Church schools. He was a member of the General Board of Education from the day of its organization, April 5, 1888, and never relaxed his interest and energies in that capacity. Besides his labors on the "Juvenile Instructor" he wrote many interesting works, such as "My First Mission," "Life of Joseph Smith," "Life of Nephi," "The Latter-day Prophet," etc., and assisted in writing "The Life of Brigham Young," and other publications. In the fall of 1867, by the appointment of President Brigham Young, he took charge of the "Deseret News" and issued a daily edition, this being the commencement of the "Deseret Evening News." For a number of years he continued to occupy the position of editor and publisher of the "Deseret News," traveling, as circumstances would permit, with the First Presidency and the Twelve, during the summer months through the various settlements and holding meetings with them, as was the custom in those days, every year. During the fall of 1871 a great many articles appeared in various papers on the subject of admitting Utah into the Union as a State, on the condition that the Latter-day Saints relinquish their practice of plural marriage. So much was said in favor of, and so little said in opposition to, this method of dealing with the question, that Presidents Brigham Young and Geo. A. Smith, who were then at St. George, felt that there was danger of the Latter-day Saints being put in a false position, and they telegraphed Brother George Q. Cannon to proceed at once to Washington, D. C., and define the true position of the Saints on this important point. He remained in Washington until Congress adjourned for the holidays, when he returned to Utah. A constitutional convention met early in February, 1872, and he was elected a member and helped to frame the constitution which was then adopted. Together with Hon. Thomas Fitch and Hon. Frank Fuller, he was chosen a delegate to present the constitution to Congress and work for Utah's admission as a State. With

them he proceeded to Washington, and remained there with Delegate Hooper, until the adjournment of that session. Upon Brother Hooper declining to be again nominated for delegate, George Q. Cannon was nominated and elected in August, 1872. He spent the next winter with Delegate Hooper, at Washington. At four successive elections he carried the Territory as delegate to Congress by a very heavy majority in his favor. The history of the part he took in Congress during his terms of office, and the success of his efforts and labors in that capacity, form an important chapter in the history of the Latter-day Saints, and, when compiled, will prove interesting reading. To the chagrin of a great many enemies, and to the surprise of many of the Latter-day Saints, he obtained his seat when first elected, though a most determined effort was made to prevent this. It was only by Governor Murray breaking his official oath, and being guilty of an infamous abuse of the authority of his position, that he was refused his certificate of election in 1881. Though George Q. Cannon had been elected by a vote of 18,568—a majority of 17,211 votes over his competitor—this man Murray determined to bring matters to an issue by refusing to give him the certificate of election, but which he gave to his opponent, who had only received 1,357 out of 19,925 votes. But the instrument whom these conspirators used for Murray was not alone in this conspiracy against the rights of the people—did not have the satisfaction of getting his seat. Congress was not prepared to readily join in a scheme of villainy of this transparent character, though there were many public men who hated the "Mormons" sufficiently to take advantage of the opportunity which Murray's perfidy offered to them. It was not, however, until the Edmunds bill had passed and become law—March 22, 1882—that Congress took action on the case. It is probable that a majority of the House could not have been secured in favor of denying George Q. Cannon his seat had not the Edmunds bill been passed; and this was rushed through with unceremonious and indecent haste, and by wilfully and flagrantly trampling upon the rules of the House, in order to furnish members who had scruples respecting this transaction with a justifiable basis of action

in voting against the measure. April 19, 1882, the case came before the House and was decided against the duly elected delegate taking his seat, by a vote of 123 against 79. Before, however, taking his departure from the place where he had labored for so many years, he had the opportunity of delivering a speech in vindication of his own case and that of the people whom he represented. President Brigham Young died Aug. 29, 1877. He had made his will in 1873, and had sent his son Brigham and Elder George Q. Cannon east to get a form of will that would be suitable to his circumstances and family relations. This will was adopted by him, and under his direction, Brother George Q. Cannon prepared it and was made the principal executor, Brigham Young, jun., and Albert Carrington being the co-executors. The settlement of this estate during 1878 and 1879 engrossed nearly his entire time when he was not in Washington. In 1879 a suit was commenced by some few dissatisfied heirs against the Church and against the executors. The executors were under \$300,000 bonds, but Judge Foreman was determined to place them under additional bonds and so decided. This they refused to comply with, thinking the bonds they had already given sufficient for all purposes, and they were adjudged by him guilty of contempt and ordered to the penitentiary. They accepted the alternative and went to the penitentiary, Aug. 4, 1879, and remained there upwards of three weeks, when they were released by action of Chief Justice Hunter, who had been recently appointed chief justice of the Territory. Shortly afterwards the suit was settled, and the settlement of the estate was proceeded with. Probably no estate in America had ever presented so many difficulties in the settlement as this had, because of the various interests involved and the number of heirs to be settled with. In October, 1880, the Church having been under the presidency of the Twelve Apostles for a little more than three years, the First Presidency was re-organized with John Taylor as President, George Q. Cannon as first counselor and Joseph F. Smith as second counselor. In 1885, when the anti-polygamy raid under the Edmunds act was inaugurated, President Cannon accompanied President Taylor into seclusion, and they directed the affairs of

the Church in secrecy, their residences being searched for them by deputy marshals on several occasions. Under counsel from President Taylor President Cannon took train for California, but was arrested at Humboldt Wells, Feb. 13, 1886. On the way back he fell from the train while in rapid motion and injured his face somewhat and was badly shaken up. Marshal Ireland sent for a company of soldiers to guard his prisoner, and he was brought into Salt Lake City under military escort. He was placed under bonds in \$20,000 and again in \$25,000, making the enormous sum of \$45,000 while he was only charged with a simple misdemeanor, namely, living with his wives; but under two indictments for the same offense. The feeling against the "Mormon" leaders was so bitter, that President Taylor counseled him not to appear when his case was called, so his excessive bail was declared forfeited. But subsequently the amount was restored, an act of Congress being passed to reimburse him, he having previously settled in full with his sureties. In 1888 affairs having assumed a less passionate state in the courts, President Cannon surrendered himself to U. S. Marshal Dyer, Sept. 17, 1888, and was sentenced by Judge Sanford under the two indictments to 175 days' imprisonment and a fine of \$450. He served the time and paid the fine and was released Feb. 21, 1889. At the decease of President Taylor, the Twelve Apostles again took charge of the Church, and Presidents Cannon and Smith resumed their places in the Quorum of the Apostles. On the accession of Wilford Woodruff to the presidency, George Q. Cannon was chosen again as first counselor and Joseph F. Smith as second counselor. After the death of President Woodruff, and when President Lorenzo Snow succeeded to the presidency Sept. 13, 1898, he also selected George Q. Cannon as his first counselor, and Jos. F. Smith as his second counselor. This was ratified at the general conference on Oct. 9th of the same year. President Cannon remained in this important position until his demise. In addition to the onerous duties of his position as one of the First Presidency of the Church, in which he traveled very extensively among the Stakes of Zion, attending conferences, dedicating meeting houses, counseling the people

in things temporal and spiritual, he was engaged in many enterprises of importance to the public. He was a director in the Union Pacific Railroad company, and in the Salt Lake and Los Angeles company. He was vice president and director of Z. C. M. I. for many years. He founded the publishing and book firm of George Q. Cannon and Sons Co., of which he was president. He was president of the Utah Sugar Co.; vice president and director of Zion's Savings Bank and Trust Co.; director of the Co-op. Wagon and Machine Co.; president of Brigham Young Trust Co.; president of the Utah Light and Power Co.; director of the Bullion-Beck and Champion Mining Co.; also of the Grand Central Mining Co. He recently organized the George Q. Cannon association, of which he was the president, and in which he placed all his property. In the interest of these associations he took repeated trips to the East and the West and gave them each the benefit of his wisdom and experience. He was president of the Trans-Mississippi Commercial Congress for one term and attended all its sessions as a member with great regularity. He was also president and afterwards vice president of the Irrigation Congress and addressed its meetings on several occasions as an authority on irrigation and kindred affairs. Nov. 29, 1900, President Cannon, accompanied by a few friends, left Salt Lake to attend the jubilee of the Sandwich Islands mission, which was held December 12th and 13th. He landed at Honolulu December 10th, and the next day received the most magnificent greeting ever accorded a guest in Hawaii. The native Saints fairly adored him as the instrument in the hands of God in the introduction of the gospel among them. Some of them he baptized fifty years before. He was crowned with the yellow lei, the emblem of royalty. Several prominent people in the present and former governments also waited upon him. During the festivities, lasting several days, he was honored and almost worshipped by the islanders. Ex-Queen Lilioukalani also attended a meeting at which he spoke half an hour in Hawaiian, which he was able to recall in a surprising manner. President Cannon afterwards visited the ex-queen, and at her request blessed her. On the day of his depart-

ure to return home he was literally covered with flowers. He arrived in Salt Lake City January 16th, and by request addressed the great Live-Stock convention which met in the Assembly Hall that morning, and was received with immense applause. The health of President Cannon had been occasionally interrupted by spells of sickness for some time before the fatal attack. He had been robust and strong until the fall from the train already mentioned. After that he experienced once in a while a weakness in contrast to his former vigor. While on visits to the East he was seized with serious symptoms. At New York in November, 1889, he was severely attacked with pneumonia, and but for his abstemious life and good constitution would probably have then succumbed. This undoubtedly prepared the way for the last illness that laid him low. Early in March, 1901, he was stricken with the grippe, which caused a number of unfavorable complications to arise; and it was decided that a change of climate would do him good. Consequently, he left Salt Lake City, March 13, 1901, for Monterey, Cal., where quarters were secured for him in a large and comfortable cottage situated on an eminence overlooking the bay, where he could receive the full benefits of the gentle ocean breezes; but the change failed to restore him to health, though his condition seemed to improve for a few days. He gradually grew worse and early on the morning of April 12, 1901, he passed away. The remains were brought home and the funeral took place from the Tabernacle, Salt Lake City, April 16, 1901. President Cannon left a large family—four wives and twenty-eight children—to mourn his demise. He was a good husband, a considerate parent and wise counselor, who always provided well for the needs of those dependent upon him. He was a strong advocate of the patriarchal family system, and was never happier than when surrounded by the members of his own household while some reunion was being held or birthday celebrated. He was firmly of the opinion that such occasions were productive of untold benefit. The last family gathering held at his home was just after his return from Hawaii in January, 1901, when his seventy-fourth birthday was observed in a most pleasant man-

ner. President Cannon was a man of medium height, well rounded and erect. His shapely head, which in his younger days was crowned with a liberal growth of black hair, and his high, broad forehead, impressed everyone who met him. His nose was somewhat large and aqueline, almost approaching the Israelitish in contour; a pair of grey eyes, and a well-formed mouth expressed amiability and kindness at all times. He was a gifted speaker, and for many years he ranked among the foremost speakers of the nation. In his earlier experience he was much more deliberate in utterance than later in life. Added to his wide range of information and deep and sometimes tremendous earnestness, he was aided by a clear, resonant voice. When warmed to his theme he occasionally reached the highest flights of oratory, thrilling and captivating his hearers by the forcefulness of his thought and the persuasiveness of his address.

**WILLIAMS, Frederick Granger,** second counselor to President Joseph Smith from 1833 to 1837, was born Oct. 28, 1787, in Suffield, Hartford county, Conn., was baptized in October, 1830, near Kirtland, Ohio, and soon afterwards accompanied Oliver Cowdery and fellow missionaries on their journey from Ohio to Missouri. After his return to Ohio, he became one of the leading and influential men of the Church, at Kirtland, and according to revelation (Doc. & Coy., 90: 6), he was ordained and set apart as second counselor in the First Presidency by Joseph Smith, March 18, 1833. In a subsequent revelation he was called to preach the gospel. He labored as a member of a committee to arrange the interior of the Kirtland Temple, and also took a leading part in establishing a printing office at Kirtland, after the destruction of the press in Jackson county, Mo. In 1831 he went to Missouri as a member of Zion's camp, acting as paymaster in that organization. After his return to Ohio, he accompanied the Prophet Joseph on a short mission to Michigan. As a counselor in the First Presidency he took an active part in everything pertaining to the building up of Kirtland as a Stake of Zion, and especially in the erection of the House of the Lord at that place, for which purpose he contributed liberally of his time and

means. When the sacred edifice was dedicated in March, 1836, he enjoyed the glorious privilege of seeing an angel. Soon afterwards he yielded to improper influences, and became recreant to the duties pertaining to his high and holy calling, in consequence of which he was rejected as a counselor in the First Presidency at an important conference held at Far West, Mo., Nov. 7, 1837. He was finally excommunicated from the Church at a conference held at Quincy, Ill., March 17, 1839. At a general conference, held at Nauvoo, Ill., in April, 1840, he presented himself on the stand and humbly asked forgiveness for his past conduct and expressed his determination to do the will of God in the future. His case was presented to the conference by Hyrum Smith, and he was freely forgiven. Soon afterwards he was received into the fellowship of the Church by baptism. He died as a faithful member of the Church Oct. 10, 1842, at Quincy, Illinois. His only living son, Ezra Granger Williams, resides at Ogden, Utah.

**SMITH, Hyrum**, second counselor to President Joseph Smith, from 1837 to 1841, was the second son of Joseph Smith and Lucy Mack, and was born Feb. 9, 1800, at Tunbridge, Vermont, and removed with his father's family to western New York when about nineteen years old. He married Jerusha Barden, at Manchester, N. Y., Nov. 2, 1826, by whom he had six children, Lovina, Mary, John, Hyrum, Jerusha and Sarah. He became a widower Oct. 13, 1837, while absent at Far West, Mo., and married Mary Fielding the same year, by whom he had two children, Joseph F. and Martha. Like his brother Joseph, Hyrum spent his early years in agricultural labors, and nothing of particular note characterized that period of his life. He speedily became a believer in Joseph's mission, and by him was baptized in Seneca lake, in June, 1829. He was one of the eight persons permitted to view the plates from which the Book of Mormon was translated, and his name is prefixed to it as a witness. Nov. 7, 1837, at a conference assembled in Far West, Mo., he was appointed second counselor to Pres. Joseph Smith, instead of Frederick G. Williams, who was rejected. Jan. 19, 1841, he was called by revelation

to take the office of Patriarch to the whole Church, to which he had been appointed by his deceased father, by blessing and also by birthright, and was likewise appointed a Prophet, Seer and Revelator. He was personally connected with many of the principal events of the Church, up to the time of his death, and in the various offices he filled won the love and esteem of all persons. In the revelation calling him to be the chief Patriarch, the Lord



thus spoke of him: "Blessed is my servant Hyrum Smith, for I the Lord love him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord." (Doc. & Cov., 124: 15.) He was tenderly attached to his brother Joseph, whom he never left more than six months at one time, during their lifetime. He was arrested with him at Far West, Mo., and imprisoned with him at Liberty, and finally spilt his blood with him at Carthage, Ill., June 27, 1844. In this catastrophe he fell first, exclaiming, "I am a dead man," and Joseph responding, "O dear Brother Hyrum!" In the "Times and Seasons" we find the following beautiful eulogy: "He lived so far beyond the ordinary walk of man, that even the tongue of the vilest slanderer could not touch his reputation. He lived godly, and he died godly, and his murderers will yet have to confess, that it would have been better for them to have had a millstone tied to them, and have been

cast into the depths of the sea, and remain there while eternity goes and eternity comes, than to have robbed that noble man of heaven of his life." At his death he held various military and civil offices in the Nauvoo Legion and in the municipality. (For further particulars see sketch of Joseph Smith jun. and early Church publications generally.)

**LAW, William**, second counselor to President Joseph Smith, from 1841-44, was born Sept. 8, 1809. In the early days of the Church, when Elders John Taylor and Almon W. Babbitt labored in Canada as missionaries, William Law, who lived twenty-five miles from Toronto, became a convert to "Mormonism" and it is stated in the history of Joseph Smith that he arrived at Nauvoo, Ill., in the latter part of 1839, "with a company of Saints, traveling in seven wagons from Canada." He soon became a prominent man in Nauvoo, where he served as a member of the municipal council, a captain in the Nauvoo Legion, etc. He also kept a store, owned several mills and was considered wealthy. In the revelation given through Joseph the Prophet, at Nauvoo, Jan. 19, 1841, he was called to the office of second counselor to President Joseph Smith, succeeding Hyrum Smith, who was called to the position of presiding Patriarch. Soon afterwards he filled a short mission to the East, and was for a season considered a good and faithful man. He was among the chosen few who on May 26, 1843, received their endowments under the administration of Joseph the Prophet, and who were instructed in the Priesthood and on the new and everlasting covenant. Towards the close of 1843 he began to show symptoms of apostasy and associated himself with the enemies of Joseph and the Saints generally. This led to his excommunication from the Church April 18, 1844, in a council meeting held at Nauvoo and attended by the leading authorities of the Church. After this occurrence Wm. Law came out openly as an enemy and was one of the promoters and owners of the libel sheet called the "Nauvoo Expositor," published at Nauvoo. His name is classed in history with those of his brother Wilson Law, Robert D. Foster, Charles A. Foster, Francis M. Higbee, Chauncey L. Higbee, Joseph H. Jackson, Syl-

vester Emmons and others, who were the instigators and abettors of the murder of Joseph and Hyrum Smith. In 1887 he was interviewed by a newspaper reporter at Shullsburg, Lafayette county, Wisconsin, where he then resided with his son, Judge Thomas Law. On that occasion he still exhibited great animosity towards Joseph the Prophet and the "Mormon" people, and related some extraordinary stories concerning his experience with the Saints at Nauvoo. The interview is published in full as a part of an appendix to an anti-Mormon work, entitled "The Prophet of Palmyra," written by Thomas Griggs, of Hamilton, Ill. Wm. Law died at Shullsburg, Wis., Jan. 19, 1892, in the 83rd year of his age.

**RICHARDS, Willard**, second counselor to President Brigham Young, from 1847 to 1854, was the son of Joseph and Rhoda Richards, and was born June 24, 1804, at Hopkinton, Middlesex county, Mass.; and from the religious teachings of his parents, he was the subject of religious impressions from his early childhood, although careless and indifferent in his external deportment. At the age of ten years he removed with his father's family to Richmond, Mass., where he witnessed several sectarian "revivals" and offered himself to the Congregational church at that place at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, even to the belief that he had committed the unpardonable sin. But the total disregard of that church to his request for admission led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong and that God had no church on the earth, but that He would soon have a church whose creed would be the truth, the whole truth, and nothing but the truth. From that time he kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, when, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way. This was the first he had seen or heard

of the Latter-day Saints, except the scurrilous records of the public prints, which amounted to nothing more than that "a boy named Jo Smith, somewhere out west, had found a Gold Bible." He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "God or the devil has had a hand in that book, for man never wrote it." He read it twice through in about ten



days; and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, Ohio, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design, until October, 1836, when he arrived at Kirtland, in company with his brother (Doctor Levi Richards, who attended him as physician), where he was most cordially and hospitably received and enter-

tained by his cousin, Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation, until Dec. 31, 1836, when he was baptized by Brigham Young, at Kirtland. He was ordained an Elder by Alva Beeman March 6, 1837. A few days later he left Kirtland on a mission to the Eastern States, from which he returned June 11th. On the day following he was blessed and set apart by the Prophet Joseph to accompany Heber C. Kimball, Orson Hyde and others on a mission to England. They started on the 13th. Having arrived safely in England, and the gospel door having been successfully opened in Preston, Doctor Richards was sent to Bedford, and surrounding country, where he labored with much success, notwithstanding bitter opposition. He returned to Preston in February, 1838, and on April 1st attended a general conference, where he was ordained a High Priest and appointed first counselor to Joseph Fielding, who was appointed to preside over the mission after Elders Kimball and Hyde returned to America. Elder Richards married Jennetta Richards, daughter of the Rev. John Richards, Sept. 24, 1838. During the following year he continued his missionary labors in Manchester, Bolton, Salford, Burslem, Preston and other places. After the arrival of the Apostles from America, Doctor Richards was ordained one of the Twelve Apostles April 14, 1840, to which high and holy position he had been called by direct revelation, and after the publication of the "Millennial Star" was commenced, he assisted Parley P. Pratt in its editorial department, and also performed the general duties of presiding over the mission. In February, 1841, he removed his family from Preston to Manchester, and in the following April left England with others of the Twelve to return to Nauvoo, where he arrived Aug. 16th. Agreeable to the council of the Twelve, he located at Warsaw, Hancock county, Ill., for a short time. He was elected a member of the city council of Nauvoo Oct. 30, 1841, and removed to that city in December following. Two days later (Dec. 13th) he was appointed recorder for the Temple, private secretary to Joseph Smith and general Church clerk. He commenced his labors in Joseph's new office, in the brick store. From the time he entered Jo-

seph's office, with the exception of a short mission to the East after his family, he was with Joseph until the Prophet's death, continually at work with his pen, while he was able to sit up. He was recorder of the city council and clerk of the municipal court, and kept Joseph Smith's private journals, making an entry only a few minutes previous to the awful tragedy at Carthage. And in the face of a hundred muskets, in the hands of infuriated mobbers, he thrust his head out of the window to catch a glimpse of his dying president, and there remained gazing intently upon the mangled body until he was satisfied that the innocent spirit had fled. His "Two Minutes in Jail" is one of the most thrilling documents ever written, and his parrying muskets with a walking stick is one of the most unequal contests on record. God preserved him with the loss of a drop of blood, and without a "hole in his robe." During the catastrophe of Joseph and Hyrum's death, and the emergency into which the Church was suddenly thrown, Doctor Richards felt the burden of giving directions to the affairs of the Church in Hancock county, in consequence of the absence of the Twelve Apostles. Though standing in the midst of the murderous mob at Carthage, with the mangled bodies of his martyred friends, and that of Elder Taylor, under his charge, his letters and counsels at that time indicated great self-command and judgment. His ability was happily commensurate with such an occasion. At the time of the expulsion from Nauvoo, he acted as Church Historian, having being appointed to that position as early as December, 1842. In the spring of 1847 he was enrolled in the memorable Land of Pioneers, under President Young, that first marked out a highway for the immigrating Saints to Great Salt Lake valley. After his return to Winter Quarters he was elected second counselor to President Young, in which capacity he continued to act until his death. In the fall of 1848 he arrived in the Valley a second time, as captain of a large company of Saints. As a civil officer, he served as secretary to the government of the State of Deseret, and did the greatest share of the business of the secretary of the Territory of Utah, after its organization as a Territory, and presided

over the council of the legislative assembly for about the same period. He was also postmaster of Great Salt Lake City up to the time of his death, and enjoyed the full confidence of the Postmaster-General, who respected his judgment touching postal arrangements throughout the mountain Territories. He was an efficient member of the Perpetual Emigrating Fund company, whose duties affected the interest and gathering of tens of thousands. In the quorum of the First Presidency, he magnified his high calling to the day of his death, ever shedding light and consolation, in his sphere, upon the minds of thousands and tens of thousands to whom he ministered. He was the editor and proprietor of the "Deseret News;" also general Historian of the whole Church, and Church recorder, for which offices he was eminently gifted. He chronicled events, dates, circumstances, and incidents, with rare accuracy of judgment and great tenacity of memory. The number of offices which he held at the time of his death indicate the confidence which the Church reposed in his great integrity and varied abilities. That ardent love of truth, and intuitive perception, of the same, which impelled him to investigate the claims of the everlasting gospel in the beginning, grew with his passing years, and became more and more manifest, by his unwavering and unflinching adherence to it, in the most perilous and troublesome times of the Church history in after life. He possessed a calm and even mind, and yet was rather reserved, and naturally diffident of his own superior ability. This diffidency may have caused the early part of his ministry to be undervalued. From being familiar with the minutiae of the medical profession and a careful observer of clerical deportment, and a handsome proficient in science generally, the change that swept over his past attainments and brought him down to the altar of revelation by the Holy Ghost, showed forth the reality of a new birth personified in all his subsequent life. On great and rare occasions, his masterly energies came forth like a well disciplined and invincible troop, that knew their place and prerogative to act in defense of the truth. Beloved and respected by all who knew him, Dr. Willard Richards died in Salt Lake City,



March 11, 1854, from palsy, which disease had preyed upon his system ever since he began to investigate the Book of Mormon. (For further details see "Millennial Star," Vol. 27, p. 118, "Southern Star," Vol. 2, p. 353, etc.)

**GRANT, Jedediah Morgan,** second counselor to President Brigham Young from 1854 to 1856, was the son of Joshua and Thalla Grant, and was born Feb. 21, 1816, in Windsor, Broome county, N. Y. He was baptized March 21, 1833, by John F. Boynton. In the spring of the following year, when he was eighteen years of age, he accompanied "Zion's Camp" in the wonderful march to Missouri, and the fatigues, privations, trying scenes and arduous labors endured by that handful of valiant men exhibited a goodly portion, for one so young, of that integrity, zeal, and unwavering effort and constancy in behalf of the cause of truth, that invariably characterized his life. The experience the young men of this expedition obtained, on this memorable journey, was such as few ever pass through in life. While the history of Zion's Camp has not been fully written, and, like the history of the Latter-day Saints in general, never will be in its fulness, enough is known to show that every man, who carried himself faithfully, without murmuring, through the dangers, diseases and difficulties of that most trying period, was a hero of the first quality and had laid foundation stones of life on which he could forever build. On returning to Kirtland, Brother Grant was ordained an Elder, and later (Feb. 28, 1835), he was ordained a Seventy under the hands of Joseph Smith and others. In connection with Elder Harvey Stanley he was also appointed to his first preaching mission. They started May 22, 1835, and spent the summer in the labors of the ministry, preaching and baptizing converts. In the winter of 1835-6, Bro. Grant assisted in the labors upon the Kirtland Temple, where he received the blessings of the House of the Lord. He was appointed to a mission in the East, but participated, before leaving the Temple, in the great manifestations of the power and glory of God, which characterized the labors there from the time of its dedication, March 27, 1836, until the Elders, who

were then called to go on missions, departed for their fields of labor. He was among that happy number who received from the lips of the Prophet much valuable counsel and instruction relating to the duties of the Priesthood. Bro. Grant started upon his mission April 13, 1836, going to New York State, where he preached a great deal in many places and raised up a branch of the Church at Fallsburg. He baptized twenty-three persons, among whom was his brother Austin. He returned to Kirtland, March 6, 1837, and remained there until the 6th of the following June, when he commenced a missionary tour to the south—the field



in which his greatest missionary labors and achievements were accomplished. He passed through the States of Ohio, New York, Pennsylvania, etc., and reached North Carolina, where he labored assiduously, proclaiming the gospel in court houses, chapels and other places of assembly as frequently as circumstances permitted. He became extensively known and acquired considerable fame, as an adroit scriptorian and debater, in certain discussions held with Methodist divines whom he never feared nor declined to meet. His uniform success in overthrowing their sophistry and false theology by the forcible and conclusive way he presented the truth, won many friends and some converts. On the conclusion of his mission he returned to Kirtland and made preparations for final re-

moval to Missouri. He started Oct. 9, 1838, and arrived at Far West on the 12th of November. He called at this time at Richmond jail to see his brother George D. Grant, to whom he had previously first presented the gospel, and who was then imprisoned with the Prophet and others on account of their religious faith. Brother Grant passed through the trials of the expulsion from Missouri, being driven, with his father's family from Far West to Illinois; they located in Knox county, where Jedediah remained several months preaching and baptizing. In May, 1839, he made a trip to Nauvoo, but hastened to Quincy to attend a conference held there June 1, 1839, at which time he was called on a mission to Virginia and North Carolina. This was the signal for opening the Southern States mission in earnest. With the Elders associated with him, among them his brother Joshua, an extensive field was at once occupied; meetings were held in all available places; baptisms were quite numerous and several large branches were organized. At Burk's Garden, Tazewell county, Virginia, where Brother Grant made headquarters, a branch of more than sixty members soon sprang up and great interest excited by the populace in the labors of the traveling and local Priesthood. Brother Grant's name was everywhere spoken of; his ready speech, logical argument, fearless and daring denunciation of sin, powerful exhortations to repentance and testimony of the restoration of the gospel, were taken up by rich and poor, high and low, and commented upon. They won many converts and left impressions on many others which are fresh in their memories even to the present time. Many very interesting episodes marked this active, incessantly laborious period of his life, among others one, which led to a painful and disagreeable accident, resulting in breaking the bones of his nose. The Saints still living in that region remember the striking peculiarities of his ministry and events which made it so successful. Several Elders who have labored in the Southern States of late years have brought with them home many anecdotes about Elder Grant, which show that his memory is still kept sacred among the people of the South. Among these anecdotes we

present two which the late Elder Theodore B. Lewis very graphically tells in the "String of Pearls." "In the early part of President Grant's ministry in that country, he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him. In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to their queries he informed them that he never prepared his sermons as other ministers did. 'Of course, I read and store my mind with a knowledge of gospel truths,' said he, 'but I never study up a sermon.' Well, they did not believe he told the truth, for, as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare. To gratify them he consented. The place selected was Jeffersonville, the seat of Tazewell county, at that time the home of the late John B. Floyd, who subsequently became secretary of war, and many other prominent men. The room chosen was in the court house. At the hour appointed the house was packed to its utmost capacity. Mr. Floyd and a number of lawyers and ministers were present and occupied front seats. Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed the paper (the text) to Elder Grant, who unfolded it and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said: 'My friends, I am here today according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if any one is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is

my favorite one. You see the paper is blank (at the same time holding it up to view). You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank. Now, you sectarians believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is. You believe in a church without Prophets, Apostles, Evangelists, etc. Such a church would be a perfect blank, as compared with the Church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text.' Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers, and then proclaimed the principles of the gospel in great power. He wound up by asking, 'Have I stuck to the text and does that satisfy you?' As soon as he sat down, Mr. Floyd jumped up and said, 'Mr. Grant, if you are not a lawyer, you ought to be one.' Then turning to the people, he added: 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now, take a look at Mr. Grant's clothes. Look at his coat: his elbows are almost out; and his knees are almost through his pants. Let us take up a collection.' As he sat down another eminent lawyer Joseph Stras, Esq., still living in Jeffersonville, arose and said: 'I am good for one sleeve in a coat and one leg in a pair of pants, for Mr. Grant.' The presiding elder of the M. E. church, South, was requested to pass the hat around, but he replied that he would not take up a collection for a 'Mormon' preacher. 'Yes you will,' said Mr. Floyd: 'Pass it around,' said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, receiving contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and no one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text. At another time, Elder Grant was chal-

lenged by a very eminent Baptist preacher, named Baldwin, to a discussion. Brother Grant consented. The place chosen was the fine, large church of his proud and imperious antagonist. Mr. Baldwin was described to me, as a man, overbearing in his manner—a regular browbeater. When the time came for the discussion, the house was densely crowded. Umpires were chosen, and everything was ready to proceed, when Brother Grant arose and said: 'Mr. Baldwin, I would like to ask you a question before we proceed any farther.' 'Certainly so,' said Baldwin. 'Who stands at the head of your church in south-west Virginia?' Mr. Baldwin very quickly and austere-ly replied, 'I do, sir; I do.' 'All right,' said Brother Grant; 'I wished to know that I had a worthy foe.' Mr. Baldwin looked a little confused for a moment, and then said: 'Mr. Grant, I would like to ask you, who stands at the head of your church in south-west Virginia?' Brother Grant arose and with bowed head replied, 'Jesus Christ, sir.' The shock was electrical. This inspired answer completely disarmed the proud foe, and the humble servant of God again came off victor." Having completed his southern mission in 1842, Elder Grant returned to Nauvoo. He left the kind-hearted people of Virginia with tears in their eyes. They had learned the principles of life from his utterances and daily example, and loved him as the messenger of heaven sent to save them. For five days previous to his departure, a protracted series of meetings was held at Burk's Garden, when hundreds attended and the Elders were kept busy preaching to the large congregations, and baptizing and confirming converts. In June, 1842, Brother Grant went to Philadelphia to preside over the Saints there. He remained in that city, making many valued friends and officiating in the duties of his office, until March, 1844, when he again reached Nauvoo. His stay, however, was short, for on the 9th of the following May he started, in company with Elders Wilford Woodruff and George A. Smith, on a preaching expedition through Illinois, the intention being to continue the tour eastward through several States. From this mission, however, he was suddenly recalled, and was in Nauvoo at the time of the martyrdom of the Prophet

and Patriarch June 27, 1844. He proceeded at once to carry the tidings of this awful tragedy to the Apostles and other Elders in the Eastern States and resumed his station at Philadelphia. Previous to leaving Nauvoo, July 2nd, he was married to Miss Caroline Vandyke, Bishop Newel K. Whitney officiating. His wife accompanied him to Philadelphia. His mission there was made particularly remarkable by the position he took in regard to Sidney Rigdon's peculiar apostate doctrines and the efforts of his followers to establish his claim to the guardianship of the Church. Certain letters, which Brother Grant published upon these subjects, were so clear, as were all his writings, and the strictures upon Rigdon's course so manifestly just, that they at once quelled the fears of the doubting Saints, and exhibited in plainness the true position of the faithful as well as the assumption of the ambitious apostate. In May, 1845, Elder Grant returned to Nauvoo, and in the following winter received the blessings of the House of the Lord, assisting, also, in administering those sacred ordinances to many others. He was chosen and set apart as one of the First Seven Presidents of Seventies Dec. 2, 1845, under the hands of Apostles Brigham Young, and others. He was among the first who left Nauvoo in the exodus of 1846, crossing the river in February, and with the body of the Saints turning his back upon the tyrannical oppression of mobs and treacherous friends to seek an asylum of peace in the fastnesses of the mountains of the great West. From Winter Quarters he went east in the winter of 1846-7, on a short mission during which he purchased the materials for making a flag, which for several years floated over "the land of the free and the homes of the blest" in Salt Lake City, and was familiarly known as "the mammoth flag." After transacting important business in the interests of the exodus, he returned, in June, 1847, to the Missouri river, and was appointed captain of the third hundred of the emigrating Saints which he successfully led to Great Salt Lake valley, arriving in the following October. A year after, with characteristic energy and promptness, he went out beyond Fort Bridger with several men and teams to relieve President Willard

Richards and company and assist them in. May 26, 1849, he was elected brigadier-general of the first brigade of the Nauvoo Legion, and later (Oct. 23, 1852), he was promoted to the major-generalship of the First Division, which military office he held until his death. He was an efficient officer, valiant, energetic and just. In the difficulties with the Indians he manifested considerable skill, and always was regarded as eminently jealous of the rights of the red men as well as of the safety of the whites. In the fall of 1849, Elder Grant went to the States on business, together with about forty missionaries, who elected him captain of the company. Among the number were Apostles John Taylor, Erastus Snow, Lorenzo Snow and Franklin D. Richards, Bishop Edward Hunter, and several other prominent Elders. They had reached the banks of the Platte river some distance west of Fort Laramie, and were camped for noon on a cold, wintry day, in a horseshoe bend of the river, when they were attacked by a large war party of the Cheyennes, who were painted and equipped for war, on their way out to engage with a hostile band of the Crows. With the utmost energy the animals were got together and fastened, and a line in open rank formed from the river's bank to face the Indians and prevent them from surrounding the party. The missionaries pursued their way without further molestation. Elder Grant accomplished the object of his mission, and returned to the Valley the following year, in charge of a merchant train. Great Salt Lake City was incorporated Jan. 13, 1851, and at the first election held under the charter on the first Monday of the next April, Jedediah M. Grant was elected Mayor, which office he magnified in an eminent degree and held uninterruptedly, by the unanimous vote of the people, until his death. During the period of his administration, the first ordinances for the government, safety and general welfare of the people were enacted, forming the basis of the municipal regulations under which the city has grown and prospered to the present time. On the organization of the Territory of Utah, certain officials appointed by the President of the United States found the situation in Utah, on their arrival there, not to their liking; and after a

few months' sojourn, during which they did nothing for their own glory, nor for the government or the people, they returned to the East and united in framing a report to the administration at Washington, which grossly misrepresented the people of Utah and contained many outrageous charges against them, calculated to influence public opinion and to prejudice the government officials in their intercourse with the Territory. For the purpose of counteracting whatever evil effects the "runaway judges'" report might have and of setting fairly before the country the situation of the people in the mountains—then so isolated and remote from the inhabited part of the continent—Mayor Grant was called to go to Philadelphia and New York, and do what he could to gain the public attention, while he exploded the falsehoods of the judges and set the matter right respecting the new Territorial ward which had been adopted. He addressed some letters to James Gordon Bennett, the elder, which were published in the New York "Herald." They had an electrical effect. The "report" fell flat and the runaway officials never recovered from the wholesome exposure of their conduct. The New York "Herald" letters, after creating considerable sensation in the great cities and doing most effectual work in Washington, were printed in pamphlet form and widely circulated in the East. A highly characteristic feature of this pamphlet was the introduction of pungent proverbs as head and foot lines on each page, in black type, which were selected with singular discernment for their appropriate relation to the text as well as for their finer humor and superior sense. Brother Grant was chosen speaker of the House of Representatives in the legislative assembly of Utah, in 1852, and at the three subsequent sessions, filling that office with dignity and honor, to the fullest satisfaction of the members over whom he presided. As a legislator he was quick and talented and brought to the law-making department a high practical sense of justice and right, which qualified him to propose and render valuable aid in framing wholesome laws for the political and domestic welfare of the community. But his great work, which preserves the memory of President

Grant in the hearts of the Latter-day Saints, was in his ecclesiastical calling. In 1854 he was ordained an Apostle and chosen and set apart to be second counselor in the First Presidency, succeeding Willard Richards in that calling. In this position he was distinguished for the burning zeal that seemed to fire his bosom and keep him ever at work dispensing the blessings of the gospel to the people and awakening within them that enthusiasm and sincerity necessary to the faithful believer in pursuing the life of a Saint, and which was ever exemplified in the career of Brother Grant. His zeal hardly had bounds, except those of the God-given intelligence which preserved him from fanaticism, but he loved the work of the Lord with his whole heart and dedicated without reserve his might, mind and strength to its accomplishment. The exemplary faith and devotion of such a man inspired his fellows to efforts of godliness that they would never dream of if left to themselves, and this quality so pre-eminently displayed by Brother Grant, brought him to the front as the main leader, under the counsel of President Young, of the Great Reformation of 1856-7. The last six months of his life he labored indefatigably and beyond his physical strength in starting and rolling on that famous revival which kindled a fire in the midst of Zion that was joyfully felt by the Saints the whole world over, and caused sinners to tremble and many to flee from the habitations of the Saints. The thousands who responded to the eloquent appeal of this inspired speaker as he journeyed from town to town, proclaiming the truth to the people, is the best evidence of his power that could be given. Among the reforms urged were cleanliness of person and property, repentance and confession of wrongs committed between man and man, according to the Church law governing offences, and a very great deal was said in regard to training children in habits of industry, to make them self-reliant and independent. Restitution for wrongs done was required, and the people were urged to purify themselves from every shadow or stain of evil doing, that they might participate in the blessings of the sacrament and other ordinances worthily. The spirit

of the Reformation was one of humility and mutual forgiveness rather than of strict discipline or law. There were comparatively few excommunications, but there was a universal revival of spiritual life and energy, such as the Saints had never before witnessed in the Church. The pre-eminently useful labors of President Grant in the reformation exhausted the vital force of his strong constitution, and were followed by a brief and severe illness, from which he was unable to recover. His prostration caused gloom among the people, but was made the occasion to him of receiving, before death, some of the most remarkable manifestations that are ever given to men in the flesh. At Elder Grant's funeral Heber C. Kimball gave the following account thereof: "I will not stoop to the principle of death. I could weep, but I will not. There is a spirit in me that rises above that feeling, and it is because Jedediah is not dead. I went to see him one day last week, and he reached out his hand toward me. He could not speak, but he shook hands warmly with me. . . . I laid my hands upon him and blessed him, and asked God to strengthen his lungs that he might be easier; and in two or three minutes he raised himself up and talked for about an hour as busily as he could, telling me what he had seen and what he understood, until I was afraid he would weary himself, when I arose and left him. He said to me: 'Brother Heber, I have been into the spirit world two rights in succession, and of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. 'But oh,' says he, 'the order and government that were there. When in the spirit world, I saw the order of righteous men and women; I beheld them organized in their several grades, and there appeared to be no obstructions to my vision; I could see every man and woman in their grade and order. I looked to see if there was any disorder there, but there was none; neither could I see any death, nor any darkness, disorder or confusion.' He said that the people he saw were organized in family capacities, and when he looked at them, he saw grade after grade, and all were organized and in perfect harmony. He would mention one item after another, and say, 'Why,

it is just as Brother Brigham says it is; it is just as he has told us many a time.' He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife Caroline, who was the first person that came to him. He saw many that he knew, but did not have conversation with any but his wife. She came to him, and he said that she looked beautiful and had their little child that died on the plains, in her arms. She said, 'Mr. Grant, here is little Margaret; you know the wolves ate her up, but it did not hurt her; here she is all right.' 'To my astonishment,' he said, 'when I looked at families, there was a deficiency in some; there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here.' He asked his wife, where Joseph and Hyrum and Father Smith and others were. She replied, 'They have gone away ahead, to perform and transact business for us.' He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands, that he might display his skill and ability; and said that the temple erected by Solomon was much inferior to the most ordinary building he saw in the spirit world. 'In regard to gardens,' said Brother Grant, 'I have seen good gardens on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with fifty or a hundred different colored flowers growing on one stalk.' We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.' Some may marvel at my speaking about these things, for many profess to believe that we have no spiritual existence. But do you not believe that my spirit was organized before it came to my body here? And do you not think there can be houses and gardens, fruit trees and every other good thing there? The spirits of those things are made as well as our spirits, and it follows that they can exist upon the same principles. After speaking of the gardens and the beauty of everything there, Brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come

back to earth, for he looked upon his body with loathing, but was obliged to enter it again." This imperfect account of the wonderful vision of those two nights as related by Elder Kimball was listened to with rapt attention by the large audience, and was repeated for years after by many who heard it. A profound sensation was produced by its narration, for it unfolded to many minds details of the glory of the spirit world that they had not realized from reading the general expressions in which the revelations tell of them. President Grant breathed his last, Dec. 1, 1856, and his spirit went joyfully to mingle with those of his friends, family and brethren who had gone before. He was forty years of age when he died, but had spent those years to such advantage in laboring for the welfare of his fellow men that he was mourned by thousands, and left in their memories a name that will be forever cherished as a symbol of virtue, integrity and honor. The editor of the "Deseret News," in closing his obituary, says: "Brother Grant needs no eulogy, and least of all such an one as our language could portray, for his whole life was one of noble and diligent action upon the side of truth, of high toned and correct example to all who desire to be saved in the Kingdom of our God. As a citizen, as a friend, a son, a husband, a father, and above all as a Saint, and in every station and circumstance of life, whether military, civil, or religious, he everywhere, and at all times, shed forth the steady and brilliant light of lofty and correct example, and died, as he lived and counseled, with his armor on and burnished." Though the Saints deeply feel his departure, yet they can fully realize that it redounds to his and our infinite gain." (For further particulars see "Contributor," Vol. 4; "Millennial Star," Vol. 19, p. 185, Vol. 42, p. 755; Faith Promoting Series, Book 2, pp. 43-52.)

**WELLS, Daniel Hammer**, second counselor to President Brigham Young from 1857 to 1877, was the son of Daniel Wells and Catherine Chapin, and was born at Trenton, Onondaga county, New York, Oct. 27, 1814. His father served in the war of 1812 and was a lieutenant of the celebrated Thomas Wells, the fourth governor of Connecticut, who

was several times elected alternately as governor and lieutenant-governor of that colony. Daniel H. Wells' mother was the daughter of David Chapin, a revolutionary soldier and connected with one of the oldest and most distinguished New England families. He served under the immediate command of Washington during the greater part of the War of Independence. In 1826, when he was but twelve years of age, Daniel H. lost his father, and six years later, together with his mother and sister, he moved to Ohio and the following spring to Illinois. He took up his abode at Commerce, then a small village, but afterwards noted as the "Mormon" city of Nauvoo. Here he



was elected constable and later justice of the peace; he was also an officer in the first militia organization of the district. In politics he was a Whig and figured prominently in the political conventions of the period. As an ardent champion of universal liberty and a foe to oppression in every form, he was highly esteemed by people of all parties and creeds, and frequently acted as arbitrator in difficulties between neighbors and families. "Squire Wells" was noted, in that early day, as a man of strict integrity, with a high sense of justice and impartiality. In 1839, when the Saints, fleeing from Missouri, settled at Commerce, he aided in securing for them a cordial welcome. Among other pieces of property, he owned eighty acres of

land on the bluff. This he platted into city-lots, which he let the poor and persecuted refugees have at very low figures and on long time for payment. This endeared him to the people and determined the location of the chief part of the city, and of the Temple which was built on land that had belonged to him. On making the acquaintance of the Prophet Joseph Smith he became strongly attached to him, though then unconnected with the Church. When the charter was granted by the Illinois legislature to the City of Nauvoo, he was elected an alderman and a member of the city council; also a regent of the University and a brigadier-general in the Nauvoo Legion. He was prominent in the city affairs and supported every public measure for the progress and welfare of the citizens. When the opposition to the "Mormons" reached its height, General Wells remained on the side of the assailed people and would not join in any of the movements for their injury. The murder of the Prophet and Patriarch (Joseph and Hyrum) aroused his deepest indignation, and he strongly protested against the demand of the governor of the State for the arms of the Legion, which was made under the pretext that the people of Nauvoo might attempt to avenge the slaughter of their leaders. But it was not until the exodus of the main body of the Church, and the people who remained in the city were in their direst extremity, being attacked by their enemies in violation of a solemn compact, that this sterling champion of the oppressed cast in his lot for life with the Latter-day Saints. After his baptism, on Aug. 9, 1846, he gave the Church his full faith and support. In the battle of Nauvoo, General Wells was practically the leading spirit. Col. Johnson was taken sick and Lieutenant-Colonel Cutler assumed the command. Brother Wells was his aide, and on his white charger was a prominent target for the enemy's bullets. His house also was fired upon repeatedly. He escaped unharmed, and during the three days' siege was a tower of strength to the men who were fighting for home and family. When the city was evacuated, he was one of the last to leave, and being fired upon by the enemy's cannon after crossing the river into Iowa, he sent one of the balls with

his compliments to the governor of that State, as a specimen of Illinois' respect for its obligations. One of the terms of the treaty between the Saints and the mob was that the former should cross into Iowa unmolested and have their arms returned to them. Brother Wells rode day and night in a one horse buggy to reach the main body of the exiled "Mormons," that teams might be immediately sent back for the remnant that had been expelled from Nauvoo. After settling up his affairs in Illinois, he started for the West and came to Utah in 1848, acting as aide-camp to President Brigham Young on the second journey of the pioneers. When Great Salt Lake City was laid out, Brother Wells drew a lot in the Eighth Ward, but as President Young desired his near presence, he moved to the east side of the Eagle Gate, and subsequently to the land east of the "Deseret News" office, where he occupied the small adobe houses which stood there until a recent date, and where most of his children were born. Brother Wells took an active part in the organization of the provisional State of Deseret, and was elected to the first legislative council and appointed as State attorney, and was also elected major-general of the Nauvoo Legion (the State militia), by the General Assembly May 26, 1849. He received the rank of lieutenant-general of the Legion March 27, 1852, and was commissioned to that office by Governor Brigham Young March 7, 1855. On the passage of the Territorial militia law providing for the election of general officers, he was re-elected lieutenant-general April 6, 1857. In the Indian troubles that arose in Utah county and afterwards in Sanpete county, General Wells took the field in person, routing the savages at Provo, and other places, and saving the Sanpete and Sevier settlements from the disasters that subsequently threatened them. These Indian campaigns were conducted with great military skill and success, and cost a great deal of money, men, munitions and provisions having to be largely furnished from Salt Lake City and the north. A claim for over a million dollars against the United States remains to this day unpaid, though made out in due and detailed form, in the same manner as the Oregon claim, which was settled long ago.



General Wells was in command of the Echo Canyon expedition in 1857-58, and conducted it with signal skill, under the direction of Governor Brigham Young, without shedding "one drop of blood." His fearless character, cool head and executive talent were here exhibited in a manner that won for him unflinching renown among the "Mormon" people. Hon. Daniel H. Wells was a member of the legislative council in the Territorial assembly for many terms, and of most of the conventions that framed constitutions for Utah's Statehood. His clear perception of legal points and strong regard for constitutional principles rendered him a valuable adviser and able legislator. He was appointed second counselor to President Brigham Young, Jan. 4, 1857, filling the vacancy occasioned by the death of President Jedediah M. Grant. Brother Wells had previously been ordained an Apostle, and with Presidents Brigham Young and Heber C. Kimball he visited the Saints throughout the Territory, aided in locating and organizing many settlements, and gave counsel in relation to the affairs of the Church. He was also the superintendent of public works, occupying that position until 1861. In the absence of President Young he was frequently left in charge of affairs, and was looked to for advice in important matters. Oct. 28, 1871, President Wells was arrested on a trumped up charge of being accessory to the murder of Richard Yates at the mouth of Echo canyon in 1857. The notorious "Bill" Hickman confessed to having done the deed, but was induced to implicate General Wells, alleging that the occurrence took place while he was in charge of the Echo canyon expedition. He was sent to Fort Douglas for safe keeping, where he received the most courteous treatment from Gen. Morrow, who regarded the whole proceeding as an outrage. However, on Monday, the 31st, being brought before Judge McKean, application was made that he be admitted to bail. His attorneys advised him that such an application would be in vain, but his confidence was complete that he would be successful, and he insisted that the attempt should be made. In spite of the claim of the prosecution that this was a charge of murder in the first degree, Judge McKean took into consideration all the circumstances, including the fact that

the defendant was mayor of the city, and to the surprise of the entire community he accepted bail in the sum of \$50,000—the prosecution demanding half a million—and the prisoner was released. The whole charge, of course, fell to the ground, as there was not the slightest foundation for it in fact. In the summer of 1875 he was placed in charge of a company to visit and encourage the newly started settlements in Arizona. While crossing the Colorado river at Lee's Ferry, the boat, containing his traveling wagon and outfit and a number of the party, was capsized and thrown into the rushing and turbulent stream. He was only an indifferent swimmer, but though weighed down with his boots and clothing he calmly struck out for the shore, reaching it without wetting his necktie. He always regarded his escape as miraculous, feeling as though unseen hands were supporting him. Bishop Lorenzo W. Roundy, who was regarded as an expert swimmer, was drowned, and the whole outfit was swept away and lost. His position as one of the First Presidency he occupied until the decease of President Young, Aug. 29, 1877. When the Twelve Apostles succeeded to the presidency, Brother Wells was appointed a counselor to that quorum, which position he held until his death. In 1864 he went on a mission to Great Britain, and, with Elder Brigham Young, jun., presided over all the missions in Europe, visiting various countries, ministering to the people and superintending the emigration. He returned to Utah in the fall of 1865, and in 1868 took charge of the Endowment House, where he ministered in the sacred ordinances for the living and the dead for many years. In February, 1866, he was elected Mayor of Salt Lake City. He was re-elected successively until 1876. The first occasion on which women exercised the elective franchise in Utah was on Feb. 14, 1870, when they cast their ballots for Daniel H. Wells for mayor and for the other members of the city council. In 1872 he was one of the prime movers in starting the gas works in Salt Lake City, in which he largely invested and which proved a successful enterprise. At the general election, held August 3, 1874, when a delegate to Congress was to be elected, Robert N. Baskin had

been nominated as the "Liberal" candidate, in opposition to Hon. George Q. Cannon; and the U. S. marshal, General Maxwell, attempted to take control of the election. No trouble occurred except at the Fifth precinct, the polling place for which was at the City Hall. Here a large number of armed deputy marshals with a mob of "Liberals" interfered with the police in their efforts to preserve the peace. Some arrests being made by the police, they were in turn arrested by deputy marshals, and excitement ran high. Mayor Wells was on the spot and endeavored to keep down the tumult. He was set upon by the mob, brutally struck and his coat nearly torn from his back. The police came to his rescue, the mob was forced back, and the mayor appeared on the balcony, and, amid cries of "shoot him, shoot him," he read the riot act and commanded the police to disperse the crowd. This was done at the expense of some broken heads, but was effectual, and the mayor and police held their places and vindicated the law. The next morning Mayor Wells was arrested and put under \$1,000 bonds. The chief of police and several of his officers were also arrested; but the whole matter was dropped, and it was everywhere acknowledged that the city officials simply did their duty, and that Mayor Wells had exhibited fearless determination, maintained the dignity of his office and prevented the serious conflict desired by those who provoked the disturbance, to be used for political purposes. When President Young was sent to the Penitentiary for contempt of court March 11, 1875, for not complying with an absurd order by Judge McKean, President Wells accompanied him and stayed with him until his release; his imprisonment, however, lasted but one day. Judge McKean lost his official head for this act of tyrannical folly. In 1879 Brother Wells again saw the inside of the Utah penitentiary, this time being imprisoned himself for contempt of court, in refusing to disclose the secret and sacred rites of the Endowment House. As a witness in the Miles polygamy case on May 2, 1879, he was interrogated by the prosecuting attorney in relation to clothing worn in those ceremonies. He declined to answer, for which he was remanded to the custody of the Mar-

shal, and next day, being cited to appear and questioned again, he replied, "I declined to answer that question yesterday, and do so to-day, because I am under moral and sacred obligations to not answer; and it is interwoven in my character never to betray a friend, a brother, my country, my God or my religion." This was a clear exhibition of the character of the man. Not for worlds would he swerve from that position. He was sentenced to a fine of a hundred dollars and imprisonment for two days. He paid the penalty, and on May 6th he was escorted from the penitentiary by a procession, hastily but thoroughly organized, consisting of about ten thousand people with banners, mottoes, flags and signs of rejoicing, one of the most remarkable gatherings and demonstrations of respect, ever witnessed in the United States of America. An immense but peaceful meeting was subsequently held in the Tabernacle, where appropriate speeches were made. In December, 1881, Counselor Wells crossed the ocean again and presided over the European Mission, visiting the branches and conferences throughout the British Isles and also in Scandinavia, Germany and Switzerland. His health was feeble, but he labored energetically until his release in January, 1887, when he returned to the United States, and after visiting relatives in the East, reached his home again in July of that year, and was joyfully welcomed by his family and friends. When the Manti Temple was completed and dedicated he was appointed to take charge as president, May 21, 1888. Here he was in congenial element. The salvation of the dead was the chief attraction to him in the doctrines expounded to him by Joseph Smith the Prophet, and led to his investigation and acceptance of the gospel. He officiated in the Temple and performed his duties as counselor to the Twelve until stricken with the illness which culminated in his death. He came to Salt Lake City, March 14, 1891, and received every attention that loving hearts and hands could bestow. He had suffered for many years with a painful physical ailment, but his heroic nature and strong will enabled him to surmount the difficulties it occasioned. Pleuro-pneumonia supervened, and at 1 o'clock, March 24,

1891, he peacefully departed, being without pain and conscious to the last. Brother Wells would have been a leading character in any community. Standing six feet in height, with prominent features and organs of perception, his appearance was striking while his manner was unassuming. Apparently stern in his demeanor he was really one of the kindest of men, full of sympathy and affection, ready to aid the distressed and with a heart so big that he would welcome the world to partake of his hospitality and share with him whatever he had. His house was always open to his friends, and while acting as mayor of Salt Lake City he entertained many distinguished visitors, both Americans and foreigners, who respected him for his virtues, while disagreeing with his views on religion. He was a firm friend and supporter of education, was for many years chancellor and regent of the University of Deseret and considered that a good education was the best legacy he could bequeath to his children. He was also a great reader, an ardent admirer of the drama, which was his chief amusement, and a promoter of music, science and art. In politics he was a Republican from the time of the organization of the party. He took earnest interest in national politics, in which he was thoroughly versed, and was ever ready to maintain his views though never a bitter or contentious partizan. He was engaged in many business enterprises, but, placing his public duties first, his own affairs became somewhat complicated and at one time he was heavily involved. But of late years he was gradually extricated from embarrassment and was able to leave his family the possessors of unincumbered yet modest homes. Brother Wells had seven wives (six of whom survived him), by whom he had thirty-seven children. Of these twenty-four, namely thirteen sons and eleven daughters, were living at the time of his demise. He left twenty-five living grandchildren. His faith in God and in the system called "Mormonism" was unbounded, and his integrity to the principles of the gospel was unwavering. His testimony to the divine mission of Joseph Smith was powerful, and from the time he received it by the manifestation of the Holy Spirit, he

never doubted it or feared to face the opposition of its enemies. His was a noble spirit and he performed a noble work on the earth.

**SMITH, Joseph Fielding**, second counselor to Presidents John Taylor, Wilford Woodruff and Lorenzo Snow, successively, is the son of Hyrum Smith and Mary Fielding, and was born Nov. 13, 1838, at Far West, Caldwell county, Missouri. His father, Hyrum Smith, was all and perhaps more to the Prophet Joseph Smith, his younger brother, than Jonathan anciently was to David. Mary Fielding, the mother of Joseph F. Smith, was a native of England, and for energy, faith and determination, coupled with good business abilities, was a most worthy and suitable companion for her noble husband. The period of Joseph F. Smith's advent into this world was a stormy and memorable one in the history of the Church. A few days previous to his birth, his father, together with Joseph Smith, the Prophet, and other leading men of the Church, were betrayed into the hands of armed mobocrats, through the cruel treachery of George M. Hinkle, who was a "Mormon" and at the same time an officer in the Missouri militia. The prisoners were courtmartialled and sentenced to be shot, but were saved through the interference of Gen. Alexander W. Doniphan. They were then hustled off to prison, but before starting were allowed a few minutes to bid farewell to their families. While such scenes were being enacted and while mobs, plunderings, drivings, imprisonments without trial, or conviction, poverty and distress held full sway, Joseph F. Smith was born. His childhood days were spent amid scenes of persecution and hardship which resulted in the martyrdom of his father and his uncle, Joseph, June 27, 1844. His widowed mother left Nauvoo in 1846 as an exile from her home and country for no other cause than that of worshiping God according to the dictates of her own conscience. Although Joseph F. at that time was but a lad eight years of age, he drove an ox team for his mother across the State of Iowa. During the sojourn of the family at Winter Quarters (now Florence, in the State of Nebraska), Joseph F. was occupied as a herd boy, in which he took

special pride, feeling that his mother's cattle were the only means by which they would be able to make their exodus across the great plains of the "far West." Even after reaching Great Salt Lake valley, he was engaged in herding and so close and conscientious was his attention to duty that he never lost a "hoof" through neglect or carelessness; this attention and devotion to responsibilities placed upon him has always marked his character, and is seen in all the labors of his life. During his trials at Winter Quarters, while herding cattle, he passed through a thrilling experience with Indians, who suddenly came upon him and his companions for the purpose of driving off their cattle. In the exciting chase, two Indians rode up to Joseph F., one on either side of him, and taking hold of



his arms lifted him from the saddle. They would probably have scalped him, but for the unexpected appearance of a number of men who were going to the hay field. The Indians suddenly dropped him to the ground, and thus by the aid of Providence his life was saved; his bravery and fidelity to trust saved the cattle. Joseph F. was taught by the example and precept of his noble mother that in the performance of all duties and labors, he should go to the Lord in prayer. As a striking illustration of the faith with which he became imbued in his early boyhood, by the example of his mother, we present

the following incident, related by Joseph F., in his own language: "In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west in the following spring. In the fall of 1847 my mother and her brother Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about fifty miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yokes of oxen on each. I was almost nine years of age at this time, and accompanied my mother and uncle on this journey as a teamster. The weather was unpropitious, the roads were bad, and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one. At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to the timber which skirted the prairie on the right and left. Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampments at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes. Next morning when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all the morning, well nigh until noon, hunting for them but without avail. The grass was tall, and in the morning was wet with heavy dew. Tramping through this grass and through the woods and

over the bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down in prayer. I halted for a moment and then drew gently near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were: 'Well, Mary, the cattle are gone!' Mother replied in a voice which fairly rang with cheerfulness, 'Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will just take a walk out and see if I can find the cattle.' My uncle held up his hands in blank astonishment, and if the Missouri river had suddenly turned to run up stream, neither of us could have been much more surprised. 'Why, Mary,' he exclaimed, 'what do you mean?' We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone—they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as to hunt for them.' 'Never mind me,' said mother, 'get your breakfast and I will see,' and she started toward the river, following down

ceded out of speaking distance, the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: 'Madam, I saw your oxen over in that direction this morning about daybreak,' pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the

road leading toward Savannah, and soon disappeared from view. My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. (I was watching her every moment and was determined that she should not get out of my sight.) Instantly we rose from the 'mess-chest,' on which our breakfast had been spread, and started toward her, and, like John, who outran the other disciple to the sepulchre, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and getting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing. This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all my life.' The impression made upon Joseph's mind by this striking answer to his mother's prayer, has never left him, but has done much to encourage him in meeting every responsibility; causing him to realize that no matter how arduous the task the Lord will not fail those who put their trust in Him. Crossing the plains from Missouri river, to the Great Salt Lake valley, Brother Smith (though less than ten years of age at that time) drove two yoke of oxen attached to a heavily laden wagon, the entire distance of more than one thousand miles. Reaching the valley of Salt Lake with his mother, Sept. 23, 1848, he continued in charge of the cattle as herd boy for several years, and never lost an animal, notwithstanding the great number of large wolves in the valley. This work of herding was interchanged with plowing, harvesting, canyon work, etc., idleness taking no part in the life of this noble man. The opportunities for education in those early days of trying experiences of the Church, were limited. Such learning as Brother Joseph F. possessed he ac-

quired chiefly from his mother. She taught him to read the Bible during their pilgrimage across the plains, in the tent, and by the camp fire. Such facilities as have been afforded him have not passed by unimproved. Being fond of books, he reads extensively the best of them, always for the purpose of learning lessons of worth for practical use in life, and it is safe to say that no man living applies them better to himself and family than does President Joseph F. Smith. His mother died Sept. 21, 1852, leaving him an orphan at the age of fourteen. When fifteen years of age he was called on a mission to the Sandwich Islands. He received his endowments in the Old Council House, and was set apart in the same building by Apostles Parley P. Pratt and Orson Hyde. Brother Pratt, who was spokesman in setting him apart, declared that he should receive the knowledge of the Hawaiian language "by the gift of God as well as by study." This prophecy was literally fulfilled, for in less than four months from his arrival he was able to make a tour of the island of Maui, to preach, baptize and administer the Sacrament, etc., all in the native language. He left his mountain home to fulfill this mission, May 27, 1854, in company with other missionaries. The southern route was taken, accompanying as far as Cedar City President Brigham Young and party, who were on their tour to the southern settlements. This little band of missionaries was headed by Parley P. Pratt. In crossing the desert country, from southern Utah to California, they were followed a long distance by numbers of the Pah-Ute Indians, who were almost famishing for food. The only alternative was to share food with them, which they did to keep on friendly terms. As a result the missionaries were compelled to subsist on very short rations, consuming the last of their supplies the day they reached Cajon Pass. During the sojourn of Brother Joseph F. in California, he worked hard to earn means sufficient to pay his passage across the Pacific to Honolulu; much of his time being spent in the manufacture of cut shingles. He and his fellow missionaries embarked upon the "Vaquero," and after a somewhat disagreeable voyage they landed at Honolulu, Sept. 27, 1854. Joseph F. was

assigned to the Island of Maui, to labor in company with his cousin, Silas Smith, Smith B. Thurston and Washington B. Rogers. He was assigned to Kula, the place where President Geo. Q. Cannon first introduced the gospel to the Hawaiian race. He pursued the study of the language with much diligence and faith, soon being able to bear witness that "by the gift of God, as well as by study," were the words of Brother Pratt concerning his acquisition of the language verified; his experiences brought him near to the Lord. Relative to the manifestations of the Spirit to him he says: "Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing, and by the power of God, the casting out of evil spirits which frequently occurred." One instance occurred at Walluku, where he sojourned with a native family, being engaged in the study of the language. One night the woman was suddenly seized with evil spirits. She went through all manner of hideous contortions. Her husband was overcome with such fear that he trembled as a leaf in the wind. Brother Joseph F. was seized with fear at this new and unexpected demonstration, but suddenly all fright left him, the power of the Holy Ghost rested upon him, and he stood upon his feet, facing the woman possessed of demons. "In the name of the Lord Jesus Christ I rebuke you," he said, when suddenly the woman fell limp to the floor and became as one dead. The husband pronounced her dead, and then set up a hideous howl, which Joseph F. promptly rebuked, after which quiet and peace was restored and the young missionary proceeded with his studies. Joseph F. labored upon the Island of Maui over eighteen months with great success. The readiness by which he acquired and used the language astonished his brethren and the natives. After President Hammond took his departure for his home in Utah, Joseph F. presided over the Maui conference; later he presided over the Kohala conference for six months, and still later over the Hilo conference; the two latter conferences were on the island of Hawaii. He was laboring upon this island at the time of the great volcanic eruption of 1855, about which he writes:

"I experienced the tremendous shocks of earthquake which immediately preceded the eruptions, and subsequently visited the great lava flow which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater. The city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since that the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirteenth of the area of the island of Hawaii." After laboring a year upon the island of Hawaii, Joseph F. was transferred to the presidency of the Molokai conference with Elder Thos. A. Dowell as an assistant. On this island they found many of the Saints on the back-ground and most of the people afflicted with a scarcity of food. In making a journey from the east to the west end of the island, they were compelled to journey nearly thirty miles on foot in the hot sun, without either food or water to drink the whole distance, until Brother Dowell flagged and finally declared his inability to go further; but Joseph stood by him, urged and helped him along until they reached the home of Mr. R. W. Meyers, a German, who kindly received them and administered to their necessities, and with whom, by his request, they spent several days. Mr. Myers, from this time forward, became their warm and faithful friend, and ever made them welcome at his home. He furnished Joseph F. with a good riding horse to visit the branches of the Church, from time to time. During Joseph F.'s sojourn on the island of Molokai he passed through a very trying and prolonged spell of sickness, in consequence of which he returned to Lanai, which for some time had been the headquarters of the mission. Previous to this, the conference house of Palawai, Lanai, was burned down and Bro. Joseph F.'s trunk with its contents, together with effects belonging to other Elders, were destroyed, leaving them almost destitute of clothing. Joseph F. remained on Lanai till the fall of 1857, and having in the meantime

regained his health, he went to Honolulu and there met with the Elders of the mission in conference. About this time instructions came from the First Presidency to release the foreign Elders to return home to Utah, in consequence of the movement of the U. S. army towards the Territory. Accordingly, on the 6th day of October, 1857, Joseph F. embarked on board the bark "Yankee" for San Francisco, in company with other returning Elders. On landing at San Francisco in the latter part of October, 1857, they at once reported themselves at the office of the "Western Standard," to Pres. Geo. Q. Cannon, who was then editing that paper. He perceived the destitute condition that Elders Joseph F. and Edward Partridge were in and took them to a clothing store, where he fitted them out with a good, warm overcoat each and a pair of blankets between them. With this outfit the two Elders started down the coast to Santa Cruz county, Cal., where they joined a company of Saints under the captaincy of Charles W. Wandell, with whom they traveled through the country southward as far as the Mojave river, where Joseph F. and others left the company and made a visit to San Bernardino. Here he found a number of his old friends, who were very kind to him and provided him with means to clothe himself very comfortably for the remainder of the journey home. Being under no obligations to continue traveling with Charles W. Wandell's company any further, he engaged to drive team for George Crismon, and accordingly crossed the desert as teamster. He arrived in Great Salt Lake City Feb. 24, 1858, having been absent from home about three years and nine months. Immediately upon his return home he joined the militia, and started with an expedition to intercept the hostile army, which had been sent to Utah. He served under Col. Thomas Callister, and later was chaplain of the regiment under Col. Heber C. Kimball. He says, in speaking of his enlistment and experiences in the Utah army: "The day following my arrival home I reported myself to President Young and immediately enlisted in the Legion to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a free and full pardon, by Presi-

dent Buchanan, came, I was constantly in my saddle, prospecting and exploring the country between Great Salt Lake City and Fort Bridger, under the command of Col. Thos. Callister and others. I was on picket guard with a party of men under Orrin P. Rockwell, when Commissioners Powell and McCollough met us near the Weber river with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake, until after the army passed through the city, and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled, going to the south some time previous." At the session of the legislature held in the winter of 1858-59, Joseph F. Smith officiated as sergeant-at-arms in the council, and on March 29, 1858, he was ordained into the Thirty-second Quorum of Seventy. He was married April 5, 1859, and on Oct. 16th, of the same year, was ordained a High Priest, also being made a member of the High Council of Salt Lake Stake of Zion. At the April conference, 1860, he was called on a mission to Great Britain. He was in straightened circumstances financially and was almost obliged to discontinue housekeeping, and allow his wife to return to her mother's home for the time being. He was soon on his way, in company with his cousin, Samuel H. B. Smith, each driving a four-mule team, to pay their way across the plains. They had an interesting trip to the Missouri river; from that point to New York they went by way of Nauvoo and viewed the homes of their childhood days, calling upon the wife and children of the Prophet Joseph Smith. They sailed for Liverpool July 14, 1860, arriving in that port on the 27th of that month. During his mission in England, Elder Smith traveled in various conferences, and in all his ministrations among the Saints and strangers left an impression for good that can never be effaced. President George Q. Cannon was also in Great Britain on a mission at the same time, and it was while there, perhaps, more than any other place, they learned to love and esteem each other, and where a friendship was established which grew stronger as the years went by. During his mission in Europe, Joseph F., with President George Q. Cannon, visited several of the conferences in Den-

mark, and with Elder Brigham Young Jr. and others, visited Paris, France. He was released after filling a most honorable and efficient mission, returning home in 1863. Crossing the plains, he was chaplain in Capt. John W. Woolley's company. Arriving home, he found his wife in a very poor state of health, which for some time grew worse; but he waited upon her day and night with little or no rest for many weeks, when she gradually recovered her health. It was not in the providences of the Lord that Joseph F. should remain long at that period of his life to enjoy the quiet and peace of home, for in March, 1864, he started on his second mission to Hawaii. He went in company with Apostles Ezra T. Benson and Lorenzo Snow and other Elders. The purpose of their mission was to regulate the affairs of the Church on the Islands, which had been greatly interfered with by Walter M. Gibson, who had presumptuously established himself as leader of the Church in Hawaii. They labored faithfully to convert Mr. Gibson from his wrong doing, but to no avail. The man was not honest at heart, and they were obliged, for the protection of the native Saints, to excommunicate Gibson from the Church. The trouble being settled, the Apostles soon returned to America, leaving Joseph F. in charge of the mission. He returned home in the winter of 1864-65. While upon this mission an incident occurred which is worthy of note. The ship upon which the brethren arrived was anchored in the channel off Lahaina, where the sea was usually very rough. A breakwater had been constructed, and by the protection of it the natives successfully ran their boats ashore. However, in approaching it, there was always danger of disaster. It was proposed to land the passengers in the ship's freight boat, which was unwieldy and not easily managed. Joseph F. at once apprehended the danger and stoutly protested against the proposition, warning the brethren of the great danger of capsizing the boat at the breakwater. He refused to accompany them in the boat, and tried to persuade his co-laborers not to go. They were persistent, however, and made the attempt, while Joseph F. offered even to go alone for a better boat. When they were determined to go he persuaded them to let him re-



main on the anchored ship in charge of their satchels, their clothing and valuable articles. They consented to this reluctantly, and as they moved away from the ship, Joseph F. stood upon the latter, gazing at his brethren with awful anxiety, apparently knowing their fate. His fears were not ungrounded, for as their unwieldy freight boat struck the breakwater a heavy wave dashed against it and instantly capsized it, emptying its human cargo into the surging billows. A boat from the shore manned by natives came to the rescue and recovered all but Apostle Snow, when they started for shore. Brother Wm. W. Cluff demanded the return of the boat, that they might secure Brother Snow, which was done, and when he was recovered, to all appearances he was dead. Through the mercies of the Lord, however, he was restored to life. All this time Brother Joseph F. stood in awful suspense, a helpless spectator upon the deck of the anchored ship. This action on the part of Joseph F. on that occasion indicates that fearless trait of his character which has been manifest throughout his life, showing that he has the courage of his convictions, and is most vigorous and earnest in expressing them. When he returned home from this mission, he was employed as a clerk in the Historian's Office, and later in the Endowment House, frequently performing home missionary work in the Territory. He was also an active and efficient member of the Salt Lake City municipal council for several terms, the effects of his influence in that body are today monuments of worth to the city of Salt Lake. The possession of Liberty Park to-day by Salt Lake City is due to his influence and determined convictions, more than to the labors of any other man. Pioneer Square was also purchased by the city owing to his manly and persistent efforts. The mayor and many of the members of the council were strongly opposed to the purchase, as they considered the monetary outlay connected with it unnecessary and uncalled for; but Joseph F.'s arguments prevailed at last, and the square became city property. Also as a lawmaker in the legislative assembly of the Territory of Utah did Joseph F. Smith exhibit unusual ability and tact. He served as a member of the Terri-

torial House of Representatives seven consecutive terms, namely in the 15th (1865-66), 16th (1866-67), 17th (1868), 18th (1869), 19th (1870), 20th (1872), and 21st (1874) sessions. And after his return from his last mission to Europe he served two terms (1880 and 1882) in the council branch of the Utah legislature; during the last of these terms he acted as president of the council. He presided over the Constitutional Convention held in 1882. His labors as a legislator would undoubtedly have been continued much longer, had he not been declared disqualified through the passage of the infamous Edmunds' anti-polygamy bill. Joseph F. was ordained an Apostle July 1, 1866, by President Brigham Young, and at the October conference, 1867, he was called to fill a vacancy in the Council of the Twelve. When President Young chose to have more than two counselors Joseph F. was one of the number selected. In 1868, in connection with Apostle Wilford Woodruff, Elder Abraham A. Smoot and others, he was called to go to Provo and labor for the upbuilding of that city and Utah county. He served one term in the Provo city council. By permission of President Young he in 1868-69 removed his family back to Salt Lake City and resumed his labors in the Endowment House and Historian's Office. Feb. 28, 1874, Apostle Joseph F. started on his second mission to Great Britain, this time to preside over the European mission. During his labors in Europe, he visited Scandinavia, Germany, Switzerland and France as well as the several conferences of the British Isles, and he proved himself to be one of the very choicest presidents that has ever presided over any mission, not only for his prompt and wise methods of conducting affairs, but also his humbleness in obeying the whisperings of the Spirit, for which he constantly lives. His personal love and tenderhearted kindness to every Elder in the mission has endeared him to the hearts of hundreds of Elders and Saints who have lived and labored directly under his personal ministrations. Soon after the decease of President Geo. A. Smith, in the fall of 1875, Joseph F. was released to return home; and upon returning from his labor of love he was appointed to preside over the Saints in Davis county, the county at that time not being

organized into a Stake of Zion. He held this position until the spring of 1877, when he was called on his third mission to Great Britain. Before leaving he witnessed the dedication of the St. George Temple, the first Temple completed in the Rocky Mountain country. During his labors on this mission Elder Orson Pratt came to Liverpool to publish new editions of the Book of Mormon and Doctrine and Covenants. Later they appeared with copious marginal references and foot notes prepared by Elder Pratt. Upon receiving the sad news of the death of President Brigham Young they were requested by the council of the Apostles to immediately return home. They reached Salt Lake City Sept. 27, 1877, and the following year Brother Joseph F. and Orson Pratt went on a short mission to the East. They visited noted places associated with Church history, in Missouri, Illinois, Ohio and New York, and called upon David Whitmer, one of the three witnesses to the Book of Mormon. When the Endowment House was re-opened in Salt Lake City, subsequent to the death of President Young, Joseph F. was placed in charge. In October, 1880, when the presidency of the Church was organized, with John Taylor at the head, Joseph F. Smith was chosen to be his second counselor. He was chosen to the same position in 1889 under President Woodruff, and now occupies that honored station under the presidency of Lorenzo Snow. During the presidency of John Taylor, and under the trying scenes of the anti-Mormon crusade, Brother Smith performed another faithful mission in the Sandwich Islands, by direction of President Taylor. While there he obtained an exact copy of the old Spaulding story, and by evidence incontrovertible showed that not the slightest resemblance existed between the Book of Mormon and the story named. President Smith has filled every position of trust assigned him with such unblemished honesty and fidelity, that no man can justly say aught against him. One of the grandest traits of his character is impartial justice. The great system of patriarchal marriage, so well designed to prove the hearts of men and women, and to develop in them the principles of pure love, charity, justice and im-

partiality, has no better examples among God's noblemen than Joseph F. Smith. Whatever obligation he is under to that sacred principle for his existence, and for the possession of his own posterity, he is meeting that obligation manfully, with the record that his example shall exemplify the truth of celestial marriage as revealed to the Prophet Joseph Smith. During his counselorship in the First Presidency he has traveled extensively in the Stakes of Zion, in Utah, Arizona, Colorado, Idaho, Canada and Mexico, and continues active, whether at home or abroad. The following pen sketch of President Joseph F. Smith is written by Elder Edward H. Anderson: "President Smith has been constantly in the service of the public, and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the Mormon people inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength. President Smith has an imposing physical appearance. He is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking, he throws his full, clear, brown eyes wide open on the listener, who may readily perceive from their penetrating glimpse the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind; now intensely pleasant, with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life. As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the

sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the gospel and the divine origin of this work. His whole life and testimony are an inspiration to the young. I said to him: "You knew Joseph, the Prophet; you are old in the work of the Church; what is your testimony to the youth of Zion concerning these things?" And he replied slowly and deliberately: "I was acquainted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee, I have heard him preach, distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail; and still have the most palpable remembrance of the gloom and sorrow of those dreadful days. I believe in the divine mission of the Prophets of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man and not false to myself, to the end of my days." (For further details, see "Historical Record," by Andrew Jenson, Vol. 6, p. 183; sketch by Matthias F. Cowley in "Southern Star," Vol. 2, p. 209; sketch by Edward H. Anderson in "Juvenile Instructor," Vol. 35, p. 65, etc.)

**MARSH.** Thomas B., a member of the Council of Twelve Apostles from 1835 to 1833, and the first president of the Twelve, was born Nov. 1, 1799, in Acton, Middlesex county, Mass. He

spent his early boyhood on a farm at Westmoreland, New Hampshire, and when fourteen years of age, he left home and went to Vermont. After working on a farm in that State three months, he went to Albany, N. Y., and engaged in a public house as a waiter, where he remained eighteen months. After this he spent four years in a New York City hotel, and then removed to Long Island, where he engaged as groom to Edward Griswold, in whose service he remained one and a half years, during which time he married Elizabeth Godkin, Nov. 1, 1820. Immediately after marrying, he commenced a grocery business in New York, in which however, he did not succeed. He was then employed in a type foundry in Boston for seven years, and during this period he joined the Methodist Church; but he did not succeed in becoming a genuine Methodist, as he could not make the creed of that denomination correspond with the Bible. He subsequently withdrew from all sects, but by the spirit of prophecy, which rested upon him in some degree, he was led to anticipate the rise of a new church, which would have the truth in its purity. Finally he was, as he believed, led by the Spirit of God to make a journey westward, in company with Benjamin Hall. Having arrived in Lyonstown, N. Y., he heard for the first time of the golden book, that had been found by a youth named Joseph Smith. He immediately changed the course of his journey and went to Palmyra, where he found Martin Harris in Egbert B. Grandin's printing office. The first sixteen pages of the Book of Mormon had just been struck off, and he obtained a sheet from the printer to take with him. As soon as Martin Harris found out his intentions, he took him to the house of Joseph Smith, sen., where he found Oliver Cowdery, who gave him all the information he wanted at that time. After staying there two days, he started for Charleston, Mass., highly pleased with the information he had obtained. After arriving home, and showing his wife the sixteen pages of the Book of Mormon, which he had brought with him, she also believed it to be the work of God. During the following year Marsh corresponded with Oliver

Cowdery and Joseph Smith the Prophet, and made preparations to move west. Learning by letter that the Church of Jesus Christ had been organized on April 6, 1830, he moved to Palmyra, Ontario county, N. Y., in the following September, and was baptized by David Whitmer. In Cayuga lake, in that same month. A few days later he was ordained an Elder, and by revelation appointed a physician to the Church. He remained in the State of New York during the fall and winter, and in the spring of 1831 he returned with the main body of the Church to Kirtland, Ohio. At the conference held at Kirtland, June 6, 1831, he was ordained a High Priest by Lyman Wight, and also received an appointment to go to Missouri and preach on the way, which he did in company with Selah J. Griffin. In the beginning of 1832, Bishop E. Partridge having furnished him with an Indian pony, he returned to Kirtland, accompanied by Cyrus Daniels. After laboring and preaching through the country around Kirtland until the summer opened, he, in company with Ezra Thayre, performed a mission to the State of New York, returning home early in the fall, and shortly after he removed to Jackson county, Missouri, as leader of a small company of Saints. He arrived in Jackson county Nov. 10, 1832, and located with the brethren from Colesville, N. Y., receiving his inheritance—about thirty acres of land, set off by Bishop Partridge—on the Big Blue river, where he, during the winter, erected a comfortable log house, into which he moved his family in the spring, and commenced clearing land to raise some corn and potatoes. In the latter part of that year, he, in connection with the rest of the Saints in Jackson county, was driven from his home by the mob. While the majority of the exiles found temporary shelter in Clay county, he and others wintered in Lafayette county, where he taught school. In the spring of 1834, having learned that Joseph Smith and a company of men were coming to relieve the Saints in Missouri, Bro. Marsh moved to Clay county, where he lived when Zion's Camp arrived. In the course of the summer he cultivated a small piece of land and succeeded in raising some corn. He was chosen as

a member of the High Council. In January, 1835, in company with Bishop Partridge, and agreeable to revelation, he returned to Kirtland, where he was ordained one of the Twelve Apostles under the hands of Oliver Cowdery, David Whitmer and Martin Harris, April 26, 1835. During the summer, in connection with other members of the quorum of the Twelve, he performed a mission to the Eastern States. In the winter of 1835-36 he attended school in Kirtland, and studied Hebrew under Professor Saxas, a Jew by birth. In the spring he returned to his place on Fishing river, in Clay county, Mo., where he arrived in April. When, shortly after, difficulties arose between the Saints and the citizens of Clay county, Bro. Marsh was appointed a delegate from Fishing river for the purpose of amicably arranging matters. He was also elected a member of a committee to present resolutions in a meeting, held in Liberty. On that occasion he was enabled to speak so feelingly in relation to the former persecutions of the Saints, that Gen. Atchison, who was present, could not refrain from shedding tears. This meeting passed resolutions to assist the Saints in seeking a new location, and appointed committees to collect means to aid the poor. The Church also appointed Bro. Marsh and Elisha H. Groves to visit the branches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement, at the land office, for the convenience of the immigrating Saints. The two started on this mission in July and succeeded in borrowing upwards of \$1,400, principally from the brethren in Kentucky and Tennessee, at 10 per cent. interest. Sept. 19, 1836, they parted with Wilford Woodruff and the Saints in Kentucky, and, accompanied by David W. Patten and his wife, returned to Missouri. Bro. Marsh proceeded immediately to the new city, which, during his absence, had been laid out and called Far West, procured a lot, built a house and spent the following winter in making improvements and preaching to the Saints. In June, 1837, he started for Kirtland, in company with David W. Patten and Wm. Smith, and there tried to reconcile some of the Twelve and others of high standing, who had come out in opposi-

tion to the Prophet. In July and August he accompanied Joseph Smith and Sidney Rigdon on a mission to Canada, after which he again proceeded to Missouri, where he arrived in October. Elder Marsh and David W. Patten were appointed presidents pro tem. of the Church in Missouri, Feb. 10, 1838, the former presidency having been rejected. After the arrival of Joseph Smith, he assisted in exploring the country northward on Grand river, where Adam-on-di-Ahman was located at that time. About the time when the persecutions against the Saints in Caldwell county, Mo., commenced. In August, 1838, Elder Marsh became disaffected and turned a traitor against his brethren. Shortly after he moved away from Far West and located in Clay county. Later he settled in Richmond, Ray county. He was finally excommunicated from the Church at a conference, held at Quincy, Ill., March 17, 1839. In July, 1857, Thos. B. Marsh was rebaptized in Florence, Nebraska, and came to Utah that same year. A few years afterwards he died at Ogden as a pauper and invalid. A little insignificant mound, covered with rock, and an old weather-beaten board, upon which the letters T. B. M. were faintly seen, was all that marked the last resting place on the Ogden cemetery of this once distinguished Apostle until quite recently.

**PATTEN, David Wyman**, a member of the Council of Twelve Apostles from 1835 to 1838, and one of the early martyrs of the Church, was the son of Benenlo Patten and Abigail Cole, and was born about the year 1800, at Theresa, near Indian River Falls, New York. He left home when a boy and went to Michigan, where he married Phoebe Ann Babcock in 1828. From his early youth he exhibited religious characteristics, and when twenty-one years old, the Holy Spirit called upon him to repent of his sins, which he did. During the three succeeding years many future events were made known unto him, by dreams and visions. He also looked for the Church of Christ to arise in its purity and expected to live to see it. In the year 1830 he first heard of and saw the Book of Mormon, and from that time he began to cry to God for more faith. In May, 1832, he re-

ceived a letter from his brother in Indiana, telling him of the rise of the Church of Christ, the reception of the Holy Ghost and its gifts, etc. Soon after he was convinced that the work was true and was baptized by his brother John Patten, in Green county, Indiana, June 15, 1832. He was ordained an Elder on the 17th by Ellsha H. Groves and appointed with a Bro. Wood to preach in the Territory of Michigan. During this his first mission, many remarkable cases of healing occurred under his administration. In many instances he went to the sick, who said they had faith and promised to obey the gospel when they got better, and commanded them in the name of the Lord to arise and be made whole, and they were instantly restored. Sixteen persons were baptized by him and his companion near the Maumee river. In October he went to Kirtland, Ohio, where he spent two or three weeks, after which he started out on his second mission, this time going east into Pennsylvania. He traveled sometimes in company with John Murdock and sometimes with Reynolds Cahoon, baptizing several on the way. When he found any sick, he preached to them faith in the ordinances of the gospel, and where the truth found a place in their hearts, he commanded them in the name of Jesus Christ to arise from their beds of sickness and be made whole. In many instances the people came to him from afar to have him lay hands on their sick, because of this gift, which the Lord had bestowed upon him, and almost daily the sick were healed under his administration. Among others a woman who had suffered from an infirmity for nearly twenty years was instantly healed. From this mission he returned to Kirtland Feb. 25, 1833. In the following March the Elders were sent out from Kirtland to preach the gospel and counsel the Saints to gather to Ohio. Elder Patten started with Reynolds Cahoon east, and on reaching Avon he preached at father Bosley's, where a man was present who had disturbed several meetings and would not be civil or quiet. He had defied any man to put him out of the house, or make him be still. Bro. Patten felt stirred up in spirit and told the man to be quiet, or he certainly would put him out. The

fellow said: "You can't do it." Elder Patten replied: "In the name of the Lord I will do it," after which he walked up to him, and, seizing him with both hands, carried him to the door and threw him out about ten feet on to a pile of wood, which quieted him for the time being. From this circumstance the saying went out that David Patten had cast out one devil, soul and body. In Orleans, Jefferson county, N. Y., Elder Patten raised up a branch of eighteen members, through much persecution and affliction and all manner of evil speaking. Also in Henderson he found a noble people who received his testimony, and he baptized eight persons. When hands were laid upon them, the Holy Ghost fell on them, and they spake with tongues and prophesied. During the summer Elder Patten raised up several other branches, containing in all eighty members. He writes: "The Lord did work with me wonderfully, in signs and wonders following them that believed in the fulness of the gospel of Jesus Christ; inasmuch that the deaf were made to hear, the blind to see, and the lame were made whole. Fevers, palsies, crooked and withered limbs, and in fact all manner of diseases, common to the country, were healed by the power of God, that was manifested through his servants." In the fall of 1833 Elder Patten returned to Kirtland, Ohio, where he worked on the House of the Lord one month. He then made a trip to Michigan Territory to his former place of residence, after which he moved to Florence, Ohio. After remaining there about seven weeks, being sick most of the time, he commended himself into the hands of God and went out to preach again until the Spirit of the Lord came upon him, saying: "Depart from your field of labor and go unto Kirtland, for behold I will send thee up to the land of Zion, and thou shalt serve thy brethren there." He obeyed the word of the Lord, and was sent in company with Wm. D. Pratt to bear dispatches to the brethren in Missouri, arriving in Clay county March 4, 1834, after much suffering from cold and fatigue. Much good, however, was accomplished by his mission. He tarried in Missouri until the arrival of Zion's Camp in June, 1834, when the people of Clay

county pleaded with the Saints not to go over to Jackson county, as they would use their utmost endeavors to give them their rights, according to the laws of the land. A violent persecutor stepped up to Elder Patten and, drawing his bowie knife, said, "You, damned Mormon, I will cut your damned throat." Bro. Patten looked him full in the face, at the same time putting his hand in his left breast pocket, and said, "My friend, do nothing rashly." "For God's sake, don't shoot," exclaimed the mobocrat, and put up his knife and left Patten, who, by the way, was unarmed. In company with Warren Parish, Elder Patten started on another preaching mission Sept. 12, 1834. They went to Paris, Henry county, Tenn., where they remained about three months, preaching the gospel in that vicinity and the regions round about. Twenty were baptized, and several instances of the healing power of God were made manifest. Among these the wife of Mr. Johnston P. Lane deserves special mention. She had been sick for eight years, and for the last year was unable to walk. Hearing of the Elders and the faith they preached, she prevailed on her husband to send for them. Elder Patten went with him immediately and taught him the gospel, showing what power was exercised by the Lord upon those who had faith. The woman believed the testimony of Bro. Patten, who laid his hands upon her, saying, "In the name of Jesus Christ I rebuke the disorder, and command it to depart." He then took her by the hand and commanded her to arise in the name of Jesus Christ, and he made whole. She arose and was perfectly healed. He then commanded her to go to the water and be baptized, which she did the same hour. After he had baptized and confirmed her, he told her that she should amend and gain strength, and in less than one year she should have a son. Although she had been married some twelve years and had no children, this prophecy was fulfilled. She bore a child, whom the parents called David Patten, and she afterwards had several children. Elder Patten returned from Tennessee to Kirtland some time during the following winter, and on Feb. 15, 1835, he was ordained one of the Twelve Apostles under the hands of Oliver Cowdery,

David Whitmer and Martin Harris. Shortly after, when the Twelve left Kirtland on their first mission, he traveled eastward, through New York, Canada, Vermont, Maine and other States, holding meetings, attending conferences and settling the branches in order, returning to Kirtland in September. After receiving his blessings and endowments in the Temple, Elder Patten took his wife and started on another mission to Tennessee. There he met Wilford Woodruff April 15, 1835, in whose company he then traveled and preached for some time. May 17, 1835, Elders Patten and Woodruff laid hands on a woman by the name of Margaret Tittle, who was laying at the point of death, and she was instantly healed through the power of God. Bro. Patten had preached faith, repentance and baptism to her, and she covenanted to be baptized. But after she was healed, she refused to attend to that ordinance. Elder Patten told her that she was acting a dangerous part, and she would again be afflicted, if she did not repent. The brethren pursued their journey, and on their return found her very low with the same fever. She begged them to lay hands upon her and heal her, and she would obey the gospel. They complied with her request, and she was healed, after which Wilford Woodruff baptized her. Elder Patten preached three times at the house of father Fry in Benton county, Tenn., May 22, 1835. Many hardened their hearts, and a Mr. Rose, who rejected his testimony, asked him to raise the dead. Bro. Patten rebuked him for his wickedness, when he and others came with arms and threatened to mob the brethren. At the close of the meeting Elder Patten walked out into the door yard and told the mob to shoot him, if they wished. He had nothing but a walking stick in his hand, but the mob fled and left him. A few days later Warren Parrish arrived from Kirtland and joined Elders Patten and Woodruff. These three brethren then traveled together from town to town, through Kentucky and Tennessee, preaching the gospel, and healing the sick. The Spirit of God was with them and attended their administrations. While Elders Patten and Parrish were staying at Seth Utley's house in Benton county, Tenn.,

on June 19, 1835, about forty men, armed with deadly weapons, led by Sheriff Robert C. Petty, a colonel, a major and other officers, besides a Methodist priest with a gun on his shoulder, surrounded the house. The sheriff informed the brethren that he had a States' warrant for David W. Patten, Warren Parrish and Wilford Woodruff, issued on complaint of Matthew Williams, the Methodist priest, who swore that those brethren had put forth the following false and pretended prophecy: "That Christ would come the second time, before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." After examination Elders Patten and Parrish were bound over to appear on June 22nd, under \$2,000 bonds. "Early on the 22nd," writes Wilford Woodruff, Patten and Parrish had their trial. The mob gathered to the number of one hundred, all fully armed. They took from Elder Patten his walking stick and a penknife, and went through with a mock trial; but would not let the defendants produce any witnesses; and without suffering them to say a word in defense, the judge pronounced them guilty of the charge preferred. Brother Patten, being filled with the Holy Ghost, arose to his feet, and by the power of God bound them fast to their seats while he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Bro. Parrish afterwards said, 'My hair stood up straight on my head, for I expected to be killed.' When Patten closed, the Judge addressed him, saying, 'You must be armed with concealed weapons, or you would not treat an armed court as you have this.' Patten replied, 'I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have.' The court finally concluded to let the brethren go, if they would pay the cost of court and leave the country in ten days. The sheriff advised the brethren to accept these propositions, as it was the only means of escaping the violence of the mob. The Saints in that vicinity paid the cost. Elders Patten and Parrish left and went to

Bro. Seth Utley's. They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go. They soon mounted their horses and started after them with all possible speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods. By a circuitous route they reached the house of Albert Petty, put up their mules, went to bed and slept. They had not been long asleep when some heavenly messenger came to Bro. Patten and told him to arise and leave that place, for the mob was after them and would soon be at that house. Elder Patten awoke Parrish and told him to arise and dress himself, as the mob would soon be upon them. They arose, saddled their animals and started for Henry county in the night. They had not been gone long before the house was surrounded by a mob, who demanded Patten and Parrish. Bro. Petty informed them that they were not there, but the mob searched the house and remained till daybreak, when they found the tracks of the brethren's animals, which they followed to the line of the next county, when they gave up the chase." After attending a conference on Damon's creek, Calloway county, Kentucky, Sept. 2, 1836, Thos. B. Marsh presiding, Elder Patten left the Saints in Kentucky and Tennessee, accompanied by his wife, and started for Far West, Mo., where they arrived in peace and safety. Elder Patten remained in Missouri until the spring of 1837, when he performed a mission through several States, preaching by the way until he arrived in Kirtland. It was a time of great apostasy in the Church. Warren Parrish, his brother-in-law and fond associate, apostatized and labored diligently to draw away Elder Patten from the Church. Those things troubled Bro. Patten very much and caused him great sorrow. He soon afterwards returned to Missouri, where he (Feb. 10, 1838), together with Thos. B. Marsh, was appointed to take the presidency in Far West until Pres. Joseph Smith arrived. Elder Patten wrote an epistle and delivered what proved to be his last testimony to the world and Church, which was published in the "Elders' Journal," No. 3. He continued

to labor in the Church in Missouri through the summer of 1838, and when the persecution and mobbing commenced, he was foremost in defending the Saints. News came to Far West Oct. 24, 1838, that Rev. Samuel Bogart, with a mob of seventy-five men, were committing depredations on Log creek, destroying property and taking prisoners. Elder Patten with about seventy-five others were sent out to meet the mobbers, with whom they had an encounter early the next morning (Oct. 25th), when Bro. Patten was mortally wounded, receiving a large ball in the bowels. When the battle was over, the brethren started towards Far West with their dead and wounded. After traveling a few miles in a wagon the sufferings of Apostle Patten became so great that he begged to be left. He and Bro. Seeley, another of the wounded, were then placed upon litters and carried by the brethren. When they arrived near Log creek, they were met by Joseph Smith, Hyrum Smith, Heber C. Kimball and others. At this place Bro. Patten became so ill that he could not stand to be borne any further. He was therefore conveyed into the house of Bro. Stephen Winchester, about three miles from Far West. During his removal his sufferings were so excruciating, that he frequently asked the brethren to lay him down that he might die. He lived about an hour after his arrival at Winchester's house and was perfectly sensible and collected until he breathed his last at ten o'clock at night. Although he had medical assistance, his wound was such that there was no hope entertained of his recovery; of this he was fully aware. "In this situation," writes Heber C. Kimball, "when the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused. The principles of the gospel, which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had apostatized, he exclaimed, 'O, that they were in my situation; for I feel I have kept the faith; I have finished my



course; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give to me.' Speaking to his beloved wife, who was present and who attended him in his dying moments, he said, 'Whatever you do else, do not deny the faith!' The brethren, who felt very much attached to their beloved brother, beseeched the Lord to spare his life, and endeavored to exercise faith for his recovery. Being aware of this he expressed a desire that they should let him go, as he wished to be with Christ, which was far better. A few minutes before he died, he prayed as follows: "Father, I ask thee in the name of Jesus Christ that thou wouldst release my spirit and receive it unto thyself." He then said to those who surrounded his dying bed, "Brethren, you have held me by your faith, but do give me up and let me go, I beseech you." The brethren then committed him to God, and he soon breathed his last without a groan. Elder Patten was buried at Far West Saturday Oct. 27, 1838. In pointing to the lifeless body the Prophet Joseph said, "There lies a man who has done just as he said he would: he has laid down his life for his friends." "Brother David W. Patten," writes Joseph Smith, "was a very worthy man, beloved by all good men who knew him. He . . . died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place." (For further details see Life of David W. Patten, by Lycurgus A. Wilson; "Millennial Star," Vol. 26, p. 406; "Historical Record," Vol. 5, p. 54.)

**HYDE, Orson**, a member of the Council of Twelve Apostles from 1835 to 1878, and president of the quorum from 1847 to 1875, was born Jan. 8, 1805, in Oxford, New Haven county, Conn. His father, who was an athletic, witty and talented man, fought, and was several times wounded in the U. S. Army, serving in Canada, under Gen. Brown, and on the frontier in the war of 1812. His mother having died when he was seven years old, Orson and his eight brothers and three sisters were scattered, and he was placed under the care of a gentleman named Nathan Wheeler, with whom he stayed

till eighteen years of age. Mr. Wheeler moving from Derby, Conn., to Kirtland, Ohio, when Orson was fourteen years old, the boy had to walk the whole distance, six hundred miles, carrying his knapsack. On striking out into the world for himself he worked at several occupations, and part of the time served as clerk in the store of Gilbert & Whitney, in Kirtland. In 1827 a religious revival made quite a stir in the neighborhood of Kirtland, and he became converted to the Methodist faith, and was appointed as class leader. Subsequently, under the preaching of Sidney Rigdon, he embraced the doctrine of the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio,



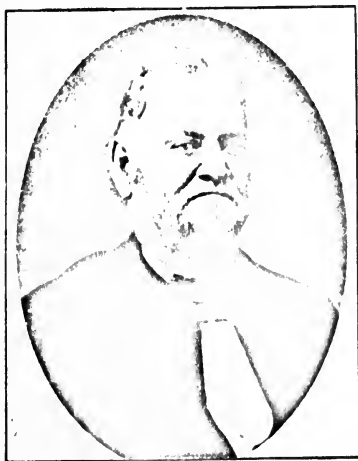
ORSON HYDE IN 1852.

and commenced to study under the care of Sidney Rigdon and others, becoming proficient in several branches of education. He then began to preach, assisting in the formation of several Campbellite branches in Lorain and Huron counties, Ohio, over which he was appointed pastor in 1830. In the fall of the year several "Mormons" visited that neighborhood, bringing the so-called "golden Bible," of which he read a portion, and by request he preached against it. But feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet Joseph, and there found that Sidney Rigdon and others of his former friends had embraced the "new gospel." After diligent inquiry he became himself convinced of its truth,

and was baptized by Sidney Rigdon, in the fall of 1831, and was confirmed on the same day under the hands of Joseph Smith the Prophet. He soon received the witness of the Spirit in a powerful manner, and began to bear testimony to his former friends. He was ordained a High Priest by Oliver Cowdery, Oct. 25, 1831, at a conference held at Orange, Cuyahoga county, Ohio, and took a mission with Elder Hyrum Smith among the Campbellites of Ohio, when several branches were organized and many sick people were healed by the laying on of hands. In the spring of 1832, in company with Elder Samuel H. Smith, he performed an arduous mission in New York, Massachusetts, Maine and Rhode Island, travelling two thousand miles on foot, without purse or scrip. Early in 1833, with Elder Hyrum Smith, he took a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of this year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson county, Missouri, and went on foot a distance of a thousand miles, travelling forty miles a day and swimming the rivers. They performed their mission and returned to Kirtland in November. He subsequently performed another mission to Pennsylvania, in company with Elder Orson Pratt. In May, 1834, he started with the company which went to Missouri, calling on the way, with Elder Parley P. Pratt, to see Gov. Daniel Dunklin, to intercede for the restoration to the Missouri Saints of the lands from which they had been driven. Their labor was in vain. Sept. 4, 1834, he married Marinda N. Johnson, daughter of John and Elsa Johnson, and sister to Luke S. and Lyman E. Johnson. In the following winter he was chosen as one of the Twelve Apostles, and was ordained to that high and holy calling in Kirtland, Ohio, Feb. 15, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris. Soon afterwards he traveled with his quorum through Vermont and New Hampshire. In 1836 he was sent to the State of New York, and afterwards to Canada, where, in company with Elder Parley P. Pratt, he helped to raise up several branches of the Church. In the spring of 1837 he went with others to England, where about fifteen hundred persons were

baptized by their united labors. He returned to Kirtland May 22, 1838, and in the summer moved to Far West, Missouri. Upon the settlement of the Saints in Commerce, afterwards called Nauvoo, he moved there, and at the April conference, in 1840, was sent on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but failed to fill the appointment, and Elder Hyde proceeded alone. He crossed the ocean to England, passed over to Germany, staying in Bavaria to learn the German language, went to Constantinople, also to Cairo and Alexandria, and, after encountering many hardships, reached the Holy City. On the morning of Sunday, Oct. 24, 1841, he went up on the Mount of Olives, and dedicated and consecrated the land for the gathering of Judah's scattered remnants. He also erected a pile of stones there, as a witness, and one upon Mount Zion, according to a vision given to him previous to leaving Nauvoo, and the predictions of the Prophet Joseph upon his head. He returned home in December, 1842. Elder Hyde accompanied the Saints in the expulsion from Nauvoo, and in 1846, was appointed, with Elders John Taylor and Parley P. Pratt, to go to England and set in order the Churches there. They left their families on the frontier. Elder Hyde took charge of the "Millennial Star," while Elders Taylor and Pratt traveled through the conferences. He returned in 1847, and when the pioneers left for the mountains he remained in charge of the Saints at Winter Quarters, together with Apostles Geo. A. Smith and Ezra T. Benson, until the spring of 1850. At Kanesville (now Council Bluffs), Iowa, he published the "Frontier Guardian" in the interest of the Church, the first number bearing the date of Feb. 7, 1849. It was the only newspaper published at that time within a radius of 150 miles. In 1850 Elder Hyde made his first visit to Utah, returning to Kanesville in the fall. In 1851 he made his second visit to Utah. On this trip he and company were attacked by about three hundred Pawnee Indians and robbed of considerable property. This occurred on a route never traveled until that season. The change of travel was due to unusual heavy rains. The Elkhorn river being four miles wide

In May, wagons were unable to cross the river until late in June. Early emigration came by this new route and, after traveling in a northwesterly direction for about four hundred miles, came to the old traveled road near old Fort Kearney, on the north side of the Platte. He returned to Kaneyville in the fall. In 1852 he disposed of his printing establishment in Kaneyville, and removed to Utah with his family. In 1853 he was called to take charge of a company of settlers who located Fort Supply in the Green river country. In 1855 he went in charge of several missionaries to Carson valley, and organized the county, which was then in Utah, but subsequently was included in Nevada. Elder Hyde was afterwards sent to take charge of affairs in Sanpete county. He took up his residence in Spring City, and was the leading spirit in that region until his decease. He was for many years an active member of the legislative assembly. At the time of his death, which occurred at his



ORSON HYDE IN 1877.

residence in Spring City, Sanpete county, Utah, Nov. 28, 1878, he was a member of the committee for the construction of the Manti Temple. Elder Hyde was a man of great natural ability, and by industrious application had acquired a good education, which, with his great and varied experience and extended travels, rendered him a powerful instrument in the hands of God for the de-

fense and dissemination of the gospel and the building up of the Latter-day Work. He left a numerous family and a host of friends. (For a more detailed life sketch, see "Millennial Star," Vol. 26, p. 742.)

**McLELLIN, William E.**, a member of the Council of Twelve Apostles from 1835 to 1838, was born in Tennessee, probably in the year 1806. He heard the gospel preached by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson county, Missouri, in the summer of 1831; he wound up his business and followed them to Jackson county. While on the way, he was baptized, and ordained an Elder. He visited Kirtland, Ohio, in the fall. At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation. (See Doc. & Cov., Sec. 66.) Soon after he and other members began to criticize the language used in some of the revelations, "and Wm. E. McLellan," writes Joseph Smith, "as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed: it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world." In the winter of 1832-33, Elder McLellan performed a mission, in company with Elder Parley P. Pratt, through Missouri and into Green county, Illinois, where they preached with much success. In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellan." He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay county committee, in trying to settle the Missouri difficulties. He was chosen one of the High Council in Clay county, Mo., July 3, 1831, and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio. He was chosen an as-

sistant teacher in the school of the Elders in Kirtland during the winter of 1834-35. He was chosen one of the Twelve Apostles, at the organization of that quorum, and ordained Feb. 15, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris. With the quorum of the Twelve, in the spring and summer of 1835, he went on a mission to the East, and baptized five. While upon this mission, he wrote a letter to Kirtland, casting censure upon the presidency, for which he was suspended from fellowship, but meeting with the council of the First Presidency after his return to Kirtland, Sept. 25th, he confessed, was forgiven and restored to fellowship. He attended the Hebrew school in Kirtland during the winter of 1835-36, and officiated as clerk for the Twelve. On Friday, May 11, 1838, he came before a Bishop's court, in Far West, Mo., where he said he had no confidence in the presidency of the Church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard, that he believed the presidency had got out of the way, and not from anything that he had seen himself. He was cut off from the Church for unbelief and apostasy. After his excommunication he tried to establish a church of his own, that he might be the head thereof, but without success. He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of considerable property. While Joseph was in prison at Richmond, Mo., Mr. McLellan, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet; permission was granted, on condition that Joseph would fight. The sheriff made McLellan's earnest request known to Joseph, who consented to fight. If his irons were taken off, McLellan then refused to fight, unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms. Bro. McLellan was a man of superficial education, though he had a good flow of language. He adopted the profession of medicine. He finally died in obscurity at Indepen-

dence, Jackson county, Mo., April 24, 1883. (See also "Millennial Star," Vol. 26, p. 807.)

**PRATT, Parley Parker**, a member of the Council of Twelve Apostles from 1835 to 1857, was born April 12, 1807, in Burlington, Otsego county, New York. He was the third son of Jared and Charity Pratt; Jared was the son of Obadiah and Jemima Pratt, Obadiah was the son of Christopher and Sarah Pratt; Christopher was the son of William and Hannah Pratt; William was the son of Joseph Pratt; Joseph was the son of Lieutenant William and Elizabeth Pratt, who were found among the first settlers of Hartford, Conn., in the year 1639. They are supposed to have accompanied the Rev. Thomas Hooker and his congregation,



about one hundred in number, from Newtown, now called Cambridge, Mass., through a dense wilderness, inhabited only by savages and wild beasts, and became the first founders of the colony at Hartford, in June, 1636. This ancient pilgrim, William Pratt, was a member of the legislature for some twenty-five or thirty sessions; and the general court gave him one hundred acres of land in Saybrook, Conn., for service performed as lieutenant in the Pequot war; he was one of the judges of the first court in New London county. Parley P. Pratt was a lineal descendant, of the seventh generation, from that distinguished pilgrim and humble pioneer of the new world. The youthful days of Parley P. Pratt were characterized by the soberness and thoughtfulness of manhood. Though from adverse circumstances

his education was extremely limited, yet he displayed, even in youth, an originality of mind seldom exhibited. In September, 1820, he, being led by the Spirit of the Lord from his home in the State of Ohio, came several hundred miles eastward, where he fortunately obtained a copy of one of the most remarkable works of modern times—the Book of Mormon. He read the same, was convinced of its divine authenticity, and traveled in search of the highly favored men of God who had seen angels and heard the voice of the Almighty. He soon succeeded in finding some of them, from whom he learned that about five months previous the Church of Jesus Christ of Latter-day Saints had been organized. He requested baptism, and was immediately after ordained an Elder. The same month he visited Canaan, Columbia county, N. Y.—the county where he had spent many of his youthful days—and after preaching a few times in different neighborhoods, and baptizing Orson Pratt, his brother, he returned to Seneca county. Receiving a revelation through Joseph the Prophet, he, in company with three or four others, performed a mission, some fifteen hundred miles, to the western boundaries of the State of Missouri, and was among the first of the Saints to stand upon that choice land where the city of Zion is hereafter to be built, preparatory to the second advent of our Savior. In the spring of 1831 he returned to the northern part of Ohio, where he met Joseph the Prophet, by whom he was ordained a High Priest June 6, 1831. In the summer he again performed a mission through Ohio, Indiana, Illinois and Missouri, preaching, baptizing and building up the Church. In the autumn of 1833 he and about twelve hundred men, women and children were driven by a murderous, furious mob from their own houses and lands in Jackson county, Missouri. Two hundred houses were burned, cattle shot, hay stacks and grain burned, many whipped until their bowels gushed out; others killed, and the afflicted remnant driven across the river into Clay county. Soon after this Elder Pratt performed a long journey of about fifteen hundred miles east, preaching repentance and strengthening the Saints. In 1834 he again re-

turned to Clay county, Missouri, officiating in his holy calling wherever he went. Having returned to the northern part of Ohio, he was chosen and ordained one of the Twelve Apostles of this last dispensation, Feb. 21, 1835, by Joseph Smith. The same year he performed a lengthy missionary journey through Pennsylvania, New York, and several of the New England States, and returned again to Ohio. In 1836 he visited Canada, and established a large branch of the Church in Toronto, and other branches in adjoining towns. In 1837 he visited New York city, where he founded a large branch of the Church. In 1838 he removed to Caldwell county—near the western boundaries of Missouri, and in the same year another dreadful persecution commenced against the Saints, and they were again driven from their own houses and inheritances, and their property to the amount of millions was destroyed; some scores of defenseless men, women and children were murdered; scores of others incarcerated in dungeons, among whom was Parley P. Pratt; the balance, about fifteen thousand, were exterminated from the State, and found refuge in Illinois. Elder Pratt was kept in prison, without trial, about eight months, when, by the kind providence of God, he made his escape on July 4, 1839. Immediately after gaining his liberty he published a history of the Missouri persecutions, written while in prison. The first edition appeared in Detroit in 1839. In company with others of the Twelve he went to England in 1840, and in the city of Manchester commenced the publication of a periodical entitled the "Millennial Star," which has continued until the present time—the current volume being the sixty-third. In 1841 he was appointed the president over all the British conferences, and remained in this high and honorable station until the autumn of 1842, during which he edited the "Millennial Star," superintended the Saints' emigration, and published several small but interesting works. The following winter he returned to Illinois, where he continued laboring in the ministry for one or two years. About the beginning of the year 1845 he was appointed president over all the branches in the New England and Middle States, his

headquarters being at New York City, where he published a periodical entitled "The Prophet." In the summer he returned to Nauvoo. In February, 1846, he was again driven from his home by a ruthless mob. Some fifteen or twenty thousand Saints were also driven from the United States about the same time, with the loss of houses and lands, and an immense amount of property, which the mob are in the unmolested possession of until the present day. After wading through unparalleled sufferings with his family, he and the persecuted Saints succeeded in reaching the Indian country at Council Bluffs, and being called by the Holy Ghost, through the Prophet Brigham Young, to go to England, he left his family upon the broad prairies, without house or scarcely any food, to comply with the word of the Lord. He arrived in England, assisting in setting the Church in order, and in strengthening the Saints throughout the British Isles. In the spring of 1847 he returned to his family and brethren; and in the summer and autumn of that year he removed to Great Salt Lake valley, and suffered incredible hardships until the harvest of 1848. He assisted in forming a constitution for the provisional government of Deseret, and was elected a member of the senate in the general assembly; and was afterwards elected to the legislative council when Utah became a Territory of the United States. In 1851 he was sent on a mission to the Pacific Islands and to South America. In the summer of 1855 he returned over the Sierra Nevada Mountains to his home, and occupied a part of his time in preaching in the various settlements of Utah, and at other times laboring with his own hands in the cultivation of his farm. The following winter he officiated as chaplain in the legislative council at the State House in Fillmore City. In the autumn of 1856 he accompanied about twenty missionaries across the plains to the States. During the winter and part of the following spring he visited the Saints at St. Louis, Philadelphia, New York and other places, preaching, writing and publishing the glad tidings of the kingdom of God. And finally, on the 13th of May, 1857, he fell a noble martyr for the cause of the truth, which he had advocated with such untiring per-

severance for nearly twenty-seven years. He was assassinated near the boundary line between Arkansas and Indian Territory while on a mission to the States; his body was buried near the place where he was killed. Among the numerous writings of this martyred Apostle may be mentioned first, the "Voice of Warning," printed in New York in 1838, and which has since passed through many editions, and then translated into several foreign languages; second, his "History of the Missouri Persecutions;" third, his "Poems;" fourth, his "Key to Theology," a masterly production. The history of his life, up to near the time of his martyrdom, was written by himself, and was published in the year 1874 by his son, the late Parley P. Pratt. To this work the "Autobiography of Parley Parker Pratt," the reader is referred for a full history of the life of this great and illustrious Apostle.

**JOHNSON, Luke S.**, a member of the Council of Twelve Apostles from 1835 to 1838, was the son of John Johnson and was born Nov. 3, 1807, in Pomfret, Windsor county, Vermont. In early life he assisted his father in farming, and remained with him until he received the gospel and was baptized by Joseph Smith May 10, 1831. In the meantime the family had removed from Pomfret, Vermont, to Hiram, Portage county, Ohio. Soon after his baptism Luke S. Johnson was ordained a Priest by Christian Whitmer and performed a mission to southern Ohio, in company with Robert Rathburn, where they baptized several and organized a branch in Chippewa. Shortly after, together with Sidney Rigdon, he baptized fifty or sixty in New Portage, Ohio, and organized a branch. From there they went to Pittsburg, Penn., where Johnson baptized Rigdon's mother and eldest brother and several others; they also organized a branch. At a conference held in Orange, Cuyahoga county, Ohio, Oct. 25, 1831, Bro. Johnson was ordained a High Priest by Joseph Smith, and in 1832-33, in company with Seymour Brunson and Hazen Aldrich, traveled as a missionary through Ohio, Virginia and Kentucky. They baptized over a hundred persons and organized branches of the Church

in Lawrence county, Ohio, and Cabell county, Virginia. Nov. 1, 1833, Elder Johnson married Susan H. Poteet, in Cabell county, Virginia. At the organization of the first High Council of the Church, Feb. 17, 1834, he was chosen one of its members. In the following summer he went as a member of Zion's Camp to Missouri and back, Feb. 14, 1835, he was chosen, and on the 15th ordained one of the Twelve Apostles under the hands of Oliver Cowdery, David Whitmer and Martin Harris, at Kirtland, Ohio; and during the summer of 1835 he traveled through the Eastern States, holding conferences, preaching the gospel and regulating the branches. He returned to Kirtland in September. The following winter he attended the Hebrew school, and received his blessings in the House of the Lord in the spring of 1836, after which he performed a mission to the State of New York and Canada. After having baptized quite a number and organized a branch in Canada, he returned to Kirtland in the fall, where he upon two different occasions rendered the Prophet Joseph efficient aid in protecting him from his enemies. On another occasion he heard that a vexatious writ had been sworn out against Joseph Smith, sen., it being supposed that he was liable to a prosecution in consequence of his manner of solemnizing marriages. Bro. Johnson got the privilege of serving the writ, and after arresting Smith, he took him to the magistrate's office. The court not being ready to attend to the case, Elder Johnson put the prisoner in a small room adjoining the entrance from the office and allowed his son Hyrum to accompany him. He then took a nail out from over the window-sash, left the room, locked the door and commenced telling stories in the court room, to raise a laugh. When finally the court called for the prisoner, Elder Johnson walked into the room in the dark, put the nail into its place in the window, and went back and told the court that the prisoner had escaped. The officers rushed to the door and examined the fastenings which they found all secure. This created much surprise, and they swore that it was another "Mormon" miracle. Elder Johnson had arranged with John F. Boynton to help Bro. Smith out of the

window. Having partaken of the spirit of speculation, which at that time was possessed by many of the Elders and Saints in Kirtland, Elder Johnson's mind became darkened, and he neglected his duties as an Apostle and Saint. At a conference held at Kirtland, Sept. 3, 1837, he was disfellowshipped together with his brother Lyman and John F. Boynton. On the following Sunday, however, he confessed his faults, and was received back into fellowship, but was finally cut off for apostasy in Far West, Mo., April 13, 1838. After this he taught school in Cabell county, Virginia, for about a year, devoting his leisure time in studying medicine. He then returned to Kirtland, where he practiced as a physician and also engaged in various other occupations in order to obtain a living. He continued friendly to the Church and his former associates in the Priesthood, and in 1846 he was rebaptized in Nauvoo and came to Great Salt Lake valley in 1847 as one of the 143 Pioneers. In the year 1858 he settled St. John, Tooele county, Utah, and was appointed Bishop when that Ward was first organized. On the 9th of December, 1861, he died in the house of his brother-in-law, Orson Hyde, in Salt Lake City. Since his return to the Church he lived to the truth to the best of his ability and died in the faith. (See also "Millennial Star," Vol. 26, p. 834.)

**SMITH, William**, a member of the Council of Twelve Apostles from 1835 to 1845, was the fifth son of Joseph Smith, sen., and Lucy Mack; born in Royalton, Windsor county, Vermont, March 13, 1811. He was baptized at an early period, and was a Teacher in the Church in 1831. He took a mission to Erie county, Pennsylvania, in December, 1832, to preach the gospel and call the Elders to Kirtland to attend a school of the Prophets. He was ordained to the office of a High Priest, under the hands of Sidney Rigdon, in council, on the 21st day of June, 1833. During the winter of 1833 he worked on a farm and chopped cord wood near Kirtland. He was married to Caroline Grant, daughter of Joshua and Thalia Grant, February 14, 1833, by whom he had two daughters—Mary Jane and Caroline L. He went to Missouri in

Zion's Camp in 1834, and returned to Kirtland the same fall. He was appointed one of the Twelve Apostles at the organization of that quorum, at Kirtland, Feb. 15, 1835, under the hands of Oliver Cowdery, David Whitmer and Martin Harris. He accompanied the Twelve on their first mission through the Eastern States and returned with them to Kirtland in the fall. While Joseph Smith was presiding in a High Council, William rebelled against him in a very headstrong manner. At a debating school held in the house of Father Joseph Smith, Dec. 16, 1835, the Prophet Joseph told the brethren he feared it would not result in good, whereupon William, in a rage, commanded Joseph to leave the house, attempted to put him out and inflicted upon him personal injury, the effects of which he occasionally felt until his death. After Hyrum and the Twelve had labored with William for several days, he made confession and was forgiven. He removed to Far West with his family in the spring of 1838. After Joseph was taken prisoner and the mob began to drive out the Saints, William expressed himself in such a vindictive manner against Joseph that the Church suspended him from fellowship, May 4, 1839, at a general conference near Quincy. He went to Illinois and settled in Plymouth, Hancock county, keeping a tavern. William was restored to the fellowship of the Church through the intercession of Joseph and Hyrum; but when the Twelve went to England, instead of accompanying them, according to the commandment of the Lord, he remained on his farm at Plymouth. He published a letter in the "Times and Seasons," Dec. 1, 1840, making an apology for neglecting to go on his mission upon the ground of poverty, but it came with an ill grace as he was better situated to leave his family than any of the members of the quorum who went. In the spring of 1841 he visited the branches of the Church in Pennsylvania and New Jersey and collected means for his own benefit, returning to Nauvoo the same season. He was elected a member of the House of Representatives of the Legislature of Illinois in the winter session of 1842-43. His acts as a member of the legislature were highly approved by the people; he displayed considerable energy

in defending the Nauvoo charter and the rights of his constituents. He took a journey to the East on business in the spring of 1843, and spent his time among the churches. William returned to Nauvoo April 22, 1844, with about forty or fifty Saints from New Jersey. After staying a short time in Nauvoo, he had his last interview with his brother Joseph under the following circumstances: He asked Joseph to give him a city lot near the Temple. Joseph told him that he would do so with great pleasure, if he would build a house and live upon it; but he would not give him a lot to sell. William replied he wanted it to build and live upon. The lot was well worth \$1,000. In a few hours afterwards, an application was made by Mr. Ivins to the recorder to know if that lot was clear and belonged to Wm. Smith, for William had sold it to him for \$500. Joseph, hearing of this, directed the clerk not to make a transfer; at which William was so offended that he threatened Joseph, who deemed it prudent to keep out of the way, until William left on a steamboat for the East accompanied by his family. He spent his time mostly in the various branches of the Church, and collected a good deal of money for the Temple, which he used for his own accommodation. In all his missions the course of conduct he pursued towards the females subjected him to much criticism. In a general conference of the Church held in Nauvoo Oct. 6, 1845, Wm. Smith was dropped as one of the Twelve Apostles and Patriarch of the Church, and on the following Sunday (Oct. 12th) he was excommunicated, as more of his inconsistent acts had come to light. Some time after he associated himself with the apostate James J. Strang, who tried to organize a church of his own, but failed. Wm. Smith afterwards identified himself with the "Reorganized Church," of which his nephew is president, and lived for a number of years in Elkader, Clayton county, Iowa. He died Nov. 13, 1894, at Osterdock, Clayton county, Iowa, as the last surviving brother of Joseph the Prophet. (See also "Millennial Star," Vol. 27, p. 7.)

**PRATT, Orson**, a member of the Council of Twelve Apostles from 1835 to



1881, was born Sept. 19, 1811, in Hartford, Washington county, New York. He was the son of Jared Pratt and Charlity Dickinson and a younger brother of Apostle Parley P. Pratt. His parents were hardworking and poor people, and he was accustomed to labor from his boyhood, during which time the family removed to New Lebanon, Columbia county, where he attended school part of the time each year until 1825, acquiring a common school education, and becoming familiar with arithmetic and bookkeeping. He also studied the Bible. From the time he was eleven years old, he worked at farming in different places, attending school in the winter, going to Lorain county, Ohio, in the fall of 1827, and in the fall of



ORSON PRATT IN 1852.

1828 performed a journey of nearly seven hundred miles to Connecticut; went thence to Long Island, and in the winter of 1829-30 studied geography, grammar and surveying, at a boarding academy. He was a prayerful as well as studious youth, although neither he nor his parents connected themselves with any of the religious denominations. In September, 1830, his brother Parley P. Pratt, who had embraced the gospel as taught by Joseph Smith the Prophet, came with another Elder to Canaan, Columbia county, N. Y., where Orson was residing. He then received their testimony and was baptized Sept. 19, 1830, his birthday, being then nineteen years old. In the following month he traveled two hundred miles to see Joseph Smith in Fayette, Seneca county, N. Y., and on the 4th of No-

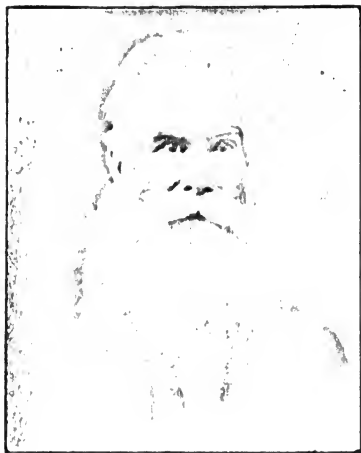
vember received through the Prophet the revelation found in the Doctrine and Covenants, Section 31, in which he was called of God to preach the gospel, to lift up his voice both long and loud, to cry repentance, and prepare the way before the coming of the Lord. He was confirmed and ordained an Elder Dec. 1, 1830, by Joseph Smith, and went on his first mission to Colesville, Broome county, N. Y., and in the early part of 1831, went on foot to Kirtland, Ohio, where the Prophet had removed, a distance of about three hundred miles. He then performed several missions in Ohio, Illinois and Missouri, baptizing many converts. At a conference held at Amherst, Ohio, June 25, 1832, he was set apart to preside over the Elders, and was sent on a mission to the Eastern States. Feb. 2, 1832, he was ordained a High Priest by Sidney Rigdon, after which he traveled and preached without purse or scrip, through Ohio, Pennsylvania, New Jersey and New York City to Long Island, thence northeast through part of Vermont into New Hampshire, preaching and baptizing by the way and making many converts in Bath, N. H., and Charleston, Vt. Next he proceeded to the southern part of Connecticut, and had continued success. After laboring in these parts till the fall of 1832, he started west, traveling some three or four hundred miles, preaching, baptizing, ordaining men to the ministry, and laboring in many parts of New York. He returned to Kirtland, Ohio, Feb. 17, 1833, having traveled on foot about four thousand miles, baptized 104 persons and organized several new branches. In Kirtland he attended the School of the Prophets during the winter, boarding with the Prophet Joseph, and in the following spring he again went East, performing another successful mission, traveling 2,000 miles in six months, and baptizing over fifty persons. After this he remained in Kirtland about two months, laboring on the House of the Lord, and on Nov. 27th started on another mission to the eastern branches. He returned to Kirtland Feb. 13, 1834, having traveled about one thousand miles. Thirteen days later he was started out again, with Elder Orson Hyde, on a special mission, on which he was absent about two months, traveling 800 miles. He next traveled

with Zion's Camp to Missouri, being captain of a company. July 7, 1834, he was ordained one of the standing High Council in Missouri, where he also visited the scattered branches in Clay county, and in August was sent eastward, traveling through Illinois and Indiana to Ohio, suffering severely through fatigue and ague, arriving in Kirtland April 26, 1835, on which day he was ordained one of the Twelve Apostles, under the hands of David Whitmer and Oliver Cowdery. May 4, 1835, he went on another mission to the Eastern States, and was absent a little over six months. During the winter and early spring he taught a grammar school in Kirtland, and also studied Hebrew, and then received his endowments in the Kirtland Temple. His next mission was to Canada West, on which he left April 6, 1836. While absent he baptized many persons and raised up several branches of the Church. July 4, 1836, he was married to Sarah M. Bates, whom he had baptized in Sackett's Harbor, June 18, 1835. In the fall, having returned to Kirtland he studied algebra, and after providing a home for his wife, went to the State of New York and labored in the ministry during the winter of 1837-38. In April, 1839, the Saints having been driven from Far West, he went there to fulfill a revelation, and with several of the Twelve, met at the corner stone of the Temple, whence they parted to preach the gospel to foreign nations. He was the means of delivering his brother Parley from prison in Columbia, Mo., July 4, 1839. In the fall of 1839 he preached through the eastern branches, and in the spring of 1840 embarked for England. He preached nine months in Edinburgh, Scotland, raised up a branch of over 200 persons, and in the spring of 1841 returned to America. After this mission he took charge of a mathematical school at Nauvoo, then took a mission through the Eastern States in the summer of 1843, and on his return in the fall was elected a member of the city council, helped to draw up a memorial to Congress and went to Washington, D. C., to present it in the spring of 1844. He labored among the churches east till the news of the martyrdom of the Prophet was received, when he returned to Nauvoo. During the diffi-

culties that succeeded the death of the Prophet and Patriarch, he labored with the Twelve, which was the presiding quorum of the Church, in the management of its affairs, shared in the expulsion from Nauvoo, crossed the plains with the Pioneers in 1847, and on the way, when weather would permit, took astronomical and other scientific observations, determining, by the aid of the sextant and circle of reflection, the latitude and longitude of the most prominent places, the changes of elevation above sea level, etc., in anticipation of the great highway which even then it was expected by the Saints would span this vast continent. He was the first man of the Pioneers to enter Salt Lake valley, having preceded the main body of the company three days. In 1848 he was appointed president over all the branches of the Church in England, Scotland, Wales, Ireland and adjacent countries, starting from Winter Quarters on the 11th of May. The number of Church members in Great Britain then were about eighteen thousand, which during his presidency of two years were increased to about thirty-one thousand. In this short period he chartered and fitted out about twenty ships loaded with Saints for Utah. In the midst of this press of business, he wrote some fifteen pamphlets, and published and circulated several hundred thousand of them in different languages. At the same time he edited the "Millennial Star," and increased its circulation from less than four thousand to nearly twenty-three thousand. He lectured, at different times, to large audiences in the principal cities of England and Scotland. In 1851 he returned to Great Salt Lake valley, and in the winter of 1851-52 delivered a series of twelve astronomical lectures to crowded audiences in the old Tabernacle, which were published in the "Deseret News." He was elected a member of the legislative assembly during its first session, and at each successive session when he was in the Territory, and seven times was chosen speaker of the House. In 1852, he was appointed on a mission to Washington, D. C., to take the presidential charge of all the branches in the United States and British provinces east of the Rocky Mountains, and there published "The Seer." In the spring and

summer of 1853 he again went on a mission to Europe, returning the following year. April 22, 1856, he again started for England and presided over the European Mission, publishing more pamphlets, and returned by way of California, while the army was en route to Utah, arriving home in January, 1858. Sept. 23, 1860, he was called on another mission to the United States, being gone about one year. April 24, 1861, he was set apart for a mission to Austria. He went to that land in 1865, accompanied by Elder Wm. W. Ritter; but in consequence of the stringent laws he was unable to open the gospel door to that nation. He bore his testimony to the authorities and left, going over to England, where he visited the conferences and labored assiduously, returning Aug. 4, 1867. In 1869 he went to New York City and transcribed and published the Book of Mormon in phonetic characters called the Deseret Alphabet. In August, 1870, he held the famous three days' discussion with Dr. John P. Newman on the subject of polygamy, totally routing that debater, for which he never forgave the "Mormons." At the adjourned general conference in 1874, he was appointed and sustained as Historian and General Church Recorder, which position he retained till his decease. July 18, 1875, he once more left his home to cross the ocean, this time to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters. He was, however, soon called home and returned Sept. 27th. In September, 1878, he started east with Apostle Joseph F. Smith, visiting the Whitmers in Missouri, the Hill Cumorah and other places figuring in the history of the Church, and returned in October. Dec. 3rd, of the same year, he started again for England to stereotype the Book of Mormon and Doctrine and Covenants, which he arranged in verses, with foot notes and references. From this important and laborious mission he returned Sept. 2, 1879. After his arrival home he attended a number of Stake conferences, and was again elected a member of the legislature, acting in his usual capacity as speaker of the House. After this his health was poor, and finally he finished his long and useful career, Oct. 3, 1881, when he died at his residence in Salt Lake City. For

a little over a year he had suffered severely from diabetes, and was much of the time unable to leave his room. On Sunday Sept. 18, 1881, he delivered his last public address in a clear and forcible manner, speaking to a large congregation in the Tabernacle about twenty minutes. Orson Pratt was the last of the original Council of the Twelve Apostles of the Church. He crossed the Atlantic ocean sixteen times on missions of salvation. He found time to study the higher mathematics, and in addition to his published scientific books left an elaborate work in manuscript on the Differential Calculus, containing original principles. He was the father of forty-five children, of



ORSON PRATT IN 1880.

whom sixteen sons and sixteen daughters, and forty-three grandchildren were alive at the time of his death. Following is a list of some of the works which he has published: Divine Authority; Kingdom of God, in four parts; Remarkable Visions; Divine Authenticity of the Book of Mormon, in six parts; Reply to "Remarks on Mormonism;" Great First Cause; New Jerusalem; Absurdities of Immaterialism; "The Seer," in eighteen numbers; eight Tracts on the first principles of the gospel; Cubic and Biquadratic Equations; Key to the Universe, or a New Theory of its Mechanism; etc., etc. By way of finishing his obituary, the editor of the "Deseret News" wrote at the time of his death:

"Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock to his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with scripture, ancient and modern, was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man and a great soul who reached out after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him eternally rich." (See also "Millennial Star," Vol. 27, p. 23; "Southern Star," Vol. 2, p. 297.)

**BOYNTON, John Farnham**, a member of the Council of Twelve Apostles from 1835 to 1837, was born Sept. 20, 1811, in Bradford, Essex county, Mass., baptized in September, 1832, by Joseph Smith, in Kirtland, Ohio, and ordained an Elder by Sidney Rigdon. He performed a mission, together with Zebulon Coltrin, to Pennsylvania in 1832 and another one to Maine in 1833 and 1834. Feb. 15, 1835, he was ordained an Apostle in Kirtland, Ohio, under the hands of Oliver Cowdery, David Whitmer and Martin Harris, after which he accompanied the Twelve on their mission to the Eastern States and Canada. He was married to Susan Lowell by Joseph Smith, Jan. 20, 1836. During his last mission he borrowed all the money he could among the brethren, with which he entered into the mercantile business with Lyman E. Johnson, and followed it until he apostatized and was disfellowshipped from the quorum of Apostles Sept. 3, 1837, in Kirtland, Ohio. On the following Sunday he made confessions and was forgiven, but as he did not repent of his evils, he was finally excommunicated from the Church. About Boynton's subsequent life A. H. Hale, of Grantsville, wrote a few years ago: "Since the days of Nauvoo Boynton has resided in Syracuse, N. Y., where he still lives. He has always been considerate to his former friends

and co-laborers in the ministry, and never said or done anything against the Church. When he visited Utah in 1872, he called on Pres. Brigham Young twice, in my company. The President was then a prisoner in his own house, guarded by U. S. marshals, and Boynton denounced in strong terms the persecutions then being carried on against the Saints. He also met Erastus Snow, who, when only sixteen years of age, was ordained a Teacher by Bro. Boynton. Elder Snow told him that he had been preaching the same gospel ever since. Bro. Boynton remarked, "Stick to it, for it is good." He also called on Orson Pratt and others, with whom he was very friendly, and they all called him Brother John. Since leaving the Church Mr. Boynton has never joined himself to any other denomination and does not believe in any religion whatever. He says, however, that if anything is right, 'Mormonism' is. For twenty years he traveled throughout the United States lecturing on natural history, geology and other sciences. In 1853 or 1854 he was appointed by the government to make a trip to California on a geological surveying expedition, and during the war of the rebellion he was employed in the invention of torpedoes and other destructive implements of war." Up to 1886 John F. Boynton had his name in the national patent office for 36 patents on different inventions. He spent much of the latter part of his life gathering genealogy of the Boynton family. He was married three times. His first wife died, the second left him, and he was living with his third wife at the time of his death, which occurred at Syracuse N. Y., Oct. 20, 1890. (See also "Millennial Star," Vol. 27, p. 102.)

**JOHNSON, Lyman Eugene**, a member of the Council of Twelve Apostles from 1835 to 1838, was the son of John Johnson. He was born Oct. 24, 1811, in Pomfret, Windsor county, Vermont, and baptized in February, 1831, by Sidney Rigdon. He was ordained an Elder Oct. 25, 1831, by Oliver Cowdery, and a High Priest Nov. 1, 1831, by Sidney Rigdon, called to the ministry in Nov. 1831, by revelation, and performed missionary labor in Ohio, the Eastern States and Nova Scotia. In 1834 he went to Missouri as a member of Zion's

Camp, and was ordained an Apostle Feb. 14, 1835, in Kirtland, Ohio, under the hands of Oliver Cowdery, David Whitmer and Martin Harris. Soon afterward he performed a mission to the Eastern States. He studied the Hebrew language in the winter of 1835-36, and after returning from another mission to the East in the fall of 1836 he entered into merchandising and soon after apostatized. At a conference held in Kirtland Sept. 3, 1837, he was disfellowshipped, but as he made confessions he was restored to his former standing, a few days later. His repentance, however, not being genuine, he was excommunicated from the Church at Far West, Mo., April 13, 1838. Until his death he remained friendly to his former associates, making frequent visits to Nauvoo, after the Saints had located there. He relinquished his business of merchandising and commenced to practice law, locating himself at Davenport, Iowa. A few years later he removed to Keokuk, where he continued his practice, and was finally drowned in the Mississippi river at Prairie du Chien, Wis., Dec. 20, 1856. (See also "Millennial Star," Vol. 27, p. 102.)

**PAGE, John E.**, a member of the Council of Twelve Apostles from 1838 to 1849, was the son of Ebenezer and Rachel Page, and was born Feb. 25, 1799, in Trenton Township, Oneida county, New York. He was baptized by Emer Harris (brother to Martin Harris) Aug. 18, 1823, in Ohio; ordained an Elder by Nelson Higgins in Sept., 1823, and moved to Kirtland in the fall of 1825. In May, 1826, he was called to go on a mission to Canada, to which he objected for the reason that he was destitute of clothing. The Prophet Joseph took off his coat and gave it to him, telling him to go, and the Lord would bless him. He started May 31, 1826, for Leeds county, Canada West, and returned after seven months and twenty days' absence, Feb. 16, 1827, he again left Kirtland, taking with him his family consisting of wife and two children, and continued his mission in Canada. During his two years' labor there he baptized upwards of six hundred persons, and traveled more than five thousand miles, principally on foot. In May, 1828, he started for Missouri with a company of Saints,

occupying thirty wagons, and arrived at De Witt, Carroll county, Mo., in the beginning of October, while that place was being attacked by a ruthless mob, which a few days later succeeded in driving all the Saints away. The exiles, including Bro. Page and his company, sought protection in Far West, Caldwell county, where they shared in all the grievous persecutions which the Saints there had to endure. Elder Page buried his wife and two children, who died as martyrs for their religion, through extreme suffering, for the want of the common comforts of life. Having been called by revelation to the Apostleship, Elder Page was ordained one of the Twelve Apostles Dec. 19, 1828, at Far West, under the hands of Brigham Young and Heber C. Kimball. He filled the vacancy caused by the apostasy of Luke S. Johnson. Early in 1829 he started with his family for Illinois, but on the way he met Pres. Brigham Young and others of the Twelve, who persuaded Bro. Page to return to Far West to attend the secret conference held in the morning of April 26, 1829. Soon after he located below Warsaw, Hancock county, Ill., and neglected to go to England with his brethren of the Twelve, according to the word of the Lord. In April, 1840, he was appointed by a general conference at Nauvoo to accompany Orson Hyde on a mission to Jerusalem, and although he started on this mission, he never left the shores of America. He traveled through Indiana and Ohio, and spent the winter of 1840-41 preaching occasionally in Cincinnati and vicinity. In June, 1841, he arrived in Philadelphia, where Geo. A. Smith on his return from England met him, and knowing the Saints were willing to raise ample means to carry Elder Page on his journey, Elder Smith urged him to proceed on his mission to Jerusalem, but he did not go. Soon after he became involved in difficulty with the branch in Philadelphia, and in the fall Pres. Hyrum Smith wrote to him to come home. He did not return to Nauvoo until the spring of 1842; on his way he delivered several discourses at Pittsburg, and formulated a petition which was signed by the Saints and others, to Pres. Joseph Smith, praying that he might be sent to Pittsburg. At the conference held at Nauvoo in April,

1843, he was sent to Pittsburg, where he organized a branch of the Church composed of those baptized by himself and other Elders, and some who emigrated thither. In organizing this branch he drew up a constitution, requiring their president to be elected every four months. At the first election he was chosen president; at the second election Elder Small was chosen president, having received the most votes. Elder Page moved his family to Pittsburg, where he continued to preach. During the summer of 1843, the quorum of the Twelve went eastward from Nauvoo on a mission. Elders Heber C. Kimball, Orson Pratt and John E. Page met at Cincinnati and there reorganized the branch. Elders Kimball and Pratt proceeded on their mission, and as soon as they were gone, Elder Page called the members of the branch together and annulled the organization, re-establishing the old one. A few days later Brigham Young, Willford Woodruff and Geo. A. Smith visited Cincinnati, and disapproved of Elder Page's proceedings, for the reason that it was not right for one of the Twelve to undo what three had done. Elder Page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston; in the latter city he remained for some time. Pres. Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington and build up a branch there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburg. Soon after Pres. Smith's death, an advertisement appeared in the *Beaver* (Penn.) "*Argus*," that Elder John E. Page was out of employment and would preach for anybody that would sustain his family. In a council of the Twelve held at Nauvoo Feb. 9, 1846, Elder Page was disfellowshipped from that quorum, after which he became very bitter against his former associates and advised the Saints to accept the apostate James J. Strang as their leader. He soon afterwards left Nauvoo, and after traveling about one hundred and twenty miles he met a company of Saints coming from Canada. He told them that he was one of the Twelve sent by council to inform them that they must turn about and go to Woree,

Wisconsin, Mr. Strang's place of gathering. He deceived some, but most of the Saints would not believe him and sent a messenger to Nauvoo to find out the truth of the matter. Elder Page was excommunicated from the Church, June 26, 1846. Soon afterwards he dwindled into obscurity and died near Sycamore, De Kalb county, Ill., in the fall of 1867. (See also "*Millennial Star*," Vol. 27, p. 103.)

**WIGHT, Lyman**, a member of the Council of Twelve Apostles from 1841 to 1846, was the son of Levi Wight and Sarah Corbin and was born May 9, 1796, in the township of Fairfield, Herkimer county, New York. He served the Republic in the war of 1812-15 with Great Britain. He united with Isaac Morley and others in forming a society in Kirtland, Ohio, conducted on the common stock principle, being one phase in the rise and progress of the Campbellite Church. He was baptized into the Church of Jesus Christ of Latter-day Saints by Oliver Cowdery in 1830, and was soon afterwards ordained to the office of an Elder. He was ordained to the office of a High Priest by Joseph Smith, at a conference held at Kirtland, in June, 1831. While at that conference he testified he had a vision and saw the Savior. He went to Missouri in 1831, by revelation, and soon after went to Cincinnati on a mission to preach the gospel. On arriving in that city he called at a hotel and engaged his board for several weeks. The landlord asked him what his business was. He replied he was a preacher of the gospel after the order of Melchizedek. He created so much curiosity that they wished to hear him preach. He told them that was his business, and if they would open the court house he would do so willingly. They obtained the house, and he delivered a series of lectures and built up a branch of the Church, and baptized upwards of one hundred. The family of Higbees were among the first baptized; they were fishermen, and Wight would fish with them through the day and preach at night. One evening he went from the fish net to the court house, and stood on the top of a stove barefooted with his trousers rolled up to his knees, and his shirt sleeves up to his elbows, and preached

two hours. Some of the people remarked, "He preaches the truth, though he does not look much like a preacher." Many that he baptized went to Jackson county, Missouri, and were with him through the persecutions of 1833. During that persecution he was a dread to his enemies and a terror to evil doers, and his life was often sought after. He commanded the brethren in Jackson county in their defense against the mob. In one instance he was chased by seven men about six miles; they were fully armed and came upon him so suddenly that he had to mount his horse with a blind bridle, without any saddle or arms, except a pocket knife. His horse being fleet, he escaped by out-running them and leaping a deep wide ditch, where none of his pursuers dared to follow. July 23, 1833, he signed an agreement with others that the Saints would leave Jackson county before the first day of January, 1834; but before that time they were all driven out. After the Saints were driven out of Jackson county into Clay county, volunteers were called for to go and visit the Prophet at Kirtland. Several of the Elders were asked by Bishop Partridge if they could go; but they made excuses. Lyman Wight then stepped forward, and said he could go as well as not. The Bishop asked him what situation his family was in. He replied, his wife lay by the side of a log in the woods, with a child three days old, and he had three days' provision on hand; so he thought he could go very well. Parley P. Pratt next volunteered, and they went together to Kirtland in February, 1834. On their arrival at Kirtland, the Prophet obtained the word of the Lord and they were commanded to gather up the strength of the Lord's house to go up to Zion, and it was the will of the Lord that there should be five hundred men, but not to go up short of one hundred. In fulfillment of this commandment, Lyman Wight went through Pennsylvania, and he attended a conference at Avon, New York, March 15, 1834; he also went through Michigan, northern Indiana and Illinois, and assisted Hyrum Smith in gathering up a company of eighteen, who joined Zion's Camp at Salt river, Missouri, June 8, 1834, where the camp was re-organized, and Lyman Wight was appointed the sec-

ond officer. He walked the whole journey from Michigan to Clay county without stockings on his feet. By the appointment of Joseph Smith he gave a written discharge to each member of the camp when they were dismissed. July 3, 1834, he was ordained one of the High Council of Missouri. He was one of the signers of an appeal to the world, making a proclamation of peace in Missouri, in July, 1834, and spent the summer of 1834 in Clay county, Missouri. He took a job of making 100,000 bricks, and building a large brick-house for Col. Michael Arthur in Clay county; Wilford Woodruff, Milton Holmes, Heman T. Hyde and Stephen and Benjamin Winchester labored for him through the season. Being counseled to go to Kirtland and get his endowment, Elder Wight started in the fall of 1835, and preached his way through to Kirtland, baptizing such as would receive his testimony. While on the journey he called at the city of Richmond, Indiana, and gave out an appointment to preach in the court house. He walked through the city, and, being a stranger, was unknown; but wherever he went the people were blackguarding the "Mormons," and many declared they would tar and feather the preacher when he came to meeting that night. At the time of appointment Elder Wight was at his post. There being no light provided, he went and bought candles and lighted the room. The house was soon filled with men who brought tar and feathers for the "Mormon" Elder. He preached about two hours, reproving them most severely for their meanness, wickedness and mobocratic spirit. At the close of the meeting he said, "If there is a gentleman in this congregation, I wish he would invite me to stay with him over night," whereupon a gentleman stepped forward and tendered him an invitation, which he willingly accepted. His host said, "Mr. Wight, it is astonishing how you have become so well acquainted with the people here, for you have described them very correctly." He was kindly entertained and furnished with money in the morning to aid him on his journey. He spent the winter of 1835-36 in Kirtland, and received his endowment. He returned to Missouri in 1836. David W. Patten having preferred a charge against El-

der Wight for teaching false doctrine, he was tried before the High Council at Far West, April 24, 1837. It was decided that he did teach false doctrine. He made the required acknowledgments. He opposed the selling of land in Jackson county, Mo., and considered Wm. W. Phelps and John Whitmer in transgression for selling theirs. June 28, 1838, he was chosen and ordained second counselor to John Smith, president of the Stake at Adam-ondi-Ahman, by Joseph Smith. Sheriff Morgan, of Daviess county, had agitated the people of the surrounding counties, by asserting that he had writs against Joseph Smith and Lyman Wight, which he could not serve without endangering his life. He invited the people to assemble together in Daviess county, with their arms, so that he could summon them as a posse comitatus to make the arrest. The real design was to murder Joseph Smith and Lyman Wight, as they had not offered any resistance, neither had the sheriff made any attempt to arrest them. They went before Justice Austin A. King, at Ragland's farm, to allay this excitement, and gave bonds in the sum of \$250 for their appearance in court. Elder Wight subsequently went before three mobocratic magistrates, under the protection of General Atchison's militia, and gave bonds for his appearance in court, in the sum of \$1,000, on a charge of misdemeanor. This examination was had in Atchison's camp at Netherton Spring, Daviess county, surrounded by several hundreds of the mob, and about one hundred militia. His life was repeatedly threatened, and it required the energy of Generals Atchison and Doniphan to prevent his murder. At the close of this examination, he asked for thirty writs against members of the mob, but was refused. He was commissioned a colonel in the militia of Caldwell county, previous to his removal to Daviess county, and in that county he commanded his brethren while defending themselves against the mob. In October, 1838, after learning that Far West was surrounded by a mob, he raised fifty-three volunteers in Adam-ondi-Ahman, (25 miles distant), and repaired immediately to Far West to aid in its defense, where, with Joseph and Hyrum Smith and others, he was betrayed into the hands of his

enemies, by Col. Geo. M. Hinkle, on the 31st; and was sentenced by a court-martial to be shot next morning (Nov. 1st) at 8 o'clock. During the evening, Gen. Moses Wilson took him out by himself, and tried to induce him to betray Joseph Smith, and swear falsely against him; at which time the following conversation took place: General Wilson said, "Col. Wight, we have nothing against you, only that you are associated with Joe Smith. He is our enemy and a damned rascal, and would take any plan he could to kill us. You are a damned fine fellow; and if you will come out and swear against him, we will spare your life, and give you any office you want; and if you don't do it, you will be shot tomorrow at 8 o'clock." Col. Wight replied, "Gen. Wilson, you are entirely mistaken in your man, both in regard to myself and Joseph Smith. Joseph Smith is not an enemy to mankind, he is not your enemy, and is as good a friend as you have got. Had it not been for him, you would have been in hell long ago, for I should have sent you there, by cutting your throat, and no other man but Joseph Smith could have prevented me, and you may thank him for your life. And now, if you will give me the boys I brought from Diahman yesterday, I will whip your whole army." Wilson said, "Wight, you are a strange man; but if you will not accept my proposal, you will be shot tomorrow morning at 8." Col. Wight replied, "Shoot and be damned." This was the true character of Lyman Wight; he was true as the sun to Joseph Smith, and would die for his friends. He was taken to Jackson county, with Joseph, Hyrum and other prisoners. They were chained together and fed on human flesh in prison by their Christian guards, and he continued to suffer with his brethren until April 15, 1839, when he started with Joseph and Hyrum Smith, Alex. McRae and Caleb Baldwin and guard, to go to jail in Columbia, Boone county, but on the night of the 16th, the sheriff fell asleep, the guard got drunk, and the prisoners left them, and went to their families and friends in Illinois. Oct. 20, 1839, Lyman Wight and Reynolds Cahoon were appointed counselors to John Smith, president of the Saints in Iowa Territory. In January, 1841, El-



der Wight was called by revelation to be one of the Nauvoo House Association. At the April conference following he was called and appointed to be one of the Twelve Apostles, to fill the vacancy caused by the death of David W. Patten. He was chosen and sustained in that position on April 8, 1841. He was also commissioned a brevet major-general of the Illinois militia, by Gov. Carlin. In 1842 he went to Kirtland, and rebaptized about two hundred of the cold, dead members of the Church, and brought many of them to Nauvoo. July 1, 1843, he was examined as a witness before the municipal court of Nauvoo, and gave a plain, unvarnished account of the persecution against the Saints in Missouri, and of the sufferings of Joseph Smith and his fellow prisoners. During the winter of 1843-44, he was employed in the Pine country, at Black River, Wisconsin Territory, superintending the procuring of lumber for the Temple and Nauvoo House. In a letter directed to the Presidency and Twelve, dated Black River Falls, Feb. 15, 1844, he wrote his views about preaching to the Indians and going to Texas. In the spring of 1844, he started on a mission through the Eastern States, and was appointed one of the delegates of the Baltimore Convention. He delivered a speech on Bunker Hill, on Gen. Joseph Smith's claims to the presidency of the United States; and on hearing of the death of Joseph, he returned to Nauvoo with the Twelve. After his return to Nauvoo, he said, "I would not turn my hand over to be one of the Twelve; the day was when there was somebody to control me, but that day is past." When the Church removed to the Rocky Mountains, Lyman Wight and Geo. Miller, who both rebelled against the authority of Pres. Brigham Young, went to Texas with a small company of Saints, and settled a short distance south of the present site of Austin. Wight and Miller subsequently dissolved partnership, and Miller returned 130 miles north with a part of the company. At a meeting held in the Great Salt Lake City fort, Dec. 3, 1848, fellowship was withdrawn from both Wight and Miller. Mr. Wight remained in Texas until his death, which occurred March 31, 1858, in Mountain Valley. He died very suddenly of epileptic fits, hav-

ing been sick only five hours. The company of Saints who went with him and Miller to Texas had been scattered to the four winds. Some of them, however, were subsequently received back into the Church by rebaptism. (See also "Millennial Star," Vol. 27, p. 455.)

**LYMAN, Amasa Mason**, a member of the Council of Twelve Apostles from 1842 to 1867, was the third son of Boswell Lyman and Martha Mason, and was born March 30, 1813, in Lyman township, Grafton county, New Hampshire. When about two years old, his father left home for the western country, from which he never returned, as he is supposed to have died some six years afterwards in New Orleans. Amasa, with his younger brother Elias and his sister Ruth, remained with their mother until her second marriage, after which Amasa lived with his grandfather until he was eleven years old, and with Parley Mason, a relative, seven years longer. During the year 1831 he became somewhat thoughtful on the subject of religion, but did not unite himself with any of the religious denominations until the spring of 1832, when the neighborhood in which he resided was visited by Elders Lyman E. Johnson and Orson Pratt. Amasa believed the gospel when he first heard it preached by those Elders, and was baptized by Lyman E. Johnson April 27, 1832. The following day he was confirmed by Orson Pratt. On account of ill feelings that arose in his uncle's family because of his baptism, Bro. Lyman resolved to go west, and accordingly started on a journey of some seven hundred miles May 7, 1832. His earthly wealth at that time consisted of some sixteen pounds of half-worn clothing and \$11.35 in money. The weariness consequent upon the first day's walking admonished him to travel by stage and canal to Lyons, Wayne county, N. Y. Arriving there, his funds were all gone, and he hired out to Mr. Thomas Lacky, the man who bought Martin Harris' farm when he sold it to raise money for printing the Book of Mormon. Bro. Lyman worked for this man two weeks and earned money to take him to Buffalo, whence he took steamer to Cleveland, Ohio, and from there he walked 45 miles to the residence of John Johnson, at Hiram,

Portage county, Ohio. This was the place where Joseph Smith had been tarred and feathered a short time previous. Father Johnson and family received young Lyman kindly, and he remained with them until the following July, when the Prophet returned from Missouri. "This," writes Elder Lyman, "afforded me an opportunity to see the man of God. Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord; my strength seemed to be gone, so that it required an effort on my part to stand



on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God." Bro. Lyman continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening, after a social prayer meeting with the few members in Hiram, the Prophet, in his own familiar way, said to him: "Brother Amasa, the Lord requires your labors in the vineyard." Without thought Bro. Lyman replied, "I will go," and on August 23, 1832, he and Zerubbabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick G. Williams. On the following day they started on their first mission to pro-

claim the gospel of salvation. About the time of their starting an application came to Pres. Smith to visit an old gentleman by the name of Harrington, who was afflicted with a severe pain in his head. From a press of business, Joseph could not go, but instructed Bros. Lyman and Snow to call upon the old man, which they did, and as they came near the house, before they entered, they heard his groans extorted from him by pain, which seemed intolerable. The missionaries entered and introduced themselves, being strangers. They then prayed for and laid hands upon him, in the name of Jesus, and rebuked his pain, which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed him. From this place the missionaries continued their journey, and the following Sabbath evening they met in prayer meeting with a few Saints in Chippewa township. A few non-members also attended, among whom was a Miss Smith, who reclined on a bed in the corner of the room. The brethren sang a hymn and prayed, and Elder Snow proceeded to make some remarks, when, in an instant, a cry of alarm from the bed attracted the attention of all. On stepping to the bedside the Elders discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron. The common restoratives were used without effect. The Elders laid their hands upon her and rebuked the devil, when she was instantly relieved, but in another moment she was bound as before; they now knelt down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations the missionaries had held with her during the day. They repaired to the water and there under the mantle of night introduced the first soul into the Church as the fruits of their labors. During the following winter Elders Lyman and Snow labored in southern Ohio and Cabell county, Virginia. Some forty souls were added to the Church by their administrations. Early in the spring they returned to Kirtland. March 21, 1833,

with Wm. F. Cahoon as companion, Elder Lyman started on his second mission. He continued his labors for eight months, during which time he traveled as far east as Chautauqua and Cattaraugus counties, N. Y. He held 150 meetings and saw about one hundred souls added to the Church. In December following he attended a conference in Erie county, Penn., where he was ordained to the High Priesthood under the hands of Lyman E. Johnson and Orson Pratt. In the winter he continued his missionary labors in the States of New York and New Hampshire. While in the latter State the call to go to Missouri reached him through Elder Lyman E. Johnson. Responding to this call, he changed his plan of operations and went direct to Kirtland, Ohio, taking in charge as a contribution some money and teams, and two sons of John Tanner (John J. and Nathan). They arrived at Kirtland May 1, 1834, and a few days later Elder Lyman joined Zion's camp at New Portage and traveled with this organization to Missouri. After waiting upon his brethren who were attacked by the cholera, he suffered considerably with the ague and fever. Having been discharged from his duties in the camp, he returned to Kirtland, preaching by the way. Soon after his return he married Miss Louisa Tanner, daughter of Elder John Tanner. On a subsequent six months' mission to the State of New York, his labors were rewarded by liberal additions to the Church. He traveled over two thousand miles and preached nearly two hundred sermons. In the spring of 1836 he attended the dedicatory services of the Kirtland Temple, after which he, in company with Elder Nathan Tanner, filled another mission to the State of New York. In 1837 he removed to Missouri, where he became subject to the persecutions which befall the Saints there, and took also an active part in their defense until he, together with Joseph Smith and others, was betrayed by Col. Geo. M. Hinkle into the hands of the mob militia. Escaping the execution which the court martial had contemplated, Elder Lyman shared the fate of his fellow prisoners until Nov. 24, 1838, when he was discharged at the mock trial held at Richmond, Ray county. He immedi-

ately returned to Far West, where he was elected justice of the peace. While suffering under a severe attack of sickness, his family was enabled to remove to Illinois, through the kindness of friends; and after adding the brethren in the matter of disposing of their land in Missouri, Elder Lyman joined his family in Quincy, Ill., in March, 1839. During that year he made two dangerous trips back to Missouri for the purpose of assisting Elder Parley P. Pratt and fellow prisoners and to attend to unsettled business. Early in the spring of 1840, he went to Iowa, on the half-breed tract, in Lee county, where he built a cabin, to which he moved his family. A portion of this summer he spent on the Mississippi river, boating wood to St. Louis. From this work he returned in the fall, sick. In the spring of 1841 he moved his family to Nauvoo, and occupied part of a house belonging to Brother Osmyrn M. Duel, and worked with Brother Theodore Turley in his shop at repairing guns, and other work. He had been thus engaged a short time, when Brother Charles Shumway, from northern Illinois, called on Brother Joseph for Elders to go home with him to preach in that country. The Prophet sent him to Elder Lyman, with directions that he should go. The steamer on which they were to go up the river was in sight when he received the word in the shop. He went to his home, one mile distant, took leave of his family, and was at the landing as the boat rounded to. He preached in the region of Galena, and in Wisconsin, until October, when he returned to Nauvoo, where he arrived on the last day of the conference, in the afternoon. During the conference he was appointed a mission to the city of New York. This was countermanded by the Prophet; and during the winter he went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House. They went as far east as Indiana. In the spring of 1842, Elder Lyman went on a mission to the State of Tennessee, accompanied by Horace K. Whitney and Adam Lightner and also William Camp, from whom they had the promise of some help on the public buildings. In this they were disappointed. Elder Lyman was joined in this mission by

Elder Lyman Wight, one of the Twelve. After their failure to accomplish what they expected to with Brother Camp, they returned to Nauvoo. While on this mission Elder Lyman held one public discussion with Thomas Smith, a Methodist presiding elder, and baptized some of his church. Subsequent to his return to Nauvoo, Elder Lyman was ordained to the Apostleship Aug. 29, 1842, and on September 10th he started on a mission to southern Illinois, in company with George A. Smith. Some portion of their time, on this mission, they were in the company of Brigham Young and Heber C. Kimball. From this mission Elder Lyman returned Oct. 4th. The following winter he was engaged by the Prophet to move his family to Shockoquon, in Henderson county, where he had bought some property. Bro. Lyman repaired to the place where he superintended the surveying of the town site and commenced building. He remained here until the following summer (1843). When the Prophet was kidnapped, he participated in the efforts that resulted in his rescue. On his return from this expedition Elder Lyman was taken ill and became helpless, in which condition he was taken to Nauvoo, from where (when he had partially recovered from his sickness) he was sent on a mission to the State of Indiana, taking with him his family. He went to the small inland town of Alquina, Fayette county, where his family resided, while he traveled through the surrounding counties, preaching as opportunity offered. In this manner he passed the time until the spring of 1844, when he repaired to Nauvoo to attend the April conference, at which it was determined that he should go to the city of Boston. A few days after the conference, he had an interview with the Prophet, in which he taught him some principles on celestial marriage. Elder Lyman returned to Alquina, and prosecuted his labor of preaching in the country, until the 1st of June, when he repaired to Cincinnati, where he remained until July, when he received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. A few days later Brother Adams arrived, and confirmed the news of the murder. He was also the bearer of a call to Elder Lyman, to return immediately to Nau-

voo, and in response to this call he repaired to Nauvoo, where he arrived July 31, 1844. Having attended the special meeting at Nauvoo, Aug. 8, 1844, in which the Twelve Apostles were acknowledged as the presiding quorum of the Church, Apostle Lyman, as a member of that quorum, continued to take an active part in all the affairs of the Church. He rendered efficient aid during the exodus of the Saints from Illinois in 1846 and was one of the Pioneers of 1847, returning to Winter Quarters in the fall of the same year. The following year he led a large company of emigrants to Great Salt Lake valley. After this he was appointed on a mission to California, from which he returned Sept. 30, 1850. In 1851 he and Apostle Charles C. Rich were called to lead a company of settlers to California, which started from Payson, Utah county, March 24, 1851, and arrived at San Bernardino, Cal., in the following June. A few months later (September) the rancho of San Bernardino was purchased, and a settlement located, which was continued until 1857, when, on account of the hostilities between Utah and the United States, it was broken up; the inhabitants removed to Utah. In 1860 Elder Lyman was sent on a mission to Great Britain, arriving in Liverpool, England, July 27th. In connection with Apostle Charles C. Rich he presided over the European Mission until May 14, 1862, when he embarked to return home. While on this mission he delivered a remarkable sermon at Dundee, Scotland, March 16, 1862, in which he denied the atonement of the Savior. Some years later he was summoned to meet before the First Presidency of the Church to answer to the charge of having preached false doctrines. He acknowledged his error and signed a document, dated Jan. 23, 1867, in which he also asked the forgiveness of the Saints. But soon afterwards he again preached in the same strain, and was finally excommunicated from the Church, May 12, 1870. He died at Fillmore, Millard county, Utah, Feb. 4, 1877. (For further details see "Millennial Star," Vol. 27, p. 472; "Historical Record," Vol. 6, p. 122.)

**BENSON, Ezra Taft**, a member of the Council of Twelve Apostles from 1846 to 1869, was the first son of John

and Chloe Benson, and was born Feb. 22, 1811, in Mendon, Worcester county, Mass. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived with him, helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the center of the town of Uxbridge. With them he remained three years. His grandfather Benson was also a farmer, and while engaged at work in the field he fell and suddenly died. At the death of his grandfather, by the request of his grandmother, young Ezra T. took charge of the farm, and when twenty years old he married Pamela, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester county, Mass. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In



this business he made considerable money, which he invested in hiring a cotton-mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business, and retiring from it took a hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he had his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem,

and he would assist him to go into business. He remained in this place one year, and though his neighbors offered to render him any assistance he might need to establish himself in business, he still yearned for the West, and he started in that direction. He touched at St. Louis, obtained a small stock of goods, and then went up the Illinois river, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Ill., and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In relation to these days, he afterwards said that he felt the Lord was preparing him for the future which awaited him, and later he could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well. Early in 1839 he heard of Quincy, Ill., and he was led to go there in search of a home. There he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people; yet in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded, during the winter, with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had

no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbors, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on their mission to Jerusalem, to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and he and his wife were baptized by the president of the Quincy branch, July 19, 1840. In the fall he went to the conference of Nauvoo, and was ordained an Elder. After his return to Quincy, he was visited by President Hyrum Smith, who ordained him a High Priest, Oct. 25, 1840, and appointed him to be second counselor to the president of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. June 1, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until May, 1844, when he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That fall he was called to be a member of the High Council in Nauvoo, and in December of that year was again sent east on a mission. He presided over the Boston conference until the beginning of May, 1845, when he was counseled to gather up all the Saints who could go and move them out to Nauvoo. The remainder of that summer and fall he worked on the Temple, and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company in 1846. At Mount Pisgah he was appointed a counselor to Father William Huntington. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve, instead of John E. Page. He moved up to the main camp at Council Bluffs,

where he was ordained to the Apostleship, July 16, 1846, by Brigham Young. Shortly afterwards he was sent east on a mission, from which he returned Nov. 27, 1846. The next spring he accompanied President Young as one of the Pioneers to Great Salt Lake valley, and after their arrival there he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the valley, and then started back to Winter Quarters with the Pioneers. Another mission east had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie county, Iowa, being associated with President Orson Hyde and George A. Smith. In 1849, in company with Geo. A. Smith, he moved to the valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed for him, and he recovered. In 1851 he left the valley on a mission to Pottawattamie county, to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and, with Elder Orson Pratt, presided over the British mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache valley, at which point he continued to reside until his death. With Apostle Lorenzo Snow, and accompanied by Elders Joseph E. Smith, Wm. W. Cluff and Alma L. Smith, he went on a mission to the Sandwich Islands in 1864, and the boat in which they were landing on one of the islands capsized. Brothers Benson and Snow were almost miraculously saved from drowning. Having successfully performed their mission, they returned to Utah, this being the last time Ezra T. Benson left Utah. Besides performing these missions, Elder Benson filled many important missions at home. He was also a member of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial house of representatives for several sessions, and during the last ten years of his life he was elected to the Territorial council every term. In 1869 he associated himself with Brothers Lorin Farr and

Chauncey W. West in taking a large grading contract on the Central Pacific Railway. The fact that he was not able to obtain a settlement with the railway company caused him considerable anxiety. On Sept. 3, 1869, just as he had arrived at Ogden from his home in Logan, he died suddenly while doctoring a sick horse. His body was conveyed to Logan, where the funeral took place the following Sunday (Sept. 5th).

**RICH, Charles Coulson**, a member of the Council of Twelve Apostles from 1849 to 1883, was the son of Joseph Rich and Nancy O. Neal, and was born Aug. 21, 1809, in Campbell county, Kentucky. He was baptized by Ira M. Hinkley in Tazewell county, Ill., April 1, 1832, and ordained an Elder in Fountain county, Indiana, by Zebedee Coltrin, while en route to Kirtland to see the Prophet Joseph. He received his endowments in the Kirtland Temple, and was ordained a High Priest under the hands of Patriarch Hyrum Smith, at Kirtland. He moved, with his father, to Far West, Mo., in 1836, and was married to Sarah D. Pea, Feb. 11, 1837, near Caldwell county, Missouri, by George M. Hinkle. Brother Rich took a prominent part with the Saints in all the persecutions in Missouri. While carrying a flag of truce between the camp of the Saints and mobocrats, at Far West, he was shot at, about ten yards distant, by Samuel Bogart, a Methodist preacher and a mob officer. At the battle of Crooked river, when David W. Patten fell mortally wounded, and while bullets were flying thick and fast, he laid down his sword in the heat of the battle and administered the ordinance of laying on hands to the dying hero; after which he resumed the sword, assumed command, and the battle of Crooked river was won by the Saints. Because of the prominent part he took in the Missouri troubles, he was forced to flee for his life through the wilderness into Illinois. He was ordained a member of the High Council in Nauvoo, and was also a member of the city council. He left Nauvoo Feb. 13, 1846, and presided over Mount Pisgah branch the following winter; left Pisgah March 20, 1847, for Winter Quarters, starting for Great Salt Lake valley June 14,

1847, in charge of a company of moving Saints. He arrived in Great Salt Lake valley Oct. 3, 1847. During the absence of the Twelve, on their return to Winter Quarters, he acted in the valley as counselor to Father John Smith, who was left to preside over the colony. Elder Rich was ordained a member of the Quorum of the Twelve Apostles by Brigham Young, Feb. 12, 1849, and started on a mission to California on the 9th of the following October, returning home Nov. 4, 1850. He again started for California, March 6, 1851, with a portion of his family and a company of Saints by the southern route, to purchase a place for the location of the Saints that might be gathered from the islands of the Pacific. With Elder Amasa M. Lyman, in September, 1851, he purchased the rancho of San Bernardino, containing about one hundred thousand acres of land, for the sum of \$77,500, to which place the com-



pany removed and began the foundation and settlement of what is now one of the richest and finest countries in southern California. When the Buchanan war broke out, the rancho of San Bernardino was sold, and the Saints returned to Utah. Brother Rich leaving there April 16, 1857, arrived in Salt Lake City in June of the same year. He accompanied Gen. Daniel H. Wells to Echo canyon and Fort Bridger during the Buchanan war, rendering valuable counsel and aid. In 1860 he was called on a mission to England, and for a time was associated with Elder Amasa M. Lyman in the presidency of the European Mission. He returned home in 1862. In the autumn

of 1863 he explored Bear Lake valley and moved his family there the following spring. He was a natural pioneer and was the leader of the original settlers of that valley, where he resided until his death, continuing to be the main director in the establishment of towns and settlements in that region. Rich county, the extreme northern county of Utah, was named in honor of him. During the early years of the Bear Lake settlements, the only means by which the residents could get their mails from, or have any communication with the valleys farther south, when the snow was deep in the mountains, was by crossing on snow-shoes. When others would shrink from the dangerous undertaking of traversing the mountains at such seasons, when terrible storms prevailed, Brother Rich would set out. His wonderful strength and great powers of endurance, of which he never seemed to know the limit, and his almost intuitive knowledge of the country, always enabled him to go through, though in doing so he sometimes bore fatigue enough to kill an ordinary man. He made many of these hazardous journeys over the mountains; indeed for a number of years that was his usual mode of traveling when going to Salt Lake City to attend the session of the legislature, or returning from the same. In the early days of the Church Elder Rich figured conspicuously as a military man and was distinguished for his coolness and bravery. He held the office of major-general in the Nauvoo Legion, and was by many familiarly called General Rich up to the day of his death. When an attempt was made to kidnap the Prophet Joseph Smith in 1845 and take him to Missouri, Brother Rich, at the head of twenty-five men, started out from Nauvoo to render him assistance, and returned after having traveled about five hundred miles on horseback in seven days. In the political affairs of Utah he served several terms as a member of the council and house in the Territorial legislature. Throughout his lifetime he was less noted for his brilliant talents than for his real goodness. He was a man of generous impulses, and seemed to live for the happiness of others rather than his own. Cheerful, honest, industrious, benevolent, extending substantial sym-

pathy to those in need, and giving fatherly counsel to and setting a worthy example before all around him, he moved on through life, honored and beloved by all who knew him. He was stricken with paralysis Oct. 24, 1880, and died at his home in Paris, Bear Lake county, Idaho, Nov. 17, 1883. During all these three years of affliction he was never heard to complain or in any manner evince anything but a spirit of the utmost contentment and resignation. (See also "Southern Star," Vol. 2, p. 385.)

**SNOW, Erastus**, a member of the Council of Twelve Apostles from 1849 to 1888, was the son of Levi and Lucina Snow, and was born at St. Johnsbury, Caledonia county, Vermont, Nov. 9, 1818. His father's family was among the early settlers of the Massachusetts colony. At an early age Erastus Snow was much impressed with religion, his mother being a member of the Wesleyan-Methodist church. In the spring of 1832 Elders Orson Pratt and Luke S. Johnson visited Vermont and commenced to preach the fulness of the gospel. William and Zerubbabel, two elder brothers of Erastus, were the first of the Snow family who were baptized. All the family (there being seven sons and two daughters) subsequently came into the Church, excepting two of the sons and the father. Erastus, who was only fourteen years of age, believed the testimony of the Elders when he first heard it, and was baptized by his elder brother, William, Feb. 3, 1835. Immediately after his baptism, he commenced to search the scriptures diligently and soon became very desirous to preach. Consequently, he was ordained to the office of a teacher, June 28, 1834, by Elder John F. Boynton. At that time he worked on his father's farm at St. Johnsbury, where a branch of the Church had been organized. Erastus met regularly with the Saints on Sundays and visited them in their houses. He also made several short missionary trips to the neighboring villages, in company with his cousin Gardner Snow and others. He was ordained by his brother William to the office of a Priest, Nov. 13, 1834, after which he extended his missionary labors into the States of New York and New Hampshire, holding meetings and



baptizing quite a number. After being ordained an Elder by Elder Luke S. Johnson, Aug. 16, 1835, he continued his mission with increased zeal in New Hampshire and Vermont, in company with Wm. E. McLellan, his brother Willard and others. Nov. 8, 1835, he left St. Johnsbury together with Elder Hazen Aldrich and traveled to Kirtland, Ohio, a distance of some seven hundred miles eastward. After a hard journey, during which they came near being shipwrecked on Lake Erie, they reached their destination Dec. 3rd. In Kirtland Elder Snow met the Prophet Joseph Smith for the first time and lived with him several weeks. During the winter he attended the Elders' School, and the following spring received his endowments in the Temple, together with some three hundred other Elders. He was anointed by Pres. Alvah Beman, whose daughter he subsequently married. Thus in his early youth he participated in the glorious blessings



which at that time were poured out upon the members of the Church, and especially upon those bearing the holy Priesthood. About the same time he was ordained into the second quorum of Seventy, and received his patriarchal blessings under the hands of Joseph Smith, sen. After the endowments in Kirtland, the Elders went out preaching with greater diligence than ever, and Elder Snow started on a mission to Pennsylvania April 16, 1836. He was absent over eight months, during which time he traveled 1,600 miles, preached 220 sermons, baptized 50 persons, organized several branches of the Church in western Pennsylvania, and returned

to Kirtland, Dec. 29th. On this trip he encountered much opposition from the clergy and endured considerable persecution. On one occasion (Aug. 22nd), when an armed mob had collected at Cherry Run, Armstrong county, for the purpose of driving him out of the county, he had a narrow escape from having personal violence inflicted upon him. Arriving at Kirtland, he met a number of his friends from the East. In the beginning of 1837 Elder Snow, together with Luke S. Johnson, made a missionary trip to Portage, forty miles south of Kirtland, and later, in company with Elder Wm. B. Bosley, he visited the Saints in Pennsylvania. After his return he frequented the high school at Kirtland. Continuing with Elder Bosley as a missionary companion, he started on another mission to the East, May 9, 1837. In Andover, Ohio, he held a discussion on the divinity of the Book of Mormon, with a Campbellite preacher by the name of Roberts. The meeting lasted until midnight and resulted in victory to Elder Snow. In Bridgeport, Franklin county, Penn., two sisters, who were lying at the point of death, were miraculously healed under his administration. Many other cases of healing occurred on this and his former missionary trips. One occasion, while holding a meeting at Bridgeport, he was disturbed by a mob, which drove him from the place and pelted him with rotten eggs. At Leitersburgh, Maryland, he was accosted in public by a Campbellite preacher, with whom he discussed for twelve hours. After seven months' absence, he returned to Kirtland, Dec. 5, 1837, having labored faithfully in Ohio, Pennsylvania and Maryland, preached 117 sermons and baptized about forty people. Jan. 2, 1838, he started from Kirtland on another missionary tour. A couple of days later he attended a conference of Elders at Milton, fifty miles south. There he was challenged for a debate by a Mr. Hubbard, a Campbellite preacher, who denounced the Book of Mormon as false. Elder Snow suggested to the congregation that he would produce as much proof for the divinity of the Book of Mormon as his opponent could for the Bible. With this the people seemed to be entirely satisfied, and a meeting was appointed for the follow-

ing day. But when the hour of meeting arrived, none of the six Campbellite preachers, who were present, would abide by Elder Snow's proposition. Being anxious to use every opportunity that presented itself to lay the truth before the people, Elder Snow finally consented to other arrangements, and the debate was continued until 11 o'clock at night. As usual, the truth was triumphant, although Elder Snow was abused in various ways. After this he visited a number of branches in Ohio, Pennsylvania and Maryland, held many meetings and baptized quite a number. He also crossed the Potomac and held meetings in Virginia. Finally, he was forced into discussion with another Campbellite preacher in Cookstown, Penn., which was continued for two nights, and ended with complete victory to Elder Snow, although his opponent was the Rev. Mr. Young, considered to be one of the ablest men in the State. The people were almost thunderstruck at the result of the discussion, and Elder Snow, in compliance with their earnest solicitations, remained in the neighborhood several days longer and preached to them. In the latter part of May he received a message from Kirtland, notifying him to return to Ohio, for the purpose of going to Missouri. With joy he complied with this call and arrived in Kirtland June 3, 1838, after five months' absence. In Kirtland he met Elders Heber C. Kimball and Orson Hyde, who had just returned from their missions to England, and were now preparing for a journey to Missouri. Most of the Kirtland Saints were also preparing to remove to Missouri because of apostasy and persecutions in Ohio. Together with forty or fifty others, Elder Snow started from Kirtland June 25th and traveled by land to Wellsville, on the Ohio river, thence with steamboats down that river, 250 miles, and up the Mississippi and Missouri rivers, 550 miles further, to the Richmond landing in Missouri. From this place the company traveled forty miles northward to Far West, in Caldwell county, where they arrived July 18th. Here Elder Snow met his parents and other relatives who had removed thither from Vermont. Some of them were suffering with the fever and ague. Elder Snow now commenced

manual labor, but when the persecution shortly afterwards broke loose against the Saints, he was forced to take up arms, like his brethren, in defence of the people against mob violence. After participating in the defence in Daviess county, he was seized with the fever and ague, and when Far West subsequently was besieged by the mob militia, his physical weakness had become so great that he could hardly walk half a mile. Yet he remained bravely at his post, in the ranks of the defenders of Far West, until the town capitulated. He was also present at the remarkable mock trial before Judge Austin A. King, at Richmond, Ray county. Elder Snow married Artemesia Beman Dec. 3, 1838, and taught school the following winter in Far West. In the following February (1839), together with other brethren, he was sent by the Church at Far West as a messenger to Liberty, Clay county, where Joseph, the Prophet, and fellow-prisoners at that time were incarcerated. When the jailor on the evening of Feb. 8th brought supper to the prisoners, the visiting brethren were permitted to enter the cell. That same evening the prisoners, agreeable to an arrangement made the day previous, made an attempt to escape, but failed. When the jailor went out, Hyrum Smith took hold of the door, and the others followed; but before they could render the assistance needed, the jailor and guard succeeded in closing the door, shutting in the visiting brethren as well as the prisoners. The jailor immediately gave the alarm, and the greatest excitement followed. Not only the citizens of the town, but a great number from the surrounding country, gathered around the jail. Every mode of torture and death that their imagination could fancy, was proposed for the prisoners, such as blowing up the jail, taking the prisoners out and whipping them to death, shooting them and burning them to death, tearing them to pieces with horses, etc. The brethren inside listened to all these threats, but believing that the Lord would deliver them, laid down to rest for the night. The mob finally became so divided among themselves that they were unable to carry out any of their numerous plans. That night, while some of the visiting brethren spoke about their be-

ing in great danger, the Prophet Joseph told them "not to fear, that not a hair of their heads should be hurt, and that they should not lose any of their things, even to a bridle, saddle, or blanket; that everything should be restored to them; they had offered their lives for their friends and the gospel; that it was necessary the Church should offer a sacrifice and the Lord accepted the offering." The brethren had next to undergo a trial, but the excitement was so great, that the guard dared not take them out until it abated a little. While they were waiting for their trial, some of the brethren employed lawyers to defend them. Elder Snow asked Brother Joseph whether he had better employ a lawyer or not. The Prophet told him to plead his own case. "But," said Brother Snow, "I do not understand the law." Brother Joseph asked him if he did not understand justice; he thought he did. "Well," said Brother Joseph, "go and plead for justice as hard as you can, and quote Blackstone and other authors now and then, and they will take it all for law." He did as he was told, and the result was as Joseph had said it would be; for when he got through his plea, the lawyers flocked around him, and asked him where he had studied law, and said they had never heard a better plea. When the trial was over, Brother Snow was discharged, and all the rest were held to bail, and were allowed to bail each other, by Brother Snow going bail with them. They also got everything that was taken from them, and nothing was lost, although no two articles were found in one place. Before Elder Snow and his companions left Liberty, some of the lawyers, merchants and other leading citizens promised them that they would set the prisoners at liberty for a compensation of \$10,000 worth of real estate, but when the brethren, after their return to Far West, had raised that amount, the parties neglected to fulfil their promise. In the meantime the Saints commenced to leave the State, but Elder Snow and others concluded not to go away until the Prophet and his fellow-prisoners were set free. Elder Snow therefore proceeded to Jefferson City and tried to get their case before the judges of the supreme court of Missouri. These dignitaries, however, utterly refused to take action

in the matter. After much exertion and pleading Elder Snow, finally, through the assistance of the Secretary of State, managed to get an order issued for a change of venue, on the strength of which the prisoners were started from Daviess to Boone county. On this journey, as is well known, they escaped from their guards. Elder Snow started with his family for Quincy, Ill., April 15, 1839, and arrived there on the 27th. The prisoners had arrived a few days before. In the beginning of May, Elder Snow visited Commerce, in Hancock county, which had been selected as a gathering place for the Saints. Here he commenced a new home, and in the following June removed his family to Montrose, on the opposite side of the river, where he had secured a small hut for a temporary dwelling. July 4, 1839, he started on a mission, to which he had been called at the conference held in Quincy two months previous. He traveled through several counties in Illinois, held a number of meetings and administered to the sick, until it was revealed to him in a dream that his family was sick and needed his presence. He returned home July 31st and found his wife and a number of his relatives in bed with the fever and ague. They had already suffered a great deal, as there were none to render them assistance, most of the Saints on both sides of the river being sick at that time. Elder Snow, in company with other Elders, went from house to house administering to the sufferers until he also was taken sick. In August he was somewhat better and undertook a journey to Quincy with a team. On the return trip the horses ran away, tipping the wagon in a river. Elder Snow was thrown into the middle of the stream, right under the horses, and was unable to extricate himself. Only through the marvelous preservation of a kind Providence was he saved from drowning. This accident, however, caused a fresh attack of the fever, and he was confined to his bed for several weeks afterwards. At the October conference (1839) held at Commerce, Elder Snow was appointed a member of the High Council, at Montrose, and in November following he attempted to go out and preach, but after having held a few meetings, he was again

prostrated by sickness and laid up for some time in the house of Brother Haws in Knox county, about seventy miles from Commerce. While remaining there in a helpless condition, he received word from home that his wife lay at the point of death at Commerce. All he could do, however, was to pray for her, as he was not able to return home until the 20th of December following. Then she was much better. When President Joseph Smith returned from Washington in March, 1840, he told Elder Snow that his labors were much needed in Pennsylvania. Wishing to act upon this suggestion, he at once prepared for a mission to that State. But as the protracted illness to which he and his family had been subjected had reduced him to the depths of poverty, he had no means wherewith to defray travelling expenses, and he was too weak to undertake the journey on foot. After preaching several times in Quincy and attending the April conference at Commerce, where he received some means from kindhearted Saints, he finally took leave of his family April 28, 1840, and started on his mission with Elder S. James as a companion. They traveled down the Mississippi and up the Ohio rivers, a distance of about fourteen hundred miles, to Wellsburgh, in Virginia, where they landed May 7th and commenced their missionary labors. After having held a two days' discussion with a Campbellite preacher (Matthew Clapp), Elder Snow continued to Philadelphia and afterwards visited New York and Brooklyn. In these cities he preached several times, and in August visited Rhode Island, where one of his brothers resided. After this he held meetings for five successive days in a New Jersey forest, where two thousand people were present on one occasion, and seven were baptized. He continued to preach and baptize in Philadelphia and vicinity, and also in New Jersey, until towards the close of September, when he received a letter from Nauvoo to the effect that his mother-in-law, with whom his wife resided, was dead. Concluding under these circumstances to bring his wife to Pennsylvania, he left Philadelphia Sept. 30th and arrived at Nauvoo Oct. 21st, having been absent about six months and traveled 5,650 miles. After a stay of seventeen days in Nauvoo,

he started for Pennsylvania Nov. 7, 1840, taking his wife with him. After his arrival in Philadelphia, he published a small pamphlet, which he had written in answer to a publication issued against the Saints by a Methodist preacher. His wife, who had been provided with a home at the house of Brother Wm. Green, in Chester county, bore a daughter, Elder Snow's first-born, Jan. 21, 1841. With unabating zeal Elder Snow continued his missionary labors, principally in Philadelphia and surrounding counties and New Egypt (New Jersey) and neighborhood, preaching, baptizing, visiting the Saints and administering to the sick. Finally he happened to meet Elder Geo. A. Smith, who was returning from his mission to England, and also Elders John E. Page, Dr. Galland, Wm. Smith, Hyrum Smith, Wm. Law and others from Nauvoo. The two last named brethren had visited the New England States, and meeting Elder Snow on their return they desired that he should go to Salem, in Massachusetts, to open the gospel door. In a revelation given in 1836 the Lord had said that He had much people in that city. Although Elder Snow had expected to return to Nauvoo in the fall, and he also knew that his long absence would affect his temporal affairs considerably, he made up his mind to go to Salem, after making the subject a matter of sincere prayer. Consequently, he left his former field of labor, where he had gained many warm-hearted friends, who would administer to the wants of himself and family, and on Aug. 16, 1841, he started for a far and to him unknown country, where not a single member of the Church could be found. He took his wife and infant child, which was sick, to Woonsocket, near Providence, Rhode Island, and left them there with his brother, while he continued to Boston. There he held several meetings and met Elder Benjamin Winchester, who had been appointed his missionary companion. They had previously labored together in Pennsylvania. They proceeded to Salem, a city which at that time had about fifteen thousand inhabitants, situated fourteen miles northeast of Boston. They put up at one of the cheapest hotels in the city and prayed earnestly to the Lord to open the way for the introduction of

the gospel to its inhabitants. The following day they secured the Masonic Hall to preach in and held their first meeting there in the evening of the 6th. Their next move was to print 2,500 copies of a somewhat lengthy circular addressed to the inhabitants of the city, in which the principles of the gospel were set forth in great plainness. Elder Winchester then went to Philadelphia, while Elder Snow continued to preach four times a week in the Masonic Hall. By contributions from the congregation he succeeded also in raising means to pay for the use of the hall. He now received numerous invitations to visit people in their houses, and while improving every opportunity that presented itself to deliver his message of peace and salvation, he at length found himself surrounded with friends, and able to leave the hotel. Next he asked the Lord to open the heart of some one to receive his family. His prayer was answered. A Mr. Alley, who resided in Lynn, some five miles from Salem, and who was deeply interested in the work, kindly offered Elder Snow's family the hospitality of his home. Brother Snow consequently went to Woonsocket in the beginning of October and brought his family to Lynn, where they remained four weeks, while Elder Snow continued his labors in Salem and Marblehead. Afterwards they removed to Salem. Besides speaking three times every Sunday in the Masonic Hall, he also held meetings in private houses. Among his opponents and the enemies of truth was a priest by the name of A. G. Comings, the editor of a religious periodical. This man published in his paper a number of wicked falsehoods against the Saints, but refused to insert Elder Snow's refutation of them. This led to a public debate in the Mechanic's Hall, where about five hundred people were present. The discussion was continued for six successive nights, and as the interest gradually increased with the listeners, the popular feeling turned against Mr. Comings, whose arguments consisted chiefly of slander and abuse. The result of it all was, that many more began to investigate the fulness of the gospel than formerly, and from that time Elder Snow's meetings were so well attended that the Masonic Hall could not hold all who came to hear.

Consequently, three leading men of the town took it into their heads to rent a more commodious hall, in which Elder Snow preached to full houses for six Sabbaths. He reaped the first fruits of his work in Salem Nov. 8, 1841, by initiating the first five persons into the Church by baptism, and before the close of February, 1842, the number of baptized had increased to 35. March 5, 1842, he held a conference meeting in the Masonic Hall, and organized a branch of the Church, consisting of 53 members. He also ordained an Elder and a Priest. Subsequently he extended his field of labor to Boston, where he assisted Elder Nickerson in organizing a branch of the Church, and to Marblehead, Bradford, Lynn, Petersboro (in New Hampshire) and other places. In April, 1842, he visited Philadelphia, Penn., where he attended a five days' conference. After his return to Salem, his first son was born, May 1, 1842. Another conference was held in Salem on May 28, 1842, on which occasion seventy-nine members were represented, and the number had increased to ninety the following June, when some of the Saints commenced emigrating to Nauvoo, Ill. Elder Snow continued his labors in Salem and surrounding country until the spring of 1843. Besides the numerous meetings he held, he had several discussions with preachers of various denominations, which always resulted in victory for the side of truth. Among others, the apostate, John C. Bennett, put in an appearance at Salem, and commenced to lecture against the Saints in Nauvoo and Joseph Smith, but Elder Snow confronted him so ably and energetically that Mr. Bennett soon found it advisable to leave the town. Under Elder Snow's administrations a number of sick were also healed. Among such could be mentioned a Mr. Baston, in Boston, who, even before he had been baptized, was healed from a deadly fever, and a Sister Spooner in Chelsea, who was healed by the laying on of hands, after being declared by a council of physicians to be incurable. She had for seven months suffered with dropsy of the worst kind. Having set the branch in order and appointed a brother to preside, Elder Snow left Salem March 9, 1843, leaving his family behind, and arrived in Nauvoo April 11th. He had this time been away

about two years and a half, and was agreeably surprised to witness the many changes and extensive improvements which had taken place during his absence. He now spent one month among his brethren and the Saints at headquarters, and received much valuable instruction. Among other things the Prophet Joseph Smith personally taught him the principle of celestial and plural marriage. May 11, 1843, Elder Snow once more turned his face eastward and returned to his family in Salem, but after laboring a few months he took his wife and children and returned to Nauvoo, where he arrived Nov. 5th. The following winter Elder Snow remained in Nauvoo, and in order to support his family and also complete a house, which he had commenced, he entered into a mercantile business together with Parley P. Pratt, in which he was somewhat successful. Altogether he spent a very pleasant winter in the society of the Prophet and other leading men of the Church, with whom he frequently met in council, and learned many things, to which he formerly had been a stranger. Early in the winter he became a member of the masonic lodge at Nauvoo, and advanced quickly through the various degrees to that of a grand master. When the Masonic Temple in Nauvoo was dedicated, April 5, 1844, Elder Snow delivered the dedicatory speech. At the general conference held at Nauvoo in April, 1844, Elder Snow was again called to go on a mission to the Eastern States. Consequently, about three weeks later (April 30th), he took a memorable leave of his family and the Prophet, whom he never saw again in this life, and commenced his journey. After having visited the branches in Massachusetts, New Hampshire and Vermont, he, in company with four of the Twelve, held a conference in Salem, Mass., in July. About this time the sad news of the martyrdom of Joseph and Hyrum Smith reached him, and he concluded to return home. When he arrived at Nauvoo July 25th he found the Saints bowed down with grief over the loss of their beloved leaders. Elder Snow attended the special meetings on Aug. 8th, at which the Twelve Apostles, with Brigham Young as president, were acknowledged as the highest authority in the Church, notwithstanding

Sidney Rigdon's claim to the leadership. Elder Snow spent the winter in Nauvoo, and although his health was poor, he performed considerable public work besides taking care of his family. In February, 1845, he was appointed to make a missionary trip to Wisconsin Territory and northern Illinois. He started almost immediately, but his horse took sick, and he was obliged to return to Nauvoo, where he then attended the April conference, and a few weeks later witnessed the mock trial of the murderers of Joseph and Hyrum Smith, at Carthage. During the summer and following fall considerable sickness prevailed in Nauvoo and vicinity, and Elder Snow and family were among the sufferers. In September the mob commenced to persecute the Saints in Hancock county and burn their houses. Elder Snow was present in the general council of the Church, held in Nauvoo the following October, where General Warren, Judge Douglas and other State dignitaries, sent by Governor Ford, were present, and where the Saints agreed to leave the State early the following spring. From that time the Saints doubled their efforts in completing the Temple, in order to receive their blessings before leaving for the wilderness. In the beginning of December the attic story was dedicated for giving endowments. Elder Snow and his wife received their anointings Dec. 12th, after which he was called to administer in the Temple, and he remained there night and day for six weeks, together with the Twelve and others who were called to officiate in a similar manner. Jan. 23, 1846, Elder Snow yielded obedience to the principle of plural marriage, by having not only his wife Artemesia, but also a second wife, Minerva, sealed to him for time and all eternity. They also received their second anointings. During the winter the difficulties with the mob continued to loom up, and when it was decided in council to commence the emigration westward in February, Elder Snow was sent to Quincy to lay in supplies for the pioneer company. After his return Pres. Young counseled him to make preparations for the journey of himself and family. He sold as many of his loose effects as he could at a very low price, equipped himself with such teams and provisions as his

limited means would allow, and left Nauvoo with his family Feb. 16, 1846. Through the carelessness of the managers, the boat, which brought his effects across the river, capsized, whereby some of his goods were destroyed and his oldest child had a narrow escape from drowning. He left buildings and real estate in Nauvoo to the value of \$2,000. Most of the other exiles made similar sacrifices, and this property was left in the hands of a committee, who was authorized to sell it and use the means thus received for the removal of the poor. Elder Snow and family traveled in the advance companies until Grand river was reached and the temporary settlement of Garden Grove was located. He then, having lost a number of animals and being short of provisions, concluded to return to Nauvoo to sell his property and thus get means wherewith to continue the journey. Giving his family instructions to press on to Mount Pisgah, he commenced his backward trip on May 14th, together with Brother Edmund Ellsworth, and reached Nauvoo in safety. He, however, found it no easy task to dispose of his property, and it was not until in the beginning of July that he succeeded in trading it for about one-fourth of its real value. With the ready means thus gained he paid his debt, bought two other teams and some provisions, took his mother and another widow by the name of Aldrich and her family with him, and again took up the line of march westward July 5, 1846, accompanied by his brothers, William and Willard, their families and others from Nauvoo. Towards the latter end of the month the little company arrived at Mount Pisgah, where Elder Snow found his family anxiously awaiting his return. The Twelve Apostles and the main camp of the Saints had already reached Council Bluffs, 138 miles further west, and, after tarrying a few days at Mount Pisgah, Elder Snow and family continued the journey to the Missouri river. There the Saints were scattered in small camps, and were busy building huts and preparing for winter. The Twelve had made their temporary headquarters at a point which they had named Cutler's Park, about three miles west of the river on the land of the Omaha Indians. Elder Snow crossed the river and joined the

main camp at this place Sept. 1st. After his arrival at Cutler's Park, he and other members of the family took sick, and his youngest child died Sept. 9th. In the beginning of December, however, he had so far recovered that he, during the remainder of the winter, was enabled to make several trips to St. Joseph and other places in Missouri, to lay in supplies for himself and others. Some time before this the main camp of the Saints had removed from Cutler's Park to the Missouri river, where they built Winter Quarters. In January, 1847, a revelation was given through Pres. Young, showing the mind and will of the Lord concerning the organization of the "Camps of Israel" for further movements. In this revelation Orson Pratt, Wilford Woodruff, Amasa M. Lyman, George A. Smith, Ezra T. Benson and Erastus Snow were selected to organize the Saints into companies and appoint captains of tens, fifties and hundreds, with a president and two counselors over each company, etc. In order to comply with this revelation Ezra T. Benson and Erastus Snow visited the Saints, who were temporarily located on Running Water, about one hundred and seventy miles north of Winter Quarters. They were received with much joy by the Saints, to whom they administered advice and comfort. A special conference was held at Winter Quarters April 6, 1846, and the following day Pres. Young and others of the Pioneers broke up for the West. Elder Snow, having been selected as one of the Pioneers, called his family together (April 8th), laid his hands on his wives and children and blessed them, and after giving them the necessary instructions, and arranging for their comfort as best he could, he joined the Pioneer Camp which was located on the prairie, some seven miles distant. A few days later the actual journey of over one thousand miles was begun. Elder Snow writes: "Many interesting episodes occurred on the journey, but among trying and affecting ones was the appearance of the mountain fever among us. This affliction detained us so that, with the labor on the roads through the Wasatch Mountains, we were unable to reach Great Salt Lake valley until the 21st of July, when Orson Pratt and myself, of the working parties, who were ex-

plowing, first emerged into the valley and visited the site of the future Salt Lake City, and when we ascended Red Butte, near the mouth of Emigration canyon, which gave us the first glimpse of the blue waters of the Great Salt Lake, we simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest. After about six weeks' labor here, laying out the City and Fort, plowing and planting fields, and building cabins around the Fort block, I started with the rear camp of the Pioneers on the return trip, on Aug. 26th, and on the last day of October reached Winter Quarters on the Missouri river, where I had left my family, having been about six weeks without tasting bread. The sweet joy of this meeting was mingled with deep grief at the loss of a dear little daughter, Mary Minerva, who had died during my absence. Many of our people remaining at Winter Quarters were becoming comparatively destitute of clothing and other necessities to fit them for a march into the desert; and it was determined, in the councils of the Church, to send a few Elders into the Eastern and Southern States to solicit contributions (from the benevolent) of money or clothing in aid of our poor, most of whom had received little or nothing for their farms, homes and worldly possessions which they had left behind them in Illinois. It fell to my lot to accompany Ezra T. Benson, one of the Twelve, into the Eastern States, to New York, Boston, and many other Eastern towns and cities, soliciting aid. Some received us kindly and contributed money and clothing; but by far the greater proportion of the people turned a cold shoulder to us. We left Winter Quarters, January, 1848, returned April 29th. Sometimes we were together, at other times we were separated, operating in different places. On my return trip I passed through Ohio and visited the Kirtland Temple, and at St. Louis fell in company with several returning Elders and a company of Saints, with whom I ascended the Missouri river. After our return to Winter Quarters there was a general stir and bustle of getting ready for starting with our families to Great Salt Lake valley, and gathering our year's supplies of seeds and provisions. Most of

my oxen had perished during the winter, or had been eaten up by the Indians, and I was under the necessity of yoking up my cows and all my young stock to work with the few oxen I had left, to haul the wagons for the journey. I traveled in company with Prests. Young and Kimball and had a very pleasant and agreeable journey, my teams holding out well and my family enjoying good health. We reached our destination with much joy on the 20th of September. Soon after our arrival in the valley, I was appointed one of the presidency of the Stake, and during the following winter (Feb. 12, 1849), I was called and ordained into the quorum of the Twelve Apostles, together with Charles C. Rich, Lorenzo Snow and Franklin D. Richards. In my ordination, President Brigham Young acted as spokesman. I continued to labor in the ministry, in common with my brethren, though all were obliged to labor with their hands during the week, in opening up farms and building houses for our families. We all wintered in the Old Fort, which had been commenced and partly built by the Pioneers, using our wagon beds chiefly for our sleeping rooms. During the spring of 1849, we began to move out on our lots, divided the city into Wards, and began to fence by Wards. During the summer, I built chiefly with my own hands, two rooms on my lot, one of adobe, the other of logs, separated from each other for a shed between, and got my family moved into them, with some wagon beds by the side of them for sleeping apartments. This year the Perpetual Emigrating Fund Company was organized, and the system of emigration inaugurated, which has so largely contributed to the gathering of our people and the building up of Utah Territory. I was appointed one of the committee of three in gathering funds to put into the hands of Bishop Hunter to send back to our poor brethren left on the Missouri river. At that time our settlements extended only to Provo on the south and to Ogden on the north. We gathered about \$2,000. About this time, also, I participated in the organizing of the provisional government of the State of Deseret. At the semi-annual conference held in October, 1849, I was appointed on a mission to Denmark, to



open the door of the gospel to the Scandinavian people. At the same time, Elder John Taylor was appointed to France, Lozenzo Snow to Italy, Franklin D. Richards to England, with several Elders accompanying each of us. We took our departure from Salt Lake City on the 19th of October. Our little company consisted of 12 wagons, 42 horses and mules, 1 carriage and 35 men. This included a couple of our merchants, going to St. Louis after goods, and a number of brethren who went east on business. Shadrach Roundy was appointed captain, and Jedediah M. Grant captain of the guard. Bishop Edward Hunter was also one of the company. The chief incident of the journey was a charge made upon our party by about two hundred Cheyenne warriors during our noon halt on the Platte, forty miles above Laramie, on the 12th of November. They were on the lookout for a war party of Crows and thought to gobble up our little party for pastime, but we did not quite relish the sport, and having about one hundred and thirty shots with us, in about one minute's time we formed a line of battle, under the direction of our gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march. During the night following, a party of Crows succeeded in making a descent upon their camp and running off a number of their horses. We went down on the south side of the Platte, and reached the Missouri river, at a point where now stands Nebraska City, on the 7th of December. In a blinding snow storm which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks (Old Fort Kearney) on the west side of the river. And how joyful we were at finding there cabins to shelter ourselves and shelter for our animals. We held a meeting that evening and gave God thanks for our successful journey and our safe arrival over the bleak and dreary plains. The Missouri river was

full of mush ice, and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice to congeal, and make a bridge for us to cross over. When we woke up the next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after. After a visit to Kanessville, about fifty miles up the river, where the Saints received us with much joy, most of the missionaries journeyed together till we reached St. Louis, whence we expected to take different directions through the States to visit the remnants of the Saints, remaining in the States and gathering means for crossing the water. During the week we stopped in St. Louis, I had varioloid (mild smallpox), and was very sick for a few days. I suppose I must have contracted the disease on my overland journey through Missouri. Sister Streeper, my kind-hearted hostess, who cared for me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she, in her anxiety exclaimed, "Oh! my poor babe, and my poor children, none of whom have been vaccinated." At first, for a moment, a feeling of grief came over me, that I should be the cause of this agony; but straightway the Spirit came upon me, and I said to her: 'Be of good cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account.' She believed my words and was comforted; and, so far as I know, no soul took the disease from me, except Sister Felt, who had a few moments' conversation with me while the fever was on me, and her little infant daughter, who well-nigh perished with the smallpox. I sailed from Boston on the 3rd of April on a Cunard steamer, for Liverpool, where I landed on the 16th. We visited many of the churches in England, Scotland and Wales. During the next four weeks I received many contributions in aid of our missions. I landed in Copenhagen,

the capital of Denmark, June 14, 1850, in company with Elders George P. Dykes and John E. Forsgren—the former an American and the latter a native of Sweden. We were met at the wharf by Elder Peter O. Hansen, a native of that city, who had embraced the gospel in America, and had left Salt Lake City with us, but had made his way in advance of us to his native land. Brother Peter O. Hansen conducted Elders Snow, Dykes and Forsgren to a hotel, where, after being shown an upper room they all knelt together and offered up thanksgiving to God, dedicating themselves to His service. Finding the hotel noisy, they moved to a private house (L. B. Malling's) the next day, where they were kindly received and well entertained. On the following Sunday (June 16th) they attended a meeting, conducted by Mr. Peter C. Monster, a Baptist reformer, who had been subjected to much persecution because of his religious belief. He was an educated man and commenced to investigate the principles taught by the "American missionaries" in real earnest, and at one time it seemed as if he would embrace the fulness of the gospel, together with his whole congregation, but finally he hardened his heart and rejected the truth. The principal and best part of his followers, however, were subsequently baptized into the true Church of Christ, and as was the case with the Campbellites in Kirtland, Ohio, in the early days of the Church, so also did a congregation of reformed Baptists furnish the first fruits of the preaching of the gospel in its fulness in Denmark. Apostle Snow baptized fifteen persons in the clear waters of the beautiful Oresund, near Copenhagen, Aug. 12, 1850. Ole U. C. Monster was the first man and Anna Beckstrom the first woman baptized. These had all been members of Mr. Peter C. Monster's reformed Baptist Church. August 14, 1850, the first confirmation took place in Denmark, and on the 25th the Sacrament was administered there for the first time by divine authority in this dispensation. On the latter date the first ordination to the Priesthood also took place, Brother Knud H. Bruun being ordained to the office of a Priest. After the first baptisms, many others came forward and followed the example, and on Sept. 15, 1850,

the first branch of the Church in Scandinavia was organized in Copenhagen, with fifty members. The young Saints rejoiced exceedingly under the influence of the Spirit of God, which was abundantly poured out upon them. The manifestations of the power of God in the healing of the sick also gladdened their hearts, and before the end of the year the work had taken deep root, not only in Copenhagen, but in the province of Jutland, where another branch of the Church had been organized in Aalborg by Elder Geo. P. Dykes, Nov. 25, 1850. In the meantime, Elder John E. Forsgren had gone to Sweden, where he succeeded in baptizing a few, after which he was arrested, guarded and finally banished from the country. Apostle Snow, assisted by Elder Peter O. Hansen and others, set diligently to work translating the Book of Mormon into the Danish language. The book was published in the beginning of 1851, and was the first edition of that divine record published in a foreign language. In order to get means for its publication Elder Snow had to make a trip to England, where he raised the necessary amount among the British Saints. After its completion he made a second trip to England. Shortly before his return home, in 1852, he also published the Doctrine and Covenants in the Danish language. In September, 1850, Apostle Snow wrote an interesting pamphlet entitled "En Sandheds Røst" (A Voice of Truth), explaining the first principles of the gospel in a very plain and forcible manner. Over 200,000 copies of that little work have since been published in the Danish and Swedish languages. "Remarkable Visions" by Orson Pratt and a number of other pamphlets were subsequently translated and published in Danish. By diligent application and close study, Elder Snow also acquired a sufficient knowledge of the Danish language to enable him to converse freely with the people, and thus he became more intimately acquainted with their characteristics, manners and habits. By an exemplary and consistent life and kind ways, he soon gained the love and confidence of a race whose devotion to the cause of truth and high regard for its advocates has been subjects of much comment in later years. Apostle Snow soon learned to appreciate the warm feelings, full-heartedness and true

friendship of the Scandinavian Saints, and in his later years better than ever, no doubt, he realized the fact that among his best and truest friends were some of those who embraced the fulness of the gospel under his administrations in the country of the north. It is here also worth recording that none of the missions established by the Elders in this last dispensation, save the British, has been so fruitful as the one founded by Apostle Snow in Scandinavia. In 1851 a Danish hymn book was prepared and printed, and a monthly (soon changed to a semi-monthly) periodical called "Skandinaviens Stjerne" commenced. This paper is still the Church organ in Scandinavia, and is now running on its 50th volume. As in all other countries, where the fulness of the gospel has come in contact with the erroneous traditions and creeds of men, persecutions on the part of the clergy and the ignorant soon began to show its face in Denmark, and in various places the Elders and Saints were subjected to cruel treatment by mobs. Religious liberty had been granted the year before the mission arrived, but the people generally did not seem to understand the change proposed by this action of the government, and the authorities also were slow in rendering protection to such as were openly denounced by the clergy and others as false prophets. But the more severe the persecutions, the better the work flourished. New branches sprung into existence in nearly all parts of Denmark, and in the latter part of 1851, the gospel was also successfully introduced into Norway. Elder Snow soon found himself surrounded by a host of intelligent native Elders, who labored with a zeal perhaps up to that time unequalled in the history of the Church. Returning from England in August, 1851, he held the first general conference of the Church in Scandinavia. The second one was held in the following November, on which occasion three conferences (Copenhagen, Fredericia and Aalborg) were organized. In the beginning of 1852, having laid a good and firm foundation for the work of God in Denmark, Apostle Snow began to make preparations for returning home. In February the third general conference was held in the city of Copenhagen, on which occasion nearly six hundred members were represented in Denmark, besides

a few in Norway and Sweden. A farewell feast was arranged for Brother Snow, in a large hotel parlor, February 24, 1852. About three hundred persons were present on that occasion, and a time, such as had never been had before in that land, was enjoyed by the young and confiding Saints. All vied with each other in showing their appreciation of and good feelings towards the man who had brought them the true religion of Christ. Apostle Snow, taking an affectionate leave of his flock, sailed from Copenhagen March 4, 1852, accompanied by nineteen emigrating Saints. These, together with nine others, who had embarked a few weeks previous, were the first direct fruits of the gospel from the Scandinavian countries. They have been followed by more than twenty-five thousand others. After spending a few weeks in England, attending to the organization of the Deseret Iron Company and other matters, Apostle Snow embarked from Liverpool May 8, 1852, in company with Franklin D. Richards, and arrived safely in Salt Lake City Aug. 20th, following, having been absent from his mountain home nearly three years. At the October conference, 1853, he was called, in connection with Geo. A. Smith, to gather fifty families to strengthen the settlements in Iron county; and the following year he was sent east to take charge of the Church in St. Louis and the Western States. Accompanied by other Elders, he left Salt Lake City July 8, 1854, and on the 4th of November following he organized a stake of Zion at St. Louis, Mo. Nov. 22, 1854, he commenced the publication of the St. Louis "Luminary," and he also superintended the emigration crossing the plains. In 1855 over two thousand Saints commenced the journey to the valleys from Mormon Grove, a place near Atchison City, Kansas, which had been selected by Elder Snow as the starting point for the overland journey. From this mission he returned to Salt Lake City Sept. 1, 1855. Elder Snow left his mountain home April 22, 1856, on another mission to the States, from which he returned in August the following year. Having returned from still another mission to the East, he was called, in connection with Geo. A. Smith and other Elders, on a mission to southern Utah, with a view to locating settlements in the valleys

of the Rio Virgen and Santa Clara for the purpose of raising cotton. This mission started from Salt Lake City Nov. 29, 1861. St. George and other settlements were located the same year; and from that time until his death Apostle Snow devoted a great deal of his time to the interest of southern Utah, over which he presided spiritually for many years and also represented the southern counties in the council branch of the Utah legislature, until disfranchised by the Edmunds law. In 1873 he performed a short mission to Europe, on which he again visited Scandinavia, after which he was principally engaged in traveling among the Saints in Utah, Arizona, New Mexico and Colorado, aiding in locating new settlements, organizing new Wards and Stakes of Zion, as well as strengthening and building up the older ones. Perhaps no other man in the Church performed more pioneer labor than Apostle Snow. His diligence, untiring zeal and energy was really remarkable. When the anti-polygamy crusade commenced, Elder Snow, like many of his brethren, became an "exile for conscience sake," and the hardships he was forced to endure as such undoubtedly shortened his days. After a most remarkable and useful life, fraught with great events and crowned with many blessings, he departed this life at his home in Salt Lake City, May 27, 1888, a little under the age of three score and ten. Apostle Erastus Snow was kindhearted and benevolent, a man of fine appearance and strongly built. Like all great men he had his peculiarities. He was a deep thinker, and at times, so swallowed up in profound thought, that he took but little notice of things around him. Sometimes, when asked a question, he would not answer it until the next day, or perhaps still later. Frequently, some would think that he did not hear their question, but he seldom failed to answer it at some future time. He was an honest man, a true husband and a kind father, a wise counselor, an efficient pioneer and colonizer, a great statesman and, in every sense of the word, truly an Apostle of the Lord Jesus Christ. His name and his works will live forever in the generations of the Saints who loved and respected him as their friend and counselor." (See also "Historical Record," vol. 6, p. 145; "Southern Star," vol. 2, p. 361.)

**RICHARDS.** Franklin Dewey, a member of the Council of Twelve Apostles from 1819 to 1898, was the son of Phineas Richards and Wealthy Dewey, and was born in Richmond, Berkshire county, Mass., April 2, 1821. He was the fourth of his father's nine children. Being raised on a farm, he became at an early age accustomed to heavy labor, but used all the spare time he had for getting an education and laying up treasures of knowledge. Before he was ten years old, he had read every book in the Sunday school, comprising some scores of volumes, and when thirteen years old spent a winter at Lenox Academy. His parents, being devout and respected Congregationalists, trained their children in the pious way, and Franklin was early in



life impressed with solemn views on religion. His ideas in regard to many scriptural points was, however, very different from those entertained by most other people, with whom he associated, and this caused him to decline a special offer made to him, to be educated for the ministry in a leading New England college. In the summer of 1836, Elders Joseph and Brigham Young came from Ohio to Richmond as messengers of the true gospel of Jesus Christ. They left a copy of the Book of Mormon with the Richards family and it was carefully and intelligently perused. Franklin brought all the ardor of his studious mind to bear upon it, and after having studied it carefully, accepted it as the truth and believed. In the autumn of that year (1836) Willard and Levi Richards went to Kirtland, Ohio, as delegates and leaders of the family to the truth. They accepted the gospel and

remained. In the succeeding April, Phineas, with Franklin's younger brother, George Spencer—aged fourteen years—also journeyed to Kirtland. They in turn received and acknowledged the truth. In the autumn of 1837, Phineas returned to Richmond. He found Franklin awaiting baptism; and on the 3rd day of June, 1838, Phineas had the pleasure of immersing his son within the waters of Mill creek in Richmond, his native town. Franklin abandoned his employment, and left Richmond for Far West, Missouri, October 22, 1838. It was a lonely, toilsome journey. On the 30th of October he crossed the Alleghanies; and almost at the same hour, his beloved brother, George Spencer Richards, was slain by an assassin mob at Hann's Mill. But the news of his brother's tragic death, and the hideous stories of the "Mormon War," were alike powerless to restrain his purpose and he journeyed on eventfully. After visiting Far West and gaining confirmation of his faith, he found employment along the Mississippi river. In May, 1839, he first met the Prophet Joseph, and the following spring, April 9, 1840, he was ordained to the calling of a Seventy by Joseph Young, and was appointed to a mission in northern Indiana. He journeyed and preached with great success; established, by his own personal efforts, a branch of the Church in Porter county; and before he was twenty years of age delivered, at Plymouth, a series of public lectures which attracted much attention. The April conference for the year 1841 saw him at Nauvoo an adoring witness to the laying of the corner stone of the Temple; and at this eventful gathering he was called to renew his labors in the region of northern Indiana. In the summer of that year he was at La Porte, Indiana, sick nigh unto death, and yet determined to progress with his mission. He found consoling care in the kindly home of Isaac Snyder, and through several weeks he was nursed as a beloved son of the home. When the family of Father Snyder took up his march for Nauvoo, Franklin was carried back by them to the beautiful city, but soon after the succeeding October conference he was once more moving in the missionary field—this time being the companion of Phineas H. Young, in Cincinnati and

its vicinity. He fortunately visited Father Snyder's family again in the summer of 1842, just as he was convalescing from an almost fatal attack of typhoid fever; and in December of that year he was wedded to the youngest daughter of the house—Jane Snyder, who is yet alive. He remained with the Saints at Nauvoo until the latter part of May, 1844. Having been ordained a High Priest by Brigham Young May 17, 1844, at Nauvoo, he was called to depart upon a mission to England. Accompanied by Apostle Brigham Young and others, he traveled to the Atlantic States, but before setting sail for Europe, he heard the dreadful news of the Carthage tragedy, and was called back to Nauvoo. The opening months of the next year, 1845, were spent by him in traveling more than a thousand miles among the branches of the Church in Michigan and elsewhere, to gather donations for the Temple. He returned to Nauvoo with nearly five hundred dollars for this sacred purpose, and then was chosen by his Uncle Willard to be a scribe in the office of the Church Historian. He also labored through the spring of 1846 as carpenter and joiner in the lower main court of the Temple, until the structure was completed and dedicated—having previously received his endowments and participated in the administration of the sacred ordinances therein. When these duties were concluded and the time for the exodus had come, he sacrificed the pleasant little home, built by his own toil, and with the meagre proceeds he purchased a wagon and cart and such few necessities as he could compass for the use of his family—an invalid wife and baby girl. With the heroism of the martyrs, he saw his loved ones starting on that melancholy journey into the western wilderness. He committed them to the great Creator's care, and then he turned his face resolutely towards the East to fill his mission to England—without money or sufficient, to make his way by faith alone, across continent and ocean into a strange land. His younger brother Samuel was called to accompany him, and the two missionaries crossed the river to Nauvoo and slept the first night of their arduous journey in a deserted building there. The God whom they so unselfishly served, opened their way; they pursued their jour-

ney via the Mississippi and Ohio rivers to Pittsburg and across the mountains to the coast; and on September 22, 1846, they sailed from New York in company with Apostle Parley P. Pratt and others. The last words which Franklin received from the Camp of Israel, before the ship put to sea, was that his wife Jane, amidst all the privations of the exodus, was lying at the point of death—that a little son had been born to her, but the child had quietly expired upon its mother's devoted bosom. He landed in Liverpool October 14, 1846. A few days later he was appointed to preside over the mission in Scotland, with his brother Samuel as his assistant. Apostle Orson Hyde was at this epoch the president of the British mission and editor of the "Millennial Star," though he was soon to depart for America and was to be succeeded by Elder Orson Spencer. But at the hour when the change was expected to be made, a false report of Elder Spencer's death reached Liverpool. The rumor was believed and Apostle Hyde appointed Franklin, then only twenty-one years old, to both of the positions which he, himself, was vacating, but just as he was entering upon his high trust Elder Spencer arrived in England. Franklin was then chosen to be one of his counselors; and during the subsequent serious illness of the president, Franklin was obliged to sustain the responsibilities and perform the duties of that calling. He labored there until Feb. 20, 1848, when he was appointed to take charge of a large company of Saints who were emigrating to the Rocky Mountains, crossing the Atlantic in the ship "Carnatic." During the time of Franklin's stay in the British Isles, the Saints there had been relieved of the treacherous "Joint Stock Company." The dishonest projectors of the despicable scheme had fled to other regions; and hope and confidence again held sway. But while all in the mission was prosperous, and the young Elder could justly feel proud and happy in the great work of proselytizing, melancholy news came to him from the wilderness. His brother Joseph William Richards, a member of the Mormon Battalion, had succumbed to the rigors of the march and his wearied form had been laid in a lonely grave by the banks of the Arkansas river. Franklin's lit-

tle daughter Wealthy had also died, and left his wife heartbroken, childless and alone. The homeward journey via New Orleans and St. Louis to Winter Quarters was completed by the middle of May, 1848, and there Franklin found his wife and such of their relatives as had survived the perils and privations of the times. In June he was sent through western Iowa negotiating for cattle with which to move the company of Willard Richards across the plains to the Salt Lake basin. His effort was completely successful, and on the 5th of July the train started, with Franklin acting as captain over fifty wagons. The journey was a most distressful one to his wife. Much of the time it seemed as though each day would be her last. But they found kind and helpful friends who ministered to their wants; and on the 19th of October they entered the valley through Emigration canyon and camped in the fort, more grateful to God than words can express, to find a resting place for wearied frames worn with toil and sickness. Franklin sold his cloak and every other article of clothing which he could spare, and with the proceeds purchased building material. Before the violence of the winter was felt he was able to construct a small room of adobies without roof and without floor. From this rude mansion on the succeeding 12th day of February, he was called to receive his ordination to the Apostleship. Heber C. Kimball was spokesman in his ordination. The young Apostle became immediately associated with the other leading minds of the community in the provisional government of Deseret in general legislative and ecclesiastical work, and the labors of creating a Perpetual Emigration Fund. In October, 1849, he was once more called to leave home, with its tender ties and its responsibilities of love, and renew his great missionary labor in the British Isles. He traveled in company with Apostles John Taylor, Lorenzo and Erastus Snow and others, and had a most eventful journey. Hostile Indians, inclement weather and turbulent, icy streams, combined to delay and imperil their progress. But the hand of Providence protected them, and the opening month of the year 1850 found them at St. Louis, visiting with dear old friends and brethren. This was

among the grandest missionary movements in the history of the Church. Elder Taylor was on his way to France, Lorenzo and Erastus Snow were destined for Italy and Scandinavia, and Franklin was to officiate once more in the British Mission. Orson Pratt had been presiding and editing at Liverpool; but when Franklin arrived there, March 23, 1850, he found that the elder Apostle had been called on a hurried trip to Connell Bluffs, and the "Star" contained a notification that during his absence Apostle Franklin D. Richards would preside over the Church affairs in Great Britain. The young president immediately began the establishment of the Perpetual Emigration Fund, and founded it upon a basis which has enabled its beneficent power to endure until the present day. Later in the season Orson Pratt returned to England, and Franklin relinquished his place as chief, and became Apostle Pratt's associate for a few months; but with the opening of the next year, 1851, Orson was called to the Valley, and Apostle Richards was installed as the president. Within twelve months following, his energy and zeal, with that of his brethren, had spread the truth with irresistible sway throughout the Isles of Britain; while Franklin, with tireless hand and brain, doubled the business at the Liverpool office; revised and enlarged the Hymn Book and printed an edition of 25,000 copies; prepared his pamphlet, the Pearl of Great Price; stereotyped the Book of Mormon and arranged for stereotyping the Doctrine and Covenants; issued a new edition of Parley P. Pratt's Voice of Warning; and devised a plan which made the "Star" a weekly instead of a semi-monthly periodical and increased the number of its issue. He had also paid an interesting visit to Apostle Taylor at Paris, had sent to Zion the first company of Saints whose passage came through the Emigration Fund, and with Apostle Erastus Snow had made arrangements for the organization of a company to engage in the manufacture of iron in Utah. In January, 1852, pursuant to advice from the First Presidency of the Church, who contemplated a visit from him to Great Salt Lake valley, he installed in the Liverpool office his brother Samuel, who had been formerly his associate during his ardent and successful Scottish

ministry. In order to fit the younger Richards to maintain the increasing work in Franklin's temporary absence. The baptisms in the British Mission during these two years of Franklin's stupendous labor, extending from the summer of 1850 to the close of spring in 1852, aggregated about sixteen thousand; while the perfected organization of conferences, branches, pastorates, etc., was commensurate with this marvelous increase. After exhaustive investigation Franklin rejected the theory of emigrating the Saints by way of Panama to the California coast; and instead adopted the project of sending one ship to each of the three ports, Boston, Philadelphia and New York. The last received the decided preference, after the experiment; and the plan of voyage between Liverpool and Castle Garden, instituted by Apostle Franklin D. Richards for the European Saints, a half of a century since, is still the universally favored route. He sailed from Liverpool for New York May 8, 1852, and arrived safely in Salt Lake City Aug. 20th. A few days later (Aug. 29th) he was attending the special conference held in Salt Lake City, at which was promulgated to the world the famous revelation, which Franklin had long before heard and received, upon the subject of the eternity and plurality of the marriage covenant. In the Territorial legislative Assembly he renewed his labors as a lawmaker Dec. 13, 1852. In the opening of the year 1853, he participated in the dedication of the Temple grounds at Salt Lake City and also in laying its corner stones. In the succeeding month of July he journeyed with his wife Jane and their two children to Iron county to proceed with the establishing of the iron works, and on the trip encountered, but without any immediate disaster, several parties of hostile Indians. At Cedar City military orders were received from Governor Young and Lieut.-General Wells, in view of Indian disturbances, and Franklin continued assiduously in the work of bringing in the outposts, changing the site of Cedar City, and fitting the people for the resistance of savage aggressions. He returned to his home in Salt Lake City, just in time to soothe the closing hours of his mother's life; but was again on the march for the iron region on the 22nd of Oc-

tober. His mission there accomplished, he came to Salt Lake City to take part through the winter in the legislative councils, and while thus engaged he was requested by Pres. Young to prepare for another mission to Europe. Just before departing for England, he held a family gathering, at which he set the example of dedicating his home and all he possessed to the Lord. He reached Liverpool in safety June 4, 1854. His letter of appointment from the First Presidency, published in the "Millennial Star," authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries." This was the signal for the closer amalgamation of all the European missions under one head. He traveled on the Continent promoting peace and harmony as well as increase to the branches there. Emigration facilities were perfected and enlarged. In 1855 he engaged for the better accommodation of the growing business in Liverpool, the convenient premises known now as 42 Islington, which have been occupied as the chief offices of the Church in Europe from that day until the present time. In October of this year, the German Mission was originally established in Dresden under his personal direction—a mission which has yielded intelligence and numerical strength to the cause. His travels were constant and extended to nearly every part of western Europe until he was probably better informed than any other man regarding the work in foreign lands. He gathered around him a most devoted band of American and foreign Elders; and the cause progressed amazingly. It was also within his province to direct the branches of the Church in the East Indies, Africa, Australia, New Zealand and other parts—making altogether a sphere which no man could fill unless every ambition were centered in the cause. July 26, 1856, Pres. Richards, accompanied by Elder Cyrus H. Wheelock, sailed from Liverpool, homeward bound, on the steamer "Asia." At a meeting of the presidents of conferences, held in London previous to his departure, an affectionate and glowing tribute of esteem was unanimously dedicated to him. Oct. 4, 1856, he arrived once more in his mountain home, and in December became again a member of the Utah legislature. Jan.

5, 1857, he was again elected a regent of the University of Deseret. On Monday, April 20, 1857, he was elected and commissioned brigadier-general of the second brigade of infantry of the Nauvoo Legion. Soon afterwards he paid a visit of observation, with other dignitaries, to Fort Limhl (now in Idaho). When the coming of Johnston's army was announced, Brigadier-General Richards was called into council upon measures for public safety and defense; and later, was engaged with a detachment of men from his brigade in giving support to Lieut.-General Wells in Echo canyon. He, with other devoted citizens, left his valuable property under the charge of a trusty friend, who was to apply the torch and offer it all as a burning sacrifice before it should be seized or desecrated by the boastful invaders. And, after the tragic folly of the invasion was brought to its proper close, he, with others, received a somewhat unnecessary pardon from James Buchanan, President of the United States. July 21, 1859, he began a political tour through southern Utah, to advise and arrange for the election of delegate to Congress; and immediately upon his return to Salt Lake City he departed with Elder John Taylor, to meet two companies of emigrants—many of whom were endeared by old and affectionate associations with Apostles Taylor and Richards. During the years 1859-1866, his labors were multifarious; he was engaged in ecclesiastical, political, legislative, military and educational works besides having a large family responsibility and such growing private interests of agriculture and mill building as his public duties would permit him to inaugurate. He was upon three occasions very ill, but each time he recuperated and renewed his labor with increased energy. July 29, 1866, he was once more appointed to England, and in a fortnight was on his journey. Arriving in Liverpool on the 11th of September following, he began the welcome and grateful labor of visiting the principal conferences of the European Mission; including the Scandinavian and other Continental conferences. In July, 1867, he was again instated as president of the European Mission. Once more he gathered a staff of enthusiastic Elders to his support, and in the year following, in Great Britain alone, 3,457 souls were



baptized, and in the same length of time, from the same country, there were emigrated to Utah more than three thousand two hundred Saints. Always projecting his thoughts into the future to find means for advancing the work of God, he at this time decided that emigration by sailing vessels was inadequate for the needs of the renewed proselyting work in Europe. He, therefore, made the necessary changes—at that early day not inconsiderable—and two large companies of Saints were sent out from Liverpool by the steamships "Minnesota" and "Colorado" bound for New York. This change from sailing vessels to steamships has continued till the present time. This was the last foreign mission of Apostle Richards, and his active work in the field had a fitting close. Eight times he had crossed the mighty deep and four eventful periods he had spent in the ministry abroad. His last effort had demonstrated that the soil of humanity in Europe would still produce rich fruits. Although his ardor as a missionary had not waned, his value as a home counselor had increased, and with the opening of the following year a new epoch was commenced in his career. He was elected probate judge of Weber county Feb. 19, 1869, and from that event Ogden and Weber county may date no small share of the worthy progress which has made them respectively. In importance, the second city and county of Utah. In May, 1869, Franklin D. Richards established his residence in Ogden. In all the intervening years he has been the presiding ecclesiastical authority of the Weber Stake of Zion. Many of his assistant laborers possessed a measure of his own paramount quality of generous loyalty to the cause, and these men came readily to his support in the revivial work of the home ministry. When he reached Ogden to attend his first term of court, the town had no newspaper; before a year had passed, he established, and for a time edited, the Ogden "Junction," over which he exercised a guardian care for several years. Schools had been all that the people felt they could support, but they were still not up to a high grade; he wrote, preached and labored personally and with his accustomed success, to advance the educational interests of the people. The young people, in

many cases, lacked cultured associations and ambition for education and refinement; he organized societies which were the heralds, if not the direct progenitors, of the later Mutual Improvement Association which permeate the young and growing State of Utah, and he originated a plan by which the youth of Weber county might hear, without cost, lectures by the best scientists and most talented orators of Utah. With the advent of the railway came an influx of worldly persons and sentiment; he taught the Saints how to preserve, from this rude aggression, their political and moral integrity, and he showed them by precept and example how to make home beautiful and home pleasures attractive for the youth. He was probate and county judge of Weber county continuously from March 1, 1869, until Sept. 25, 1883. During this period of more than fourteen years, hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance was his decision in these matters reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden and Plain City. No one of these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, habeas corpus cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all this lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial. In his administration of county financial affairs he was no less successful, aided by associates of shrewdness and integrity. During his regime the finest court house in Utah was erected in Ogden, roads and bridges innumerable were built; the only toll road in the county—extending through the magnificent Ogden canyon—was purchased and made free; taxes were kept low, but were collected promptly; the county was maintained clear of debt. His position carried with it no salary. Although Apostle Richards always had a

mass of business at home, he found time to travel and observe throughout the Territory. He continued, as he had previously been, when in Utah, a member of the successive legislative assemblies and constitutional conventions in which his scholarship, legal lore, and patriotism made him conspicuous. In 1877 he traveled with Pres. Young to organize nearly all the Stakes of Zion; and attended the dedication of Temple sites and Temple buildings. After the death of Pres. Young, and especially since his own retirement from political life, Franklin was entirely immersed in the councils and labors of the Church. Towards the close of his official career Judge Richards became a party of one of the most important law suits, so far as the public is concerned, that was ever instituted in the Territory. In the summer of 1882 Congress passed what is known as the "Hear Amendment," which authorized the governor of the Territory to fill vacancies caused by the failure to elect officers at the August election, 1882. Under claim of authority from this act Governor Murray appointed some scores of persons to fill offices throughout the Territory, and among them James N. Kimball was appointed to be probate judge of Weber county. After demanding the office from Franklin D. Richards, he commenced a mandamus suit to compel the relinquishment of the office and records to him. Franklin denied that there was any vacancy in the office because of the failure to hold the election; and insisted that he had the right, under his commission, to hold the office "until his successor was elected and qualified." The district court decided in favor of Mr. Kimball, but an appeal was taken to the supreme court of the Territory, where the decision of the lower court was affirmed. The case was then taken to the supreme court of the United States, where it rested until the term expired for which Mr. Kimball was appointed, and until Judge Richards' successor was elected and qualified. This was a test case, and if it had not been contested with the determination and skill which characterized the defense, the result would have been the displacement of all the officers of the Territory by the governor's appointees, and the "Liberal Party" would have gained the political control of the Territory. This de-

termined legal contest was a fitting close to the successful official career of Judge Richards and saved the Territory from political bondage. At the general conference of the Church held in April, 1889, Elder Richards was sustained as Church Historian and general Church Recorder, having previously acted as assistant historian for many years. This position he filled with much devotion and faithfulness until his demise. In 1898, when Lorenzo Snow became President of the Church, Bro. Richards succeeded to the presidency of the Twelve Apostles and occupied that position until his death. He was endeared to his associates in the Priesthood and the Saints generally because of his kind, affable manner. During the latter years of his life his time was chiefly occupied with historical and genealogical labors, but he visited many of the Stakes of Zion and remained zealous and industrious to the last. In the fall of 1899 he became enfeebled, through strokes of paralysis, and after an illness of several weeks, accompanied by brief spells of apparent improvement, he passed quietly away at his home in Ogden, Utah, Dec. 9, 1899. Pres. Richards was noted for the kindness of his heart, the gentleness of his manners and his constant, unceasing devotion to the work of God. Among the glowing tributes of respect to his character and faith made at the time of his funeral, were the remarks by Pres. Joseph F. Smith, who said that he had seen Pres. Richards under such trying ordeals that few could endure, but under which Bro. Richards had shown the patient submission, faith and devotion of Job, when he exclaimed, "Though He slay me, yet will I trust in Him." (See also "Historical Record," Vol. 6, p. 165; "Southern Star," Vol. 2, p. 377; Tullidge's Quarterly Magazine, Vol. 2, p. 577; "Juvenile Instructor," Vol. 35, p. 97.)

**YOUNG, Brigham, Junior**, a member of the Council of Twelve Apostles since 1868 and president of the Twelve since 1890, is the son of President Brigham Young and Mary Ann Angell, and was born Dec. 18, 1836, at Kirtland, Genoa (now Lake) county, Ohio. His father was a widower, with two little girls, Elizabeth and Vilate, in the year 1833. It happened that a fast and testimony meeting was held in Kirtland,

and among those present were Elder Young and Sister Mary Ann Angell. The gift of tongues rested down upon Elder Young and the interpretation thereof was given by some one present. The Spirit bore record through that tongue that these two faithful souls were designed by God for each other. They were united in marriage, and Sister Mary Ann assumed the care of the motherless children. Brigham, the third child of this marriage, was born amid all the untoward circumstances of the early days in the Church. He was a twin; his sister, Mary, was a gentle, sweet little creature whose life was brief yet none the less beautiful. She was brought to death's door in infant



cy through an accident which was the direct result of the mobbings and drivings of the Saints. When the cruel exterminating order came for the "Mormons" to vacate Far West, Mo., in three days, Sister Young procured a wagon, and put what few movables she could crowd therein, and persuaded an Elder to help her to get away. She climbed in with the children and the brother started the team. Sister Young sat on top of the load on her baggage and bedding with a baby on each arm and three little children clinging to her skirts. Just as they started out, the wagon ran into a huge rut, and the baby girl was thrown out under the wheel. With a groan of dismay the driver picked up the bleeding baby and laid it on the trembling mother's lap, with the remark that "the poor little thing could not live;" for the head was mashed almost flat, and the blood was pouring from mouth and nose. "Don't

prophesy evil, brother; take the other baby!" With skilful hands the mother squeezed and pressed the head back into shape, praying mightily all the while. The child lived and grew to be the finest child of the family. But at seven years she passed out of her sweet existence to the realms of peace and rest beyond. After the accident which occurred to the little Mary, Sister Young traveled on for two days in her sorry plight; at the end of that time they were met by Elder Young, who had come back for them in a wagon with two yoke of cattle. He immediately loaded them into his wagon. Herein he also loaded Elder Orson Pratt and his family. They traveled thus for two days, reaching a small village. Elder Young endeavored in vain to secure a house in which to leave them. None could be procured, but he found a stable, which he at once cleaned out and whitewashed, laying some boards on the floor, and making things as comfortable as he could. Into this stable he moved his own and Elder Pratt's family, leaving them there while he went back after more of the Saints. He brought two families up to the little stable-house, and leaving them there, he took his own and Elder Pratt's family on a two days' journey farther. Again he located them, and returned for the other families he had left at the stable in the village. In this way he moved four families from Far West to Quincy. The boy Brigham was a merry little chap, full of fun and pranks. His first distinct remembrance is a scene of the painful movings and mobbings enacted upon his people. After his father's departure to the English mission, his mother moved from Commerce to Montrose. The ferryboat had brought the family and their slender effects across; among their most precious possessions was a cow which furnished them a good share of the living. In 1839 the family moved to Montrose, which was across the river from Nauvoo; and in 1840 they moved to Nauvoo, where Brigham was baptized by his father in the Mississippi river in 1845. "As a boy," writes Sister Susa Young Gates, "Brigham possessed an indomitable spirit, a merriment which was as infectious as June sunshine, a love of sport and adventure and a courage which nothing could

daunt. He was devoted to the magnetic man known as the Prophet Joseph as was his father. Young as the boy was, the black gloom which fell over Nauvoo at the martyrdom filled his own soul with despair. The laugh was stilled upon his lips, and the merry jest was turned to weeping in the sympathetic young heart. When the Saints were driven out of Nauvoo after the awful struggles and throes of anguish which accompanied and followed the assassination of the Prophet and Patriarch, Pres. Brigham Young led the crowd of stricken Saints, that terrible day in February, across the river to a place of greater safety, yet of such barren distress as surely has been rarely witnessed on this earth. The boy Brigham was off at play in Knight's mill with two companions when his mother and the rest of the children were taken across the ferry. Returning in the afternoon, he found the house open, furniture left standing, yet over the whole brooded the solemn silence of desertion. With the swiftness of despair he flew down to the river; a boat, the last one for the night, was just pulling away from the shore. It was loaded to the guards with wretched men, women and children. The boy saw a barrel in the bow of the boat which would serve him as a seat; without an instant's hesitation he jumped into the boat and sprang upon the barrel. Arrived on the opposite shore, such a scene of misery and desolation met his gaze as will never be forgotten: dogs, chickens, cows and pigs ran bellowing and grunting in every direction, men, women and children by the thousands ran hither and thither in the utmost confusion, wagons were scattered about, here was one hitched up, the driver cracking his whip and pushing recklessly through the crowd; babies screaming for their mothers, and mothers calling piteously for lost babies and children. Weeping and groaning sick ones lay here and there, while anxiety was in every heart. The boy hunted vainly and long for his lost family. No one had time or heart to devote to the little wail, there were too many of the same kind everywhere. A yoke of oxen had been drowned in the river; one was recovered, and some men tore off the hide and told the people that any one who lacked provision was welcome to use the meat thus obtained.

The lonely, hungry boy with others seized this chance as a special providence to themselves, and for three days they lived on this uninviting food. At last Brigham heard of his father and mother at Sugar Creek, ten miles farther west; and so he tramped the distance, and at last he found and was found by parents and friends. Yet conditions were not much better for the boy than they had been at the river. His mother's wagon was as full as it was possible to crowd it; and there was no bedding to spare to the ten-year-old boy who had just arrived, and indeed there was none for any of the boys in the camp. All were exposed to the storms. To add to the misery of all, a cold, biting storm of sleet and wind began to rage. Brigham had tried to build up a barricade of cooking utensils and saddles against one side of his mother's wagon so as to shield him somewhat from the driving winds; but it was worse than useless. When the storm settled down upon them, Brigham secured the help of his companions, and they cut up enough brush to make themselves a tiny wickiup, into which they crawled and huddled thus together for warmth. \* \* \* The traveling through the swamps and bogs of Iowa was slow and painful in the extreme. For miles and miles the wagons labored heavily over a corduroy road, or rather bridge, made of logs withed together with tough willows. This terrible swamp was full of danger and difficulty. Here and there were swales, with a little sod over the seas of water and mud below. If one wagon got across the swale in safety, no other would dare to follow in its tracks, for they would have sunk out of sight. Each wagon straddled the tracks of the last, and even then the wheels would sink through the twelve-inch sod into the muddy lake below, and sometimes hours would be consumed in traversing a quarter of a mile. In one such swale, Brigham secured a stick twelve feet long, and thrusting it down through a wagon track, it went entirely out of sight in the muddy sea below. At last the company were located at Winter Quarters (now Florence, in Nebraska), and the strong, willing hands of husbands and sons built rude but comfortable cabins for the shelter of women and children. The pioneers took

their dangerous and lonely way across the Plains the following year, but the boy Brigham remained with his mother in Winter Quarters. In April the first company in the spring of 1848 left Winter Quarters, led by Pres. Brigham Young, who had returned to bring the rest of his own family back to the retreat in the Valley. Brigham, who was then a boy of twelve, was made driver of two yoke of oxen. He was quite equal to the oxen and to the occasion. He was faithful to his trust. One of his father's wives sat on the seat, while the boy trudged by his oxen, cracking his whip and piping a song to beguile the weariness of the way. When the company halted at Sweetwater, women were tired, men were discouraged. Day after day passed, and the discontent of the party grew with every passing hour. Among any other people, there would have been mutiny and sharp turn backward to the shelter of civilization. Always alert to the pressure of influences about him, President Young felt the resistance that manifested itself in silence rather than in words. One afternoon at three o'clock he hitched up his coach and with the terse statement that he was 'going to the Valley; if anybody wants to follow, the road is open,' the President put the whip to his horses and gave not a glance behind. Like a flash, the boy flung the yoke upon his oxen, hitched them to his wagon, picked up his whip and drove as rapidly as he could after the coach rolling away to the west. This instance illustrates, as perhaps no other could, the keynote of this boy's after life. The determination which filled his whole soul and which stiffened the youthful lips into the iron line across his face so much like his father's, was expressed in the words which he uttered to his father's wife who hastily took her seat in the wagon: 'Father's started; I'm not going to lose sight of his wagon wheels while daylight lasts.' Fun may bubble, play may be fascinating, but when 'father starts or leads the way,' there will his son Brigham follow—even to the very courts of heaven. Away flew the coach and one carriage and away clumsily followed the double yoke of oxen not too far behind. The storm whistled and raged, and the stiff fingers of the boy could scarcely hold the whip. But on he ran beside his oxen, urging them on with

word and lash. Evening came early, and aided by the gloomy clouds overhead, the whole country was enveloped in pitchy darkness. The road would loom up in the gloom as if the little swale ahead were a precipice hundreds of feet to the bottom. Even that much light was soon absorbed in night and the storm, and the whip was lost from the half-frozen hands of the little driver as he stumbled over a stump. His body was thinly clad; he wore only a pair of jeans pants, no shoes or stockings, a thin, calico shirt, with a bit of a cape made by his mother from a coat tail, and the cape was worse than useless as it was blown constantly about his ears and head. Clinging to the bow, the boy ran beside the clumsy beasts, knowing not where he was going or what would be the end. But 'father was ahead,' and the boy's heart leaned upon 'father' and upon the God of his father! The hours came and went in that fearful drive. Upon the seat in mute despair sat Eliza B., tossed from side to side with the dreadful jolts and lurches of the wagon. She knew that speech or cry were useless and only God could protect them or bring them into safety. A light! 'Tis a camp fire! And the faithful oxen moved heavily into camp. They had traveled about eighteen miles since three o'clock and now it was just midnight! Such were the struggles and trials that marked those pioneer journeys across the trackless prairies. Nine hundred miles had the boy driven, from the Missouri river to Fort Bridger. Arrived there, they were met by men and teams from the Valley. No heart was lighter, when the tiny spot of green in the center of the dreary Great Salt Lake valley was revealed to the travelers at the top of the Big Mountain, then later at the mouth of Emigration Canyon, than was that of the twelve-year-old Brigham. The removal of the clouds of danger which had so long filled the skies of their every retreat gave more than one heart such relief that the opposite extreme was reached and gaiety became abandon, while peace was the vehicle in which rode thoughtless, careless sport." Brigham's early years in Great Salt Lake valley were spent in herding stock, going into canyons and performing considerable hard manual labor. He was also one of the "minute men" who spent much

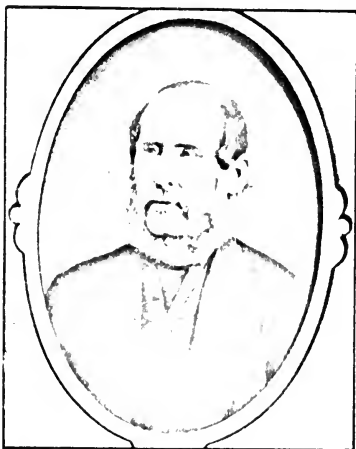
of his time on guard, watching and fighting hostile Indians, and participated in several dangerous expeditions to the mountains. Nov. 15, 1855, he married Catherine Curtis Spencer, a daughter of the late Orson Spencer, and about sixteen months later (early in 1857) he yielded obedience to the principle of plural marriage by marrying Jane Carrington, a daughter of Albert Carrington. During the Echo canyon war he did excellent service as a scout, and when out reconnoitering in the mountains he often suffered untold hardships. He was also one of a relief party sent back to meet a hand-cart company of emigrants, on which trip he was attacked by inflammatory rheumatism, which came near killing him, and from the effects of which he suffered for many years afterwards. At the April conference, 1861, he was called to act as a member of the High Council of the Salt Lake Stake of Zion, and in the spring of 1862 he accompanied Delegate Bernhisel to the States. Having arrived in New York, he received a letter from his father, who wished him to go on a mission to Europe. He complied with this call, sailed for Eng and arrived in Liverpool July 26, 1862. He labored principally in London, in connection with Elder Wm. C. Staines, and visited Scandinavia and other parts of Europe; he returned home in 1863, sailing from Liverpool Sept. 1st of that year. Feb. 4, 1864, he was ordained an Apostle by his father, Brigham Young, but he did not become a member of the Council of Twelve Apostles till October, 1868, when he was chosen to fill the vacancy caused by Geo. A. Smith being selected as a counselor in the First Presidency. In 1864, Elder Young was called on another mission to Europe for the purpose of assisting Pres. Daniel H. Wells in the presidency of the European Mission. Accompanied by his wife Catherine, he left his mountain home in April of that year and arrived in Liverpool, England, July 25th. He located at 42 Islington, and in August, 1865, succeeded Daniel H. Wells in the presidency of the mission. While acting in that capacity, he traveled extensively in the British Isles, and also made several trips to the Continent, visiting France, Switzerland, Germany, Denmark, Sweden, Norway, Russia and other countries. Agreeable to the re-

quest of his father to return to Utah on a visit, he sailed from Liverpool Sept. 19, 1865, leaving Apostle Orson Pratt in charge of the mission. In crossing the Atlantic a fearful storm came up. Part of the ship's rigging was blown away, one man was washed overboard, and the vessel came near going to the bottom. Elder Young and a sister who emigrated to Utah were the only Latter-day Saints on board. While the storm was raging a big burly Irishman, a sort of a religious crank, ascribed the cause of the storm to the fact that there was a Jonah on board in the shape of a "Mormon" Elder. He made a terrible fuss and insisted that Elder Young should be thrown overboard, in order to save the ship from destruction. At last the captain had to interfere and compel the Irishman to hold his peace. After a hazardous journey Elder Young arrived in Salt Lake City Oct. 25th. The following spring he returned to England to bring his family home. He arrived in Liverpool March 20, 1867, resumed the presidency of the mission, visited the world's exhibition, at Paris, France, and finally, leaving the affairs of the mission in charge of Apostle Franklin D. Richards, embarked with his family, on board the Cunard steamer "Scythia" and sailed from Liverpool June 29, 1867; they arrived safely home in the fall. On this mission of Elder Young and wife to Europe, two children (Mabel A. and Joseph A.) were born to them. In 1868, when Pres. Brigham Young took the big grading contract from the Union Pacific Railway Company, Elder Young and his brother John W. acted as agents for their father in letting out jobs to sub-contractors. Until the disorganization of the Nauvoo Legion, in 1870, Elder Young also held prominent positions as a military man, and did valuable service at the annual drills of the Territorial militia. From the time of his ordination to the Apostleship until the present he has been chiefly engaged in labors pertaining to that high and holy calling. After the death of Apostle Ezra T. Benson, he was called by his father to take charge of the affairs of the Church in Cache valley, for which purpose he located at Logan. He presided there until 1877, when the Cache Stake of Zion was organized. At the general conference held in Salt Lake City in April, 1873, he was chosen as

one of the assistant five counselors to Pres. Brigham Young, and acted in that capacity until his father's death, necessarily spending considerable of his time in St. George, or southern Utah. After the death of Pres. Young he was appointed one of the administrators of the estate, in the settlement of which he showed a just and amicable disposition, for which he won the respect and confidence of the Saints generally. On July 12, 1879, for refusing to deliver certain Church property into the hands of Receiver W. S. McCormick, he was adjudged guilty of contempt of court, by Judge Boreman, in the Third District Court, and arrested, in connection with John Taylor, Geo. Q. Cannon and Albert Carrington. On the following Aug. 4th he, together with Elders Cannon and Carrington, was confined in the Utah Penitentiary for not complying with the court's order of exorbitant bail. After more than three weeks' confinement, the order of Judge Boreman was reversed by the Utah Supreme Court, and the prisoners were released Aug. 28, 1879. In 1881 Elder Young went on a visit to Arizona, taking his wife Catherine along. They remained one year and returned to Utah in time for Elder Young to wait upon his sick mother during her last moments. She died in Salt Lake City June 27, 1882. Elder Young has served several terms in the Utah legislature, made several trips to the East in the interest of the Church, and occupied numerous other positions of honor and trust. Of late years he has traveled extensively in Utah, Arizona, New Mexico, Colorado, Old Mexico, etc., visiting the various Stakes of Zion and assisting his brethren of the Twelve in the many duties and responsibilities resting upon that quorum. While visiting the Yaqui Indians, in Mexico, in 1882, he was attacked with yellow fever, which brought him near the point of death, but he was healed by the power of God. In 1890 he was again called to take charge of the European Mission; he presided in that capacity until 1893, when he returned home. Since that time he has spent most of his time in travelling and visiting the several Stakes of Zion. Today, Apostle Young has the same genial tone of voice, the same youthful spirit, and the same quiet wisdom that have been so prominent in his char-

acter from boyhood. His sister, Susa Young Gates, describes him as "a noble representative of his father's family. His gentle wisdom, his merry heart, and his integrity and truth are known to all the Saints. No matter what may be his trouble, or troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear open book, and he would not gain the whole world were it to be secured through policy or subterfuge. He can keep still, but must not deceive." (See also "Southern Star, Vol. 2, p. 409; "Juvenile Instructor," Vol. 35, p. 257.)

**CARRINGTON, Albert**, a member of the Council of Twelve Apostles from 1870 to 1885, was born Jan. 8, 1813, in Royalton, Windsor county, Vermont. He graduated at Dartmouth College in the class of 1833, and for two or three



years subsequently taught school and studied law in Pennsylvania. From that State he removed to Wisconsin, where he engaged in lead mining until 1844. In July, 1841, he joined the Church of Jesus Christ of Latter-day Saints, in Wiotia, Wis., being baptized by Wm. O. Clark, and on the abandonment of his business in 1844 gathered to Nauvoo. This was at the very crisis of the troubles then occurring there, and just previous to the martyrdom of the Prophet. He was with the Saints in their exodus, crossing the Mississippi river with his family, Feb. 9, 1846, thus being one of the first to start for the

Rocky Mountains. From the camp on Sugar creek he went to Council Bluffs and was the following year a member of the Pioneers, who went to Great Salt Lake valley. At the organization of the Wards of Salt Lake City, in February, 1849, Elder Carlington was chosen as second counselor to Bishop Heywood of Ward No. 17, which position he held for about six years. When the provisional State of Deseret was organized, he was elected assessor and collector. He also acted as the first clerk of the High Council in the Salt Lake Stake of Zion. He served as a member of Capt. Stansbury's party which surveyed Great Salt Lake, and was editor of the "Deseret News" from 1854 to 1859 and from 1863 to 1867. After the organization of Utah Territory he was repeatedly elected a member of the legislative council until 1868, when he was sent to England to preside over the European Mission. After his return to Utah in 1870 he was (July 3, 1870) ordained one of the Twelve Apostles, to fill the vacancy caused by the death of Ezra T. Benson. Later he presided three times over the European Mission, namely 1871-73, 1875-77 and 1880-82. From April, 1873, until Pres. Young's death he acted as assistant counselor to the President of the Church, and for more than twenty years he was Pres. Brigham Young's secretary, and having been appointed one of the administrators of Pres. Young's estate, he labored in that capacity, after the President's death, until all the business connected with the estate was settled and the many difficulties adjusted. For refusing to comply with Judge Hornerman's unjust demands, he was imprisoned in the Utah Penitentiary from the 4th to the 28th of August, 1879, together with Geo. Q. Cannon and Brigham Young, jun. Some years before his death he fell into transgression, which, when it came to light, resulted in his excommunication from the Church November 7, 1885. This action was taken by the quorum of the Apostles, after a thorough examination of his case. Albert Carrington died in Salt Lake City, Utah, Sept. 19, 1889. Some time previous to his demise he was permitted to renew his covenant by baptism; and thus he died as a member of the Church. (See also "Historical Record," Vol. 7, p. 243.)

**THATCHER, Moses**, a member of the Council of Twelve Apostles from 1879 to 1896, is the sixth of the eight sons of Hezekiah Thatcher and Alley Kitchen and was born in Sangamon county, Ill., Feb. 2, 1842. Pending the final expulsion of the Saints from Nauvoo, and while his father was constantly engaged in defending his leading brethren from the encroachments of persecuting and despoiling bands of unscrupulous men, the earliest reflections of the boy were rudely awakened by mobs repeatedly threatening to burn the house from over the head of his defenseless mother, who, with her children, was kept in constant dread, during those troublous times when many fled by the light of their burning dwellings. But relief was found, even at the tender age of four years, in contemplating the goodness of God, as in contrast with the wickedness of man. Thus, early religious impressions were made in the heart of the child, who from a distance watched the sunlight play on the spire of the Nauvoo Temple and thought the brightness emanated from God's holy angels. His memory faintly grasps the misery, sickness and death that hung like a cloud over the wandering camps of an expelled people. But the hot sands that blistered his feet when walking the sun-scorched plains, while lolling cattle hauled their heavy loads towards the setting sun, as they wearily followed the trail of the pioneers, are still remembered. The snows and frosts of the winter of 1847-48 and the hunger that knawed for a whole year as he herded sheep and dug roots, are not forgotten; nor are other early valley scenes, wherein Indians caught the bleating lambs of his flock with their rawhide ropes and enforced an exchange of their cricket-pies for the boy's corn-cakes. The first feast held in the "Old Fort" was not only deeply impressed upon his mind by the thought that all, for at least one meal, would have enough to eat, but vividly so by the death of a playmate who was crushed that day by a log rolling down the sheds of a saw pit. During that season, "roasting-ears" were by the boys esteemed a luxury, whose quantity seemed never to equal the quality. With other members of his father's family, Moses was taken to California in the spring of 1849, reach-



ing what is now Sacramento city in June of that year. It was then only a village of rude huts and tents. Going to the mining regions near Auburn, he became quite a capitalist, frequently receiving from travelers from one to five dollars for riding a horse to water. His father kept an eating house on the Auburn road, and silver dollars sewn up in gunny sacks and thrust under beds, unprotected from thieves, save by the walls of a canvas house, were common sights to him in those times, when "Judge Lynch" tried, convicted and hanged the robber, all in one day. No safes, vaults and iron boxes were needed when pork and beans were worth a dollar a pound and the forfeiture of life was the price for steal-



ing. Having followed close on the heels of the pioneers, he attended his first school when eleven years of age. Being large for his years and awkward, his bashfulness and the knowledge that boys much younger than he were educationally far in advance of him, became sources of daily annoyance and humiliation, but did not discourage him. Seeking learning earnestly he made rapid advancement and quickly laid a foundation for a good common school education. When not at school his experience as a practical miner consisted chiefly in extracting moss and gold from the crevices of rocks along the banks of the American river, into which the floods had made

deposits. His implements consisted of a butcher-knife and a milk pan. With the former he extracted the moss-bound gold and with the latter he washed away foreign substances, while the cows in his charge grazed near by. The reward frequently amounted to several dollars per day. During evenings he had often listened with rapt attention to religious discussions between traveling ministers of various sects and his mother. His father being a man of few words, seldom engaged in extended conversations on religious or other subjects; but the boy used to marvel at the ease with which his mother confused and silenced professed teachers, who frequently demonstrated their utter ignorance of the holy Scriptures, with which his mother was so familiar. The Elders on their way to missions often called upon and received aid from the father of Moses, who, when they held meetings, attended with delight; for the principles of the gospel sounded like sweet music to him, and often, when they portrayed the truth by the power of God, the spirit bore testimony, and he felt that he had known that before. Thus, the divine gospel message falling on his ears sunk into his heart, not as something new, but as something beautiful, priceless, eternal and known before. When, therefore, Elders Henry G. Boyle, David M. Stewart and William H. Shearman came with authority to baptize as well as preach, he embraced the truth, being baptized in the Rio Puta, Yolo county, Cal., Dec. 29, 1856, by Elder Boyle, who also confirmed him the evening of the same day, and on March 23rd following, ordained him an Elder. One month later he was called to fill a mission and became the companion of Elder Boyle. He was then fifteen years of age—a beardless boy. To undertake to preach to many who knew him as a rider of wild horses and the lassoer of wilder calves, was a task for which he felt himself wholly unqualified, and the very thought of attempting it made him ill. In a small meeting of Saints he had tried, by request, to express gratitude for the restoration of the gospel; and while he felt that if he did not praise God, the very stones must, yet when he attempted to speak, not a word could he utter. His two elder brothers having been assigned to missions in another part of the State, and his father,

mother and other brothers and sisters having arranged to gather to Zion, his feelings were indescribable. A sense of loneliness and of dread seemed to unnerve and utterly prostrate him. It was to the boy an hour of supreme trial, one in which it seemed to him his heart would fall, and yet, in that hour of weakness, he was taught reliance on the Lord, who was able to make the weak strong for His glory and for the salvation of men. Moses had plead with Elder Boyle not to call him to preach or pray in public, saying that if he could be excused from that, he would be Brother Boyle's obedient and willing servant, blacking his boots, waiting on him, caring for his horse and in every possible manner rendering himself useful to his friend. For several weeks his appeals were regarded mercifully, when, having attended a Methodist meeting, the Saints and especially the characters of the Prophets, Joseph Smith and Brigham Young, were cruelly and unmercifully vilified by the minister, one Reverend Blythe. Being the only one of the faith present, Moses was profoundly moved and in humble, earnest inward prayer besought the Lord to manifest to him his duty and give him strength to perform it. In answer he was impressed to reply. Securing permission to speak, the spirit of God came upon him powerfully, and, without the least hesitation or manifestation of timidity, he disproved many of the assertions of the "reverend" villifier and confounded and put him to shame; so much so, that swelling with wrath and high sounding words, Blythe exclaimed, with a sneer, that he was grieved and astonished that one so young and apparently good, should admit himself to be a "Mormon." Whereupon Moses replied: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all who believe." And further said he, "Christ declared that those who believed on Him should do the works He did and greater works, because He went to the Father. Now our Reverend friend has declared that such works are done away, being no longer necessary, and that all who claim to do them or any part of them are impostors; does it not follow, therefore, that he is no believer in Christ? Judge ye between the Lord and this

Reverend gentleman claiming in His name to be a teacher. The sheep knowing the voice of their shepherd will not follow strangers seeking to lead them astray." Thus did the Almighty with the weak confound the mighty, vindicate truth and unmistakably demonstrate that, however inadequate the instrument, He was able to make truth triumph over error. Thereafter Moses made the Lord the "rock of his refuge," and, as the boy-missionary, preached as earnestly, as fearlessly and as effectively as at any time since. Wrapt in the spirit he sometimes spoke for an hour, often correctly quoting Scripture he had never read, the words and sentences, as he declared, appearing before his solitary eyes, were read, as from an open book. The first mission was terminated by the "call home" pending the approach to Utah of the U. S. army. John B., Aaron D. and Moses Thatcher, using means left by their father, fitted up teams and wagons, provided themselves with arms and ammunition, and started from Yolo county Oct. 14, 1857, for Salt Lake City, via the coast route to San Bernardino, thence across the deserts; the season being too far advanced to undertake the journey via the Carson and Humboldt routes. The party reached Salt Lake City, Jan. 1, 1858. Joseph W. Thatcher, the eldest brother of Moses, had been sent on a mission to aid in establishing a settlement on Salmon river. John B., Aaron D. and Geo. W. Thatcher joined the Utah militia and served in Echo and other parts of the Territory, while Moses, not yet sixteen years of age, went to school, and, after the establishment of Camp Floyd, became a member of the special police force of Salt Lake City and did service as night street guard. He went south in the move as far as Payson, accompanied his father and others to Cache valley in the winter of 1860 and assisted in locating canal and mill sites and labored during the spring and summer of that year in getting out timber for the Union Mills. During the winter of 1860-61 he attended the University of Deseret, Prof. Orson Pratt, jun., and James Cobb, being his instructors. In April, 1861, he was married to Miss Lettie Furr by her uncle Lorin Furr and was sealed to her by Pres. Brigham Young, in the autumn of the same

year. He had been previously ordained a Seventy by Pres. Brigham Young and was attached to the Second quorum. He located in Cache valley shortly after his marriage, built the first frame house in Logan and was given a mission by Bishop Peter Maughan to herd cattle on the Promontory during the winter of 1861-62. He was one of the "minute men" under Captain Thos. E. Ricks, and for several years held himself ready day and night to protect the lives and property of citizens. In the discharge of that duty he frequently guarded horses all night, and assisted in apprehending some Indians who had killed several brethren at Smithfield. When the county was organized into Cache Military District he was elected captain of fifty cavalry men, was promoted subsequently and served on the staff of Col. Thos. E. Ricks, and later on that of Gen. Hyde. He became second salesman in the firm of N. S. Hansohoff & Co., at Salt Lake City. Having made himself familiar with the details of a general mercantile business, he returned to Logan and engaged in that line with his father. During the winter of 1865-66 Bishop Peter Maughan called him on a mission to Salt Lake City to acquire the art of telegraphy; but in the spring of the latter year Pres. Young notified him of his wish, that he should fill a mission to Europe. For that mission Pres. Young personally blessed and set him apart. He left home in April, 1866, and returned August, 1868. During his absence on that mission he presided first over the Cheltenham, then over the Birmingham conference. Owing to exposure his health was considerably impaired; but his work was successful. On his return he again entered the mercantile field, his father and he forming the firm of "Thatcher & Son." Their business, with the counsel of Apostle Ezra T. Benson and Bishop Maughan, was consolidated with that of Wm. H. Shearman, and the Logan Co-operative Institution was incorporated, he becoming its general manager. Later the Logan Institution became a branch of the parent Z. C. M. I. of Salt Lake City, and he was its superintendent until 1879. Upon the organization of the Utah Northern Railroad Company, in August, 1870, he was chosen a director and secretary and subsequently became superintendent at

well. Immediately on his return from his British mission he was elected superintendent of the Cache Valley Sunday Schools, continuing in that calling until April, 1877. He served Cache and Rich counties ten years in the Territorial legislative council and was an active member of the Constitutional convention of 1872, and became one of the delegates authorized to present the State Constitution to Congress, praying that honorable body to pass an enabling act admitting the Territory of Utah into the Union as a State. When Pres. Young organized the Cache Valley Stake of Zion, May 21, 1877, he nominated Elder Thatcher for the presidency. Being unanimously sustained, Pres. Young set him apart and blessed him for that calling and office. He held that position until April, 1879, when he was called to fill the vacancy in the Quorum of Twelve Apostles, occasioned by the death of Elder Orson Hyde. He was ordained to the Apostleship April 9, 1879, by Pres. John Taylor. During his business experience he organized the Cache Valley Board of Trade and successfully protected the interests of the people, directed the extension of the Utah and Northern Railway, northward from Franklin, Idaho, under its just and equitable co-operative provisions and was largely instrumental in forming Zion's Central Board of Trade, of which Elder John Taylor was president. The latter was organized with the view of harmonizing the business interests of the Territory, advancing the manufacturing, mercantile and agricultural pursuits of the citizens and enhancing their general prosperity by placing as far as possible, without the intervention of "middle men," the products of the country in the hands of consumers, and by securing for home consumption imported goods direct from the manufacturers. Zion's Central Board of Trade was designed to be the hub and the Stake Boards the spokes of a wheel, that in the future must become a positive protective necessity. During the latter part of 1878 and the beginning of 1879 Pres. John Taylor called and authorized Moses Thatcher to organize Stake Boards of Trade in the southern counties of the Territory and to explain to the officers and members thereof the objects had in view. The work was promptly and thoroughly accomplished.

Letters having been received by Pres. Taylor from a Dr. Rhodacanaty, residing in the City of Mexico, enquiring about the principles of the gospel, some of the Church publications were sent him as early as the autumn of 1878, and through these some fifteen or twenty Mexican citizens had come to believe the truths of the gospel, as far as they were informed, respecting them. Considering this matter the Council of Apostles called Elder Thatcher to proceed to Mexico and open the door of salvation to that nation. In company with Elder James Z. Stewart, who joined him at Chicago, and Milton G. Trejo, who joined him at New Orleans, he proceeded to the national capital, leaving Utah Oct. 26, 1879, and, taking steamer at New Orleans, crossed the Gulf of Mexico and reached Vera Cruz (City of the True Cross) Nov. 14th of the same year. The party reached the City of Mexico on the evening of Saturday, Nov. 16th, and, being entire strangers, put up at the principal hotel, "The Iturbide." They spent the following Sunday in viewing the cathedral, rebuilt by Cortez on the ruins of the great Aztec temple, and afterwards remodeled and finished A. D. 1631. They also spent a few hours at the "Zocalo," a beautiful public garden fronting the cathedral, and enjoyed the sweet strains of an excellent military brass band. The day was as pleasant and mild as any May day in Utah. During the afternoon Dr. Platino C. Rhodacanaty, a Greek on the side of his father, but of Mexican descent from his mother, called and greeted them warmly. He was found to be a cultured and well educated gentleman. During the past few months he had published a monthly periodical called "Voz del Desierto," advocating the principles of the gospel. On the evening of Tuesday following, Elder Thatcher, on the invitation of Mrs. Foster, attended Minister Foster's reception, in company with Mr. Amos W. Butler, a young ornithologist from Evansville, Indiana, and met there Minister Foster, Major Clark, editor of the "Two Republics," Messrs. Holden and McClay from New York, the secretary of the Minister from Germany, and a number of others—ladies and gentlemen. On invitation of Mrs. Foster he visited, the next day, the private department of the national museum, and in company with herself

and guests examined with much interest a fine twenty-fold maguey map, the most valuable of any of the kind extant. It exhibits the migrations of the Aztecs from the regions of the north to Mexico. Some of its hieroglyphic writings resemble those found in the Pearl of Great Price. Other maps showing the City of Mexico before the conquest A. D. 1520, and pictures exhibiting the landing of the Spaniards at Vera Cruz in 1519, as executed by native artists at the time, were found of historical interest, as they had been spread before Montezuma previous to the fall of his empire. In the art gallery a scene of the valley of Mexico, with Popocatepetl in the distance, attracted attention as a gem of art, costing the government of Mexico two thousand dollars. Elders Stewart and Trejo having visited and preached to a number of people, some believed. In the baths of the garden of Olives, located near the fatal causeway "Noche Triste" (Melancholy night), so called because of the disaster to Cortez and his army on July 1, 1520, Elder Thatcher baptized Platino C. Rhodacanaty and Silvano Arriaga, the latter a pure Aztec and, therefore, a descendant of Joseph. Six other male members were added to the Church by baptism two days later. At the meeting for confirmation, the objects of the Mexican mission were fully explained by him. At that meeting Elder Thatcher earnestly invoked blessings upon Porfirio Diaz, President of the Mexican Republic, upon all constituting the legislative and judicial and administrative departments of the government and upon all the inhabitants of the land, to the end that the honest and good throughout Mexico, Central and South America, might hear the gospel of Christ and receive the tidings of great joy. Three Elders were ordained and a branch organized at that meeting. Elder Rhodacanaty was authorized to preside over it. By the close of the year sixteen persons had been baptized, the Voice of Warning had been partially translated into the Spanish language, and several articles written and published in the newspapers of the capital, defending the faith and practices of the Saints. During January the Spanish translation of the "Voice of Warning" was completed and the manuscripts placed in the hands of

the printer. On the 3rd of that month, while enjoying the grateful shades of the cypress groves of Chapultepec, Elder Thatcher wrote his "Tribute to the Memory of Montezuma," as published in Vol. I, p. 145, of the "Contributor," and which was subsequently dedicated to his friend, the honorable and learned Ygnacio M. Altamirano of pure Aztec blood, and then one of the judges of the supreme court of the Republic, an author of eminence, one of the greatest orators of the age, and in many respects a remarkable man. The New York "Sun" having published an article respecting Elder Thatcher's mission to Mexico, numerous papers of the capital made extracts therefrom and comments thereon, mostly favorable. But the "Two Republics" under the headings, "Yankee Diplomacy," "Fillbusterism," and "The Spread of Mormonism," attacked violently the "Mormon" people generally. Through "El Tribuna" Elder Thatcher replied refuting the slanderous stricture of the "Two Republics." Thereafter that paper handled the "Mormon" question more carefully. In the Sunday issue of Jan. 11th "El Monitor Republicano," one of the most powerful and influential journals published in Mexico, appeared a ridiculously, scurrilous editorial article about the Saints. It greatly incensed Elder Trejo, who had imagined that those speaking his native tongue would never stoop to vilify the "Mormons," as others had done in the United States and Europe. His hopeful dream having been dispelled, he was exceedingly anxious to hunt up and punish the "Juvenal" editorial author of the defamatory article, but was restrained by counsel given in the interest of patience and moderation. The publication led William Pritchard, an intelligent and educated English gentleman, a newspaper correspondent and magazine author of merit, to seek the acquaintance of the missionaries from Utah. And through his aid, Elders Thatcher and Trejo became acquainted with the wealthy proprietor of "El Monitor Republicano," Signor Vicente Garcia Torres, who wrote for his paper over the nom de plume "Fenrido," while his son used that of "Alceste," and "Juvenal," proved to be one Senor Eurigre Chavara, who, after a long interview with the Elders, published in the following Sunday's issue an article retracting the

scurrilous assertions of the former one and giving an excellent account of the sobriety, honesty, industry and morality of the "Mormons" generally; and Elder Trejo admitted that the result would be more favorable to the cause than any physical chastisement given by him to the writer could possibly have produced. Through favorable and unfavorable newspaper comments and strictures, the replies and retractions, the interests of the "Mormon" mission were greatly forwarded, and the Elders made numerous acquaintances and friends of eminent men, through whom they extended their influence to government officials. General Alan G. Greenwood of Roanoke, Virginia, who fought in the war of the rebellion on the side of the South, secured interviews for Elder Thatcher with Senor Sarate, minister of foreign affairs, M. Fernandez Leal, minister of Fomento (public works and of colonization), and Senor Don Carlos Pacheco, minister of war. They found Minister Sarate, a gentleman of about forty years of age, affable, polite and exceedingly graceful, a fine conversationalist, speaking with a slight French intonation, well informed on general topics as upon national governmental affairs. In sympathy with the expressed views of Elder Thatcher, respecting the Mexicans and their ancestors, he spoke feelingly about the high degree of civilization among the Indians of Mexico previous to the Spanish conquest. In Minister Leal the Elders met a man of some fifty years, of commanding presence, strong character, marked features with large Roman nose, grey eyes and bald head, manners cordial, conversation frank. He had visited Utah and greatly admired the pluck of her enterprising and prosperous communities, regarded the "Mormons" as the most successful colonizers in the world; and as such said that Mexico would gladly welcome any of them choosing to make homes in the Republic. Minister Don Carlos Pacheco, the hero of Puebla, lost a leg and arm while assaulting that city, during the French Intervention. He is a man of indomitable courage, hard to read, nervous temperament and abrupt manners, his half closed eyes seem to see everything. Direct and pointed himself, he requires only the "key words," brooking no detailed explana-

tions; familiar with the history of others, he knows the needs of his own country. War has made of him a physical wreck, yet he is a power in the land, and next to Diaz is the leading government official. He was frank and cordial to Elder Thatcher, to whom he granted the interview, while scores of army officers were waiting, and conferred upon him distinguished honor by freely and voluntarily tendering him letters of introduction and recommendation to the Executives of the various States of the Union, in the event of his desire to visit them. Later Elder Thatcher had an extended interview with Senor Ignacio Mariscal, minister of justice, many years the accredited representative of the Mexican government at Washington, D. C., and at the Court of St. James, now Mexican minister of foreign affairs. He is the ablest statesman and diplomat of the nation without doubt. A brainy man of brilliant attainments and a perfect gentleman, the master of several languages. He is familiar with the history of the Saints from the beginning. The organ of the government officially noticed all these interviews. Through Mr. Pritchard Elder Thatcher became acquainted with Emelio Blebuyek, a Belgian gentleman of influence in Mexico and familiar with Utah affairs, having been thrice in the Territory—the first time when Col. Steptoe was at Salt Lake City. He was personally acquainted with Pres. Young, having enjoyed several pleasant interviews with him. His influence (which was considerable) over the Mexican press was largely due to the connection of his father with the Press Association of Europe. He was a warm advocate of "Mormon" colonization in Mexico, and having a colonization contract with the Mexican government, conceding free public lands in any State of the Union, eighty dollars subsidy for adults, and forty dollars each for children, twenty years' exemption from military duty and from taxation; free entry from tariff duty on teams, wagons, agricultural implements, building materials and provisions, pending the establishment of the colony and numerous other subventive privileges; he was desirous to endorse the contract to the "Mormon" people with the approval of the government officials. "With the 'Mor-

mons' in Mexico," said Mr. Blebuyek, "will come stable government and consequent peace and prosperity and, therefore, success to my business, and that is all I ask." Having thoroughly reflected upon and prayed about this matter, and feeling strongly impressed that the success of the mission must ultimately largely depend on "Mormon" colonization in Mexico and the careful, judicious gathering thereto of native Saints for care and instruction, it was finally determined that Elder Thatcher should return and, meeting Mr. Blebuyek on a given date, lay the whole matter, with all its bearings, before Pres. Taylor and the Council of Apostles and abide their decision. Having arranged payment for publishing the Voice of Warning, he joined with Elders Stewart and Trejo in dedicating the land of Mexico to the end that the gospel might be spread among her people. They besought the Lord to rid the nation of revolutionary elements and the disposition to shed blood, to break the shackles from the bodies and minds of the poor Lamanites, that they might be free in the law of Christ. And that, as the coming of the Spanish conqueror foreshadowed their bondage, so might the gospel foreshadow their deliverance; that as the first overcame them with the sword, so might the proclamation of divine truth subdue and soften their hearts. To this end blessings upon the state and governmental officials and people were besought, that intrigues, plottings and rebellions might cease, and peace and prosperity reign instead thereof. This accomplished, Elder Thatcher, receiving many expressions of friendship and confidence, leading men assuring him that "Mormon" colonists would be welcome in the Republic, left for Utah Feb. 4, 1880, leaving Elder Stewart in charge of the mission. Reaching Salt Lake City on the 22nd of the same month, he reported to Pres. Taylor, and having on the same day fully explained the causes leading to his return, his action was endorsed by unanimous vote of the Quorum of Apostles. Ten days later Mr. Blebuyek arrived and explained in detail the nature and advantage of his valuable concessions as embodied in his contract with the Mexican government. These being discussed and carefully considered and taken under advisement, the Council finally

reached the conclusion that the colonization of Latter-day Saints in Mexico at that time, even under the generous concessions of the contract mentioned, would be premature. Mr. Blebyuck's offer was therefore rejected. He was disappointed and a few days later departed for San Francisco, thence to New York and Europe. During his stay in Salt Lake City, he was a part of the time the guest of Pres. Taylor, who was much pleased with his frank manners, unassuming deportment and general understanding of men and things. During the summer of 1880 Elder Thatcher visited Chicago and New York on important business matters involving interests of the Church, of the people of Cache valley and of himself. During that trip he went to Virginia and visited relatives there. Returning to Utah he went in company with Apostle Charles C. Rich, Wm. B. Preston, Lorin Farr, his Brother Joseph W. Thatcher and others, to Salt River valley, in Wyoming, where a few families of the Saints had settled. The supervision of settlement in that county having by vote of the Apostles been placed in the care of Elders Rich and Thatcher, the object of their trip was to organize those already settled in the valley. That was accomplished and the name of the valley was changed by vote from Salt River to Star Valley. It had been blessed and dedicated to the Lord for the Saints on August 29, 1878, by Apostle Brigham Young, Moses Thatcher and William B. Preston, Elder Young offering the prayer. It is one of the finest and most beautiful valleys in the mountains, and is now rapidly filling up with Saints. Having assisted in the organization of the Quorum of the First Presidency of the Church in October, 1880, Elder Thatcher, accompanied by Elder Fernor L. Young, who had been called on a mission to Mexico, again left Utah, Nov. 17th, and reached the Mexican capital on the evening of Dec. 5, 1880. On the 10th of the same month he presented to the Mexican Geographical Society, for its library, the following Church works in full gilt morocco: Book of Mormon, Doctrine and Covenants, Pearl of Great Price, Key to Theology, Voice of Warning, Spencer's Letters, Hymn Book, Bound Book of Pamphelets, My First Mission, Catechism and String of Pearls. On the

18th he presented a similar set to the National Museum Library and received handsome acknowledgments from the officials of those library organizations. The Voice of Warning in Spanish had been extensively circulated, and 4,000 copies of Elder John Nicholson's "Means of Escape" had been translated, published and mostly distributed. During February, 1881, "El Abogado Cristiano," the monthly illustrated organ of the Methodists north, and "Evangelista Mexicano," organ of the same sect south, published articles against the Saints. They were promptly repelled to through the daily papers. During February and January Elder Thatcher also wrote a 32-page pamphlet entitled "Divine Origin of the Book of Mormon," which was translated into the Spanish and published. He also wrote a series on the same subject for publication in the "Contributor," drawing evidence principally from historical works—mainly from the early Spanish historians and from Lord Kingsburne's "Mexican Antiquities." During March, Elder Thatcher wrote "Mormon Polygamy and Christian Monogamy Compared," treating the subject from a biblical, hygienic, physiological and moral standpoint. It was published in the Spanish language and subsequently appeared in serial form in the "Contributor." Quite a number had been added to the Church since the new year, and a branch was organized at Ozumba, at the base of Popocatepetl, 40 miles from the capital. On April 6, 1881, conference—the first Latter-day Saint gathering of the kind, in Mexico—was held on that mountain about seventeen thousand feet above sea level. It required a day and a half of great exertion to reach the point, but all were richly repaid. "The rich may find the Lord in temples, but the poor can find Him on the mountains." Elder Thatcher also published several thousand copies of Elder Stewart's "Coming of the Messiah" and widely distributed them. During the summer the Elders continued to add new members to the Church; on one occasion Elder Thatcher baptized eight persons. Success created some animosity and jealousy, and as a result a plot was formed to test the divinity of the Elders' calling and discipleship by means of poison. One party agreed to furnish the poison, the other was to

place it in the water from which the Elders drank. The heart of the latter failing him, he came to Elder Thatcher and confessed the whole thing. Elder Thatcher was released from this mission in August, notice being received by telegraphic message on the 6th of that month. Sixty-one persons had been baptized. Accompanied by Elder Feramorz L. Young, he left the City of Mexico for home, via Vera Cruz, Havana and New York. Elder Young was ill, it was thought with malarial fever but the disease developing into typhoid pneumonia, he died on the night of Sept. 27th, between Havana and the coast of Florida. There being insufficient ice on board the steamer to preserve the body, the weather being extremely oppressive, and no means of embalming, necessity compelled his burial at sea, which was done on the following day at 1 p. m., within about twenty miles of the coast of Florida, in Lat. 27, Long. 29. The care and subsequent death of his young missionary companion, and his burial at sea far from his mother, relatives and friends, was a trial under which Elder Thatcher's physical and mental powers encountered a test that greatly impaired his health and depressed his spirits. He reached home Oct. 8th, bringing with him Fernanda Lara, a young Mexican convert. While in the council of the legislative assembly and pending the passage of the Edmunds bill, Elder Thatcher was called to Chicago, New York and Washington, D. C., being accompanied by Elder John Henry Smith. They carried with them numerous signed petitions asking Congress to pass no further proscriptive laws against Utah's people before sending a commission of investigation. They reached Washington Feb. 23, 1882; returned and attended the April conference of the Church. At the following October Conference Elder Thatcher was called, in connection with Elder Erastus Snow, to explore in Mexico with the view of finding and purchasing some place suitable for a settlement of our people in that republic. They explored the head-waters of the Rio San Pedro and examined the San Bernidun Ranch and one of the tributaries of the Bivispa and Yagine rivers in Sonora. Elder Snow, owing to illness, having returned home early in January, Elder Thatcher took a small

company and a guide and explored the Santa Cruz, Cocospuru and Magdalena valleys. He expected to cross into Mexico at La Norla, near San Raphael, but finding no Mexican custom-house there, he had to go out of the way, nearly one hundred miles, to Nogales. The guide was greatly annoyed by reason thereof and desired the company to go in without the necessary official permit, but his wishes were not complied with. Later, the party learned that fifteen Mexican citizens had been killed by Apaches on the road, as near as could be calculated, at the point where the company would have been about the hour of the same day when the killing was done. Elder Thatcher returned to Utah in February, 1883, and in July following went on a mission to the northern Indians, having for missionary companions Elders Wm. B. Preston and others. They traveled via Beaver canyon, the Yellowstone National Park, down the Yellowstone river and across the Stillwater and Rosebud rivers, visiting the Crow Indians of the latter place, delivering to some of the chiefs the message of peace and advising obedience and industry. They crossed the country mainly on an Indian trail to the Wind river, Washakie Agency, where council was held and similar advice given to the leading men. The party returned in September, having traveled some twelve hundred and fifty miles. In December, 1883, Elder Thatcher was called to assist Delegate Calne at Washington, D. C., by soliciting the influence of personal friends and through them that of influential parties. He left home Jan. 4th, and returned early in April, 1884. In October of the same year he filled another mission to the Shoshones, who were disposed to be turbulent, sent presents and word, urging Washakie and his people to be at peace and not war. The advice was observed. In January, 1885, he accompanied Pres. Taylor and party to Arizona and Mexico, and again explored on the Magdalena river in Sonora. He was appointed chairman of an exploring and purchasing committee of lands in Mexico, Pres. A. F. MacDonald, Christopher Layton, Jesse N. Smith and Lot Smith being the other members of the committee. He reached home Jan. 27th, assisted in gathering funds, and ten days later, started



again for Mexico, going into Chihuahua, reached Ascension, on the Rio Casas Grandes Feb. 20th, found several families of Saints there from Arizona, who, having received the impression that a purchase had been made in Chihuahua, came there by reason of the violent persecutions of courts, then prevailing in Arizona. He went to San Jose on the Mexican Central Railway, thence to El Paso, Texas. In company with Elder McDonald, Anton Andersen, and Mr. Glenn (surveyor), explored the upper Rio Janas, in the Sierra Madres, and visited the strongholds of the Apache chiefs, "Victoria" and "Ju" and saw their fortifications and caves, in which they felt and were secure. They ascended "Cook's Peak" and saw the Rio Verde valleys and Corales Basin, since purchased. Elder Thatcher made himself familiar with Mexican land matters and gained knowledge respecting property for sale; located Saints and leased lands and returned. Under the influence of Americans at the City of Chihuahua the governor of the State issued, in April, an order of expulsion against the Saints on the Rio Casas Grandes. Through the efforts of Elders Teasdale and MacDonald the executive was appealed to and finally consented to have the matter referred to the national officials at the capital. Elders Brigham Young and Thatcher being called to confer with those officials on the subject, reached the national capital May 11, 1885. They had interviews with Minister Mariscal of foreign affairs, Carlos Pacheco of Forento, minister of the interior and colonization, and with Pres. Proferio Diaz. The order of the governor of Chihuahua was revoked. When under pressure of enemies he subsequently reaffirmed it, he was removed. Elder Thatcher reached home in June, and in July, 1886, was again called into Mexico to assist Elder Erastus Snow, who had been given charge of the settlement of our colony there, and to help in adjusting titles of purchases already made and to purchase other lands. This work was promptly seen to, Elder Thatcher again visiting the national capital in October, and while there, in company with Elder Snow, arrangements were made that resulted in the purchase of Corrales Basin, including Hop and Strawberry valleys, comprising nearly 75,000 acres

of timber, grazing and agricultural lands. The young colony needing machinery, Elder Thatcher visited St. David and the Gila settlements in January, 1887, and securing some assistance went to St. Louis and purchased a 25-horse-power engine, boiler and saw mill, shingle mill, sash mill and a combined planer and moulder, all of which were put in operation and which, with cattle and necessary wagons, tools, etc., cost some \$6,000. Elder Thatcher dedicated the Juarez townsite on the request of Apostle Snow, Jan. 1, 1887. Later he explored somewhat extensively in the Sierra Madre Mountains. For a number of years he acted as Pres. Wilford Woodruff's assistant in the superintendency of the Young Men's Mutual Improvement Associations, and was also an earnest writer for the "Contributor." Not being in harmony with his brethren of the Twelve Apostles, Elder Thatcher was not sustained in his position as one of the Twelve at the general conference of the Church held in April, 1896. The vacancy caused thereby in the Council of the Twelve Apostles was filled in October, 1898. Though deprived of his position in the Priesthood, Bro. Thatcher remains true to the gospel of Jesus Christ and frequently bears strong and faithful testimonies to the divinity of the great Latter-day Work.

**LYMAN, Francis Marion**, a member of the Council of Twelve Apostles since 1880, is the eldest son of Amasa M. Lyman and Louisa Maria Tanner, and was born Jan. 12, 1840, in the town of Goodhope, McDonough county, Illinois. In the spring, following, the family removed into Iowa; thence to Nauvoo, Ill., in the spring of 1841, and later, in 1843, to Alquina, Fayette county, Indiana, returning to Nauvoo after the martyrdom of the Prophet and Patriarch, in 1844. His father had gone west with the first companies of exiles from Nauvoo, and it was not until June, 1846, that he, with his mother and three other children, all in care of his grandfather, John Tanner, left for the rendezvous of the Saints at Winter Quarters on the Missouri river. On the first day of July, 1848, he was baptized in the Elkhorn river by his father, who also confirmed him. He was only a lad of eight years, but on the journey to the mountains that sum-

mer, he drove a yoke of cattle and a wagon, arriving in Great Salt Lake valley Oct. 19, 1848. Here he spent the next three years in such vocations and sports as were the lot of the children of the pioneers. He was given what opportunities there were for education during this time, which added slightly to the store of meagre information already obtained in Winter Quarters. His father, with Elder Charles C. Rich, purchased a ranch in San Bernardino, Cal., which was intended as a temporary home as well as an outfitting point for the gathering Saints; and so, in 1851, with the family, he migrated thither, doing a man's duty in driving loose stock the whole distance from Utah. From this time on, for several years, he was employed principally in handling animals and in freighting be-



tween Utah and California, making during these years sixteen trips over the deserts between the two places. He attended school in San Bernardino during the winter months, and also found time to work some eighteen months at the joiner's trade with Thomas W. Whitaker. He witnessed the laying of the corner stone of the Salt Lake Temple, in April, 1853. It was decided in the spring of 1857 that he should go on a mission to Great Britain, but the Buchanan war prevented; he reached Salt Lake on his way, but was then delegated to return to the coast and move his father's family to the Valley, all the missionaries as well as the colony in California being called to Utah. The mission, however, was filled three years later, at which date, 1860, his active public life may be said to have

had its beginning, although previous to this time he had been ordained an Elder by his father in California (1856), had accompanied his father's exploring party to Colorado (1858); had been ordained a Seventy by John S. Gleason (Jan. 7, 1860). In Farmington, whither he removed to till his father's farm in 1859; and was president of the Young Men's Literary Association of Farmington, in the first winter months of 1860. Previous to his departure for England, he built a log room in Beaver, whither he removed his wife, Rhoda Ann Taylor, to whom he was married November 18, 1857, and his one child. On his way east he visited Kirtland, Ohio, and was shown through the Temple by Martin Harris. He left New York on the steamer "Edinburgh" and landed in Liverpool July 27, 1860. His record up to that time was truly astonishing. He was frontiersman at birth and babyhood; pioneer, teamster, and bullwhacker at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless deserts as a leader and captain at sixteen; married at seventeen; exploring the wilds of Colorado at eighteen; a Seventy and a missionary at twenty; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between. His missionary labors in Europe were prosecuted with vigor. In the course of a couple of years he was released, and, with a company of more than eight hundred emigrants, he sailed for America in the ship "Wm. Tapscott," arriving in New York June 25, 1862, after forty-two tedious days on the ocean. He was appointed second counselor in the presidency of the company, but two weeks out, he was compelled to take entire charge. He was put in charge of the company in New York, and took them safely to Florence, where they arrived early in July. Two months were spent there and on the road, and it was not until the middle of October that he arrived at his humble log cabin in Beaver, after an absence of about two years and a half. In March of the following year, he was asked by Pres. Young to settle in Fillmore, Millard county, which was once intended to be the capital of the Territory. He removed thither, and from

that time on for more than fourteen years, until June, 1877, he became a leader in political, church, business and manufacturing enterprises of that county. Only a few of the more important of these can be named; he was assistant assessor of United States internal revenue; lieutenant-colonel of the first regiment of militia in the Payson District at the age of twenty-five years; member of the House of the General Assembly of the State of Deseret; a member of the 17th, 18th, 22nd and 23rd sessions of the Territorial legislature; county clerk and recorder; superintendent of schools and prosecuting attorney. When the Stake was organized, March 9, 1869, he was ordained a High Priest and was later set apart as a High Counsellor; with his father, he built, owned, and operated the O. K. Flouring Mills, engaging in the flour and grain trade and other enterprises, being also secretary and treasurer of the county co-operative companies; doing also the most of the business in connection with the land entries, pre-emptions, homesteads and townships in that county. It was while residing here that he received to wife, October 4, 1869, Clara Caroline Callister. His second mission to England was also taken while his home was in Millard county. He left Salt Lake City Oct. 20, 1873, and arrived in Liverpool on the 12th day of November. While on this mission, in addition to his labors in England, he made tours of Wales, Scotland, Denmark, Germany, Switzerland and France. With a company of three hundred Saints he returned, arriving in New York Sept. 26th, and at his home in Fillmore Oct. 11, 1875. In 1877, after having attended to the dedication of the St. George Temple, in April, he was called to preside over the Tooele Stake, which was organized June 24, 1877. From this time on for three years, his name stands at the head of the affairs of that Stake and county, religiously and politically. In August of the year following he was elected county recorder, and also representative to the legislature from Tooele county. The Liberal party had held control in that county since 1874, but in 1878, the legislature passed an act providing for the registration of voters, which was a death blow to the so-called "Tooele Republic," and to the methods which had enabled the Liberals to retain control so long. By

corrupt means, a small minority had conspired to control the county, and in doing so had spent in four years the revenue of five, a balance of \$5,000, and left the county in debt \$16,000 in addition. In the August election, all the People's party candidates were elected, but the Liberal officers refused to count the votes at first, and then by a system of technicalities at length declared the People's party candidates not elected, although their majority averaged over three hundred votes. It was then that the fighting qualities of the new legislator, Hon. Francis M. Lyman, manifested themselves; a notice of contest was promptly given, and proceedings were taken before the district court to compel an honest count. It was not until the 29th of March of the year following, on peremptory order of the court, the case then having been to the supreme court, that the officers in charge declared the correct result of the election, which gave the offices to the People's candidates, who filed their bonds and entered upon their duties. As he has always been, so in this instance, he became a terror to the wrong-doer. In August, 1880, Elder Lyman with a company made a tour of southern Utah, Arizona and New Mexico, and while away on this mission he was chosen one of the Twelve Apostles, at the general conference, Oct. 10, 1880. He was ordained on the 27th day of that month by President John Taylor. From that time on he has been completely devoted to Church work. His travels embrace nearly every city, town and village in the West, where there is a Church organization. He has been a familiar figure in the conferences of the Saints. He keeps a minute daily record of his travels, and his journals, which are written to date and embrace the whole history of his life, are frequently consulted for important data relating to individuals and the Church. By common consent he is the keeper of the genealogical records of his father's family, and as such carefully enters every important item relating to marriages, births and deaths therein, having a prepared blank for the needed information. In this respect, he is an example which some one person in all other families, large or small, would do well to emulate. His extensive and continuous labors stamp him as one of

the energetic men of the Church, a minute man in very deed. In the early part of 1883 Apostle Lyman filled an Indian mission to which he had been called by Pres. John Taylor Nov. 17th, the year previous. On May 5th and 6th, he attended the Wasatch Stake conference in Heber City, where he made the necessary preparations for the journey eastward to the Utes in Uintah. The company camped in Strawberry valley; where they were joined by others from Sanpete who had been compelled to leave their supplies in their wagon on the top of a mountain in four feet of snow. As a guard, they had left Indian Nephi by the wagon. Strong efforts were made to get the goods, and while this work was being done, the company remained on Currant creek. While thus encamped, Apostle Lyman took his gun one day, and went to a mountain some two miles distant. When this mission had been assigned to him, Pres. Taylor had not given any definite instructions as to how the work was to be accomplished, and the method to be pursued was not clear to Brother Lyman. He had also asked Pres. Woodruff of the Council of the Twelve how to proceed, but had not received any detailed counsel that left his mind free from doubt as to the right course. He had been told that he was personally entitled to a knowledge of the work and the spirit of his mission. Should he go right in among the Indians, or should he ask permission of the agents? In the latter course, he ran the risk of being refused, thus leaving his work unaccomplished, as was the case with others who had asked permission to preach to the Indians in other missions. Arriving at the mountain, these thoughts were employing his mind, when a sudden impulse caused him to ascend the hill, which towered a thousand feet above the table land in the vicinity. On arriving at the top, he found a large, flat stone which he stood upon. He then took off his hat, his face turned to the east towards the field of his labors, fell upon his knees, and poured out his soul in prayer to God. "I went before the Lord," he says, "and told Him all about my troubles; how everything seemed against us; how little I knew about the work; how I had learned that the agents at Uintah and Ouray were bitterly op-

posed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause." Just as he knelt to prayer, the atmosphere having been perfectly quiet up to that moment, a wind began blowing, which continued to grow stronger as he continued his prayer, until at the close of the half hour in which he was engaged, it blew with the velocity of a tempest, so that he could scarcely remain in his position. When he finished praying, the wind as suddenly abated as it had begun, and he retraced his steps to camp. He felt convinced that to go right on with his mission, visit the agents and the Indians and preach to them was the right thing to do. This ability to receive impressions of approbation in his work, when he is doing right, is strongly developed in Apostle Lyman. In many of the important steps of his life, he has been approved through dreams and inspirations, and even visits of men of God who have gone before. It has been thus made perfectly clear to him that his course is approved and his actions upheld. These visits and inspirations have been a source of great comfort to him. On the 11th of May, he engaged with the men in lassoing some wild horses that had been brought into camp. He was an expert at this business, and could lay the rope around the front feet of the animals to perfection, often taking ten in a stretch without a miss. On the morning of the 12th, the camp was up early, and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp stool just before breakfast and reached over to pick up some object, when he was suddenly seized with the most excruciating pain that could be imagined in his left side—it was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be done was done to relieve him, but all to no avail. They had no medicines of any kind; and one of the brethren proffered to send fifty miles away for a doctor, but Brother Lyman forbade him, saying that he could not last till the arrival of a physician. It was suggested that he

be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and strange to say not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death, and what had overtaken him. During all this time, strange to say, neither he nor his companions, although they had done every other thing to alleviate his sufferings, had once thought of the ordinance of administration. At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. He fell into a sweet sleep, and in a comparatively short time was able to proceed on the journey. Up to this time, Satan seemed determined that the mission should not be opened up. But from this time on, the trouble was over, the way was clear, everything was favorable, and it seemed that every obstacle was removed without hands. Arriving among the Indians, the missionaries were received with marked kindness by both the Lamanites and by the agents, J. J. Critchlow, of Uintah, and J. F. Minness of Ouray. Everybody attended the meetings. The gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, and by Elder Nephi who was surnamed Lehi by Elder Lyman. Chief Tabby also preached, together with many others of the chief Utes who were firm Latter-day Saints. They bore powerful and fearless testimonies. Missionaries were selected, sustained and set apart at a conference held in Ashley on the 19th and 20th of May, and were called to continue their labors, which they did with much spirit. They were: Jeremiah Hatch, Israel Clark, Jeremiah Hatch, jr., Thomas Karren, George Glines, and Thomas Bingham, jr. The Indians were largely converted and baptized, and both chiefs and laymen rejoiced in the word of God. Temporal good was also ac-

complished. The missionaries found an old chief who was more interested in temporal than in spiritual affairs. He had arranged a canal straight up the banks of the river to his land, and was waiting for the water to mount into it to irrigate his possessions. The missionaries remonstrated with him, saying that water would not run up hill. He insisted, however, in a surly manner, that the "Mormons" made it run up hill. It was explained to him that it was only appearances that seemed to him so, and that water ran only down hill. They told him how it could be done, whereupon he wished them to do the work. They asked permission from the agent to build a canal to water the possessions of the old chief, which was gladly granted. The six missionaries set to work upon their task. They obtained plows, scrapers, and horses, and in the course of ten days had a canal ready which proved a great success in watering the possessions of the elated chief. For this useful labor, the missionaries were afterwards allowed \$1,000, which was paid them by Agent Minness, and which they divided among them, thus receiving both temporal and spiritual blessings. Apostle Lyman returned to Provo from his successful mission May 28, 1883. Francis Marion Lyman is one of the most active workers in the Church. His position as a member of the quorum of the Twelve Apostles, as a member of the Sunday School Union Board and the General Board of Young Men's Mutual Improvement Associations, brings him in direct contact with the people, young and old, in the organized Stakes of Zion. His nature permits no offered opportunity to pass unimproved, to associate and counsel with the community. He has particular ability in the line of counselor among the Saints. His bearing and conduct impress the people favorably, and they often listen to him when men of less genius in these lines would be spurned. He has a remarkable capacity for saying unpleasant things in a very acceptable way, and, further, he possesses a special gift of reconciliation. If men who are enemies, especially in a public way, cannot be reconciled to each other by Apostle Lyman, it would be better that both should retire from public service, for they are of a class who, for the sake of peace and ad-

vancement, should never be leaders among the people. Brother Lyman exemplifies perfectly the seventh beatitude: "Blessed are the peacemakers, for they shall be called the children of God." He is naturally an adjuster of difficulties, and hence, in very deed, a child of God. He takes his own methods, however, in the accomplishment of his ends of peace. He does not always use mild words and pleasant persuasion. He is a fighter, if needs be; but his skirmishes are ordained under the inspiration of the Spirit of God. No man is more under the influence of the gentle spirit of peace, breathed forth in the life of the Master; yet, neither is there a man more imbued with those other qualities of the Savior which could justly cause Him to exclaim: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearer to cast out the mote out of thy brother's eye," or: "Woe unto you, Scribes and Pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" A striking characteristic of Brother Lyman is his ability to say something to the people, young and old, who meet him. It is a delight to shake hands with him, for he is seemingly loath to let you go until he has given expression to some pointed word or sentence that will cause you to think. He always has something good to say, and usually says it, looking you straight in the eyes. These expressions are mostly agreeable, but sometimes not so pleasant, in which latter case you may be sure you are off the track he sees ahead. In April, 1901, Elder Lyman departed on a special mission to act as president of the European interests of the Church, with headquarters at Liverpool, England.—Edward H. Anderson. (See also "Historical Record," Vol. 6, p. 258; "Southern Star," Vol. 2, p. 417; "Juvenile Instructor," Vol. 35, p. 289.)

**SMITH, John Henry,** a member of the Council of Twelve Apostles since 1880, is the son of Pres. Geo. A. Smith and Sarah Ann Libby, and was born, at Caribunca, near Kanesville (now Council Bluffs), Pottawattamie county, Iowa, Sept. 18, 1848. His grandfather, Patriarch John Smith, was one of the seven sons of Asahel and Mary Smith. His mother was the daughter of Na-

thaniel Libby (and Tirzah Lord), who was the son of Captain Charles Libby (and Sarah Tray), who was the son of Charles Libby (and Abigail Hilton), who was the son of Deacon Benjamin Libby (and Sarah Stone), who was the son of John Libby and Agnes. John was the son of John Libby, the immigrant, who was born in England, about the year 1602, came to America in 1630, and was employed for a number of years at Scarborough, Maine. At the time of John Henry's birth his parents were fleeing before the bigotry and intolerance of their countrymen. In 1847 his father came with the Pioneers to



Great Salt Lake valley, returned to the Missouri river the same fall, and went to work to prepare for the removal of his family to Utah. June 22, 1849, he started with his family for his new home in the mountains and reached Salt Lake City, Oct. 27, 1849. John Henry's mother, who had been an invalid for years, died June 12, 1851, of consumption. The boy was then put into the care of his mother's sister, Hannah Maria, who was also his father's wife. To her he owes very largely the success he has attained so far in life. She was an industrious, high-spirited woman, ever ambitious to be advancing in everything that was good. Her faith in the gospel was as firm as the rocks. At that time she had a son of her own, Charles Warren, four months younger than the subject of this sketch. The father was absent from home when John Henry's mother died. In July, 1852, his father moved his wives Lucy and Hannah to Provo, and here John Henry lived under the

watchcare of two good Christian mothers, who both tried her best to guard him and keep him in the path of honor. His father's family were at that time widely scattered, some resided in Salt Lake City others in Provo, and some in Parowan. The head of the family spent but a very small portion of his time at home, the duties of his Apostleship demanding almost his entire attention. The schools in these days were poor, but an effort was made to give each child as good an education as possible. Sept. 18, 1856, John Henry was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints by his father. His grandfather, Patriarch John Smith, gave him an inspired patriarchal blessing, Jan. 18, 1852, which has been the guiding star of his subsequent life. He attended school at Provo and Salt Lake City, and obtained a moderately good education for the times. While residing at Provo, he had a very miraculous escape from drowning in the Provo river during the very high water of 1862. On June 8th, of that year, he, together with Thomas and George M. Brown, were crossing the river in a small boat which capsized; John Henry became entangled in some driftwood and was kept under water for some time. People who were standing on the shore had given him up for lost, when suddenly an unseen power seemed to lift him bodily onto the bank. It was afterwards learned that at that very time his father had become forcibly impressed with the feeling that his son was in extreme danger, and he went and robed himself in his Priestly apparel and prayed the Lord to save his son, which was done in the manner named. Oct. 20, 1866, John Henry married Sarah Farr, daughter of Lorin Farr and Nancy Chase, of Ogden. After their marriage the young couple moved to Provo, where John Henry worked as telegraph operator. Some time during the summer of 1867 he was chosen by Bishop W. A. Follet, in connection with H. C. Rodgers, to be his counselor, and aid him in the government of the Fourth Ward, Provo. He remained in this position until the time the Pacific Railroad was nearly completed, when he left Provo and hired out to Benson, Farr and West, aiding them in the building of two hundred miles of the Central Pacific Railway.

When this work was completed, he was offered a good situation in Sacramento, Cal., by Governor Leland Stanford, but his father requested him to come home to Salt Lake City and labor with them. This he did and spent a number of years in his employ. During the session of the Territorial legislature of 1872, John Henry was assistant clerk of the house of representatives; he also acted as assistant clerk in the Constitutional convention. Among the members were George Q. Cannon, Frank Fuller, Thomas Fitch and many others of all shades of faith. A constitution was drafted and adopted, having a minority representation clause in it. John Henry traveled in various parts of the Territory with his father, and by this means became acquainted with many people. He also became intimate with Pres. Brigham Young and asked him many questions in regard to Church government. Among other things Pres. Young told him that it was the right of the senior Apostle (in order of ordination) to preside in case of his (Pres. Young's) death, but no man that had ever faltered or turned back could lead. At the general conference of the Church held in May, 1874, John Henry was called to go on a mission to Europe; his father gave him a blessing and Apostle John Taylor set him apart for his mission. He was also ordained a Seventy by Pres. Joseph Young, and set apart to preside as one of the counsel over the 65th Quorum of Seventies. In the latter capacity he, however, never acted, as some mistake had been made, the quorum being already full. He left Ogden to fulfill his mission June 29, 1874, and reached New York city July 4th. He paid a visit to his uncles (mother's brothers) in New Hampshire. They received him kindly. July 14, 1874, in company with David McKenzie and L. John Nuttall, he sailed from New York in the steamship "Idaho," and landed at Liverpool July 26th. He visited a few days with his cousin, Pres. Joseph F. Smith, and was appointed to labor in the Birmingham conference, under the direction of Elder Richard V. Morris. Subsequently he visited most of the conferences in Great Britain, and in 1875, in company with Pres. Joseph F. Smith and other Elders, visited Denmark, Germany, Switzerland and France. His father being taken very sick, John Henry was ordered home in July, 1875.

He arrived in time to spend fifteen days at his father's bedside, who died Sept. 1, 1875. After this John Henry was in the employ of the Utah Central Railway Company for several years. Nov. 22, 1875, he was ordained a High Priest and Bishop by Pres. Brigham Young, Geo. Q. Cannon and Joseph F. Smith, Pres. Young being mouth, and set apart to preside over the Seventeenth Ward of Salt Lake City. In this position he was sustained by the people of the Ward, and enjoyed his labors very much. At the city election in February, 1876, he was elected a member of the city council from the Third Precinct. He was re-elected twice and served six years altogether. In August, 1882, he was elected a member of the Territorial legislature. During the excitement attending the passage of the first Edmunds law, he and Moses Thatcher were sent to Washington, D. C., to labor with Elder George Q. Cannon, using their influence against the passage of that law. They found it impossible to approach public men, owing to the excitement, and after about a month's sojourn at the capital they returned home. In April, 1877, John Henry yielded obedience to the principle of plural marriage by marrying Josephine Groesbeck, a daughter of Elder Nicholas Groesbeck. He was ordained an Apostle Oct. 27, 1880, President Woodruff being mouth, in answer to prayer. After the October conference in 1882, he was sent to preside over the European Mission, and was away from home two years and five months, during which time he traveled extensively in England, Scotland, Ireland and Wales. He also visited the Isle of Man, Denmark, Sweden, Norway, France, Germany, Switzerland and Italy. Since his return from this mission abroad, and during the excitement incident to the execution of the Edmunds law, he has labored incessantly among the Saints in Utah and surrounding States and Territories. He was arrested in July, 1885, on the charge of unlawful cohabitation, and was discharged by the Commissioner. In connection with Apostle John W. Taylor he organized the Utah Stake of Zion, May 9, 1897; since then he has assisted in the organization of a number of other Stakes and Wards. Besides attending to his ecclesiastical duties, Elder Smith has figured prominently in

the political affairs of the State. In February, 1876, he was elected a member of the Salt Lake City council. Being re-elected twice, he served for six years in the capacity of councilman. In August, 1881, he was elected a member of the Territorial legislature. When the People's party and the Liberals divided upon national political lines he was one of the first and foremost in advocating the principles of Republicanism in the Territory, and ever since he has been an active Republican in politics. He was president of the convention that formed the constitution under which Utah was admitted as a State of the Union. Since his call to the Apostleship, Elder Smith has devoted practically the whole of his time to public duties. Except at times when upon missions abroad, he has traveled almost constantly among the Stakes of Zion, attending conferences, instructing and encouraging the Saints, organizing and setting in order Stakes and Wards, etc. He has visited every Stake of Zion, and many of them several times over. In 1899, he also made a tour of the Southern States Mission, doing considerable preaching on the way. A number of times he has attended as a delegate the sessions of the Irrigation and the Trans-Mississippi Congresses. The Trans-Mississippi Congress of April, 1900, was held in Houston, Texas. After its adjournment he went, with Pres. George Q. Cannon and others, to the City of Mexico. The visit was of deep interest to him, and he was much impressed with what he witnessed in our sister republic. His time being so devoted to public affairs, Apostle Smith has not engaged personally to any great extent in business enterprises, though he has ability in that line, and is connected with a number of the leading business institutions of the State, as an officer or director. By nature and training he is most eminently qualified for public duties. He has a good knowledge of human character and an extensive acquaintance with prominent men, not only in his own State, but throughout the nation. These qualifications, and above all, his remarkable faculty for making friends wherever he goes, fit him admirably for the position and labors that have fallen to his lot. The character of John Henry Smith is a fine study for every young



man; and from it one can gain valuable lessons. It requires no very close acquaintance to understand his disposition, for in it there is no element of deceit or artfulness. The motives by which he is actuated may be read in his open countenance and easy, natural and unassuming manner. He is straightforward in all his actions—never being guilty of any double-dealing—and is always outspoken and candid in expressing his sentiments. He possesses courage of the highest type—a fearlessness born of the assurance that he is in the right. These qualities impress all people with whom he comes in contact that he is sincere in his convictions, whether or not they agree with his ideas. He is of a happy disposition, always hopeful, and he takes the most cheerful view of conditions that may confront him, no matter how discouraging the aspect may be. He is quick to discern and appreciate the good qualities of others, is ever thoughtful regarding their welfare, and is broad-minded in his views. He possesses the same good qualities of heart as of mind, and he is liberal almost to a fault. By his continual upright course in life he has established a credit for integrity and honesty, without which no man can expect to gain and retain the confidence of his fellows, no matter how brilliant his other attainment may be. As a public speaker, Apostle Smith is convincing, forceful and eloquent. His eloquence is that of sincere earnestness. In private conversation he displays the same earnestness, and is always interesting and entertaining. But the great secret of his influence with mankind is his love for them. The power that some men, more than others, seem to possess and exert over their fellows—frequently even against the will of the latter—is sometimes called personal magnetism. The force of attraction possessed by Apostle Smith is nothing less than the magnetism of pure love for humanity. (See also "Southern Star," Vol. 2, p. 421; "Juvenile Instructor," Vol. 35, p. 321.)

**TEASDALE, George**, one of the Twelve Apostles since 1882, is the son of William Russell Teasdale and Harriet Henrietta Tidey, and was born Dec. 8, 1831, in London, England. Being naturally of a studious and thoughtful disposition, he obtained the best educa-

tion that could be had at the public schools and the London University. After leaving school, he entered the office of an architect and surveyor. He did not remain in this employment long, owing to the dishonesty of the employer. Later he learned the upholstering business. Although his mother was a member of the church of England, he was not at all impressed by the doctrines which were advanced and was not confirmed into the church. Still, he received many impressions on religious subjects from his mother, and from his childhood up he was a student of the Scriptures. In the year 1851, he learned for the first time something



of the principles of the Church of Jesus Christ of Latter-day Saints. This information came to him through a tract issued by the Tract Society of the church of England, entitled "Mormonism." Shortly after this, a man who belonged to the Church came to work at the establishment where Brother Teasdale was employed. Although this brother was a plain, unassuming man, he bore a powerful testimony, and there was no doubt in his mind as to the truthfulness of this work. His fellow-workmen ridiculed him and argued with him, but he was never overcome. So impressive was this humble man's testimony that at least one of his associates was led to investigate the principles of the gospel as he explained them. Brother Teasdale became interested in this unpopular religion, and, as is always the case, he met with opposition from his friends and acquaintances. They endeavored to show him the folly of the step which they feared he was about to take, and

told him that all his bright prospects for life would be ruined if he persisted in such a course. But when a mind such as that possessed by George Teasdale becomes convinced that a thing is right, it requires more than the opposition of friends to turn it from its purpose. Therefore, without allowing their ridicule to alter his determination, he rendered obedience to what he knew was a law of God. After his baptism, Aug. 8, 1852, he, like nearly all young converts, felt that many would believe his testimony. The gospel was so plain to him, and as he had nothing to gain by testifying to something that was not true, he felt that all who heard him must be convinced. However, he learned by experience, during his very early days in the Church, that it is a difficult matter to convert this generation to the truth. He was ordained a Priest and later an Elder, and spent much of his time in preaching and giving lectures on religious subjects. During this time he learned how necessary it is to have the Spirit of the Lord in speaking on the principles of the gospel. He had very little time for study, and, he tells us, he was not naturally a speaker, his first efforts in this direction being total failures; but later, when he was called to go out to speak, he dedicated his labors to the Lord and asked His assistance, and of course was successful. While laboring in this way Elder Teasdale made the acquaintance of Miss Emily Emma Brown, and in the year 1853 they were married. From this time until her death in 1874, this good lady was a great help to her husband. In the course of his ministry in England they had many trials to pass through—trials of poverty, of being ridiculed by former friends—but through it all Sister Teasdale was ever the true, consistent Latter-day Saint, helping her husband by her counsel and by the fortitude which she exhibited during all the trials through which they passed. Later in life Elder Teasdale heard and, being converted to the principle, obeyed the law of plural marriage, taking good, faithful women as his wives. His zeal in spreading the truth caused his selection as president of the Somerstown branch of the London conference. In addition to this he was clerk of the conference, auditor of the book agency accounts,

and president of the tract-distributing association. With all these duties his time was, of course, completely taken up, especially in view of the fact that his labor in these callings was entirely gratuitous, and he was compelled to devote a portion of his time to earning a livelihood; but in the year 1857, he was called upon to give his whole time to the work of the ministry. Obedience to this call required the giving up of an excellent position, and the breaking up of a pleasant, comfortable home. Elder Teasdale had determined to devote his life to the work of God, and here was an opportunity for him to show how firm this determination was. He decided to accept the call, and in this course he was encouraged by his wife. He sold his possessions, made his wife as comfortable as possible and entered upon his new duties. The peace and joy which always accompany the performance of religious duties were felt by him, and he greatly enjoyed his labors, presiding over the Cambridge conference. Though often footsore and weary from his long walks, the Spirit of the Lord brought happiness to his heart. In 1858, he presided over three conferences, the Wiltshire, Landsend and South conferences; in 1859, he was given charge of the Scottish mission, which included the Edinburgh, Glasgow and Dundee conferences. In 1861 he was released to come to Zion. Here another trial awaited him. Two of his children had died and two were still spared. From his long missionary labor, his means were all exhausted, and he and his family were compelled to make the ocean voyage in the steerage of an emigrant ship, the "Underwriter." On his arrival in Florence, Nebraska, he was called to assist Elder Jacob Gates in keeping the accounts, etc., of the emigration, owing to which he did not leave there until the last company of the season arrived, then he crossed the plains in Captain Sextus E. Johnson's company, which arrived in Great Salt Lake valley Sept. 27, 1861. Here he found a new experience, and for the first six months taught school in the Twentieth Ward, Salt Lake City. He also became associated with the Tabernacle choir, under the leadership of Brother James Smithies. In 1862 he was engaged to take charge of Pres. Brigham Young's merchandise store.

by which he had the privilege of becoming familiar with that excellent man and his family. In the fall of 1867 he took charge of the General Tithing Store, and in 1868 was appointed on a mission to England. He crossed the plains with mule teams, and on his arrival in New York stayed to assist in that season's emigration, at the close of which he crossed the ocean in the steamship "City of Antwerp," with Elder Albert Carrington, who was on his first mission to England, and Jesse N. Smith, who was appointed to the charge of the Scandinavian Mission. On his arrival in Liverpool, Sept. 9, 1868, he was appointed to labor in the "Millennial Star" office. The next year, being called to assist Elder William C. Staines in the emigration business at New York, he crossed the ocean in the steamship "Colorado," and remained there until the close of that season's emigration, returning home in the fall of 1869. Zion's Co-operative Mercantile Institution was then being started, and he obtained employment in that institution, from one responsibility to another, until he had charge of the produce department. In 1875 he was appointed on a mission to the Southern States, and labored in Tennessee, North Carolina and Virginia. On being released in the fall of 1876, he returned home by way of Philadelphia, visited the Centennial Exhibition and the Niagara Falls. On reaching Salt Lake City, after resting awhile, he was again employed in Zion's Co-operative Institution. Being called to the charge of the Juab Stake of Zion, he was ordained a High Priest and set apart for this position under the hands of Pres. Brigham Young. This caused him to resign an excellent position in Z. C. M. I., but he soon found suitable ways and means by which he could comfortably sustain his family. While residing in Nephi he was engaged in the tithing office, took contracts for the construction of a portion of the Utah Southern Railroad, acted as president of the Nephi Co-operative Store, and was also connected with other enterprises. He also served in two sessions of the Utah legislature, namely those of 1880 and 1882. In October, 1882, he was called by revelation to the Apostleship and was ordained to that high and holy position Oct. 13, 1882, by Pres. John Taylor. In 1883 he took a six months'

mission to the Indian Territory, returning to Salt Lake City in October, 1883. In 1884 his labors were chiefly among the Saints from Snake river, Idaho, north, to St. George, Washington county, Utah, south. He also visited the Temples of Logan and St. George, attending to work in ordinances for the dead, etc. In January, 1885, he left home on a visit to the Saints in the southern country, in Nevada and Arizona. From there he went to Old Mexico, and assisted in forming a colony in that land. Thence he was called on a mission to Europe, to assist Pres. Daniel H. Wells, and afterwards to succeed him in the presidency of the European Mission. He arrived in Liverpool Nov. 30, 1886, and after travelling quite extensively in the various conferences of Great Britain, he entered upon the responsible duties of his office as president of the mission in February, 1887. He acted in that capacity till 1890, when he was released to return home. While on that mission he traveled through France, Switzerland, Germany, Denmark, Sweden, Norway and the British Isles. Since his ordination to the Apostleship, Elder Teasdale's life has been almost entirely devoted to his calling in the Church. It not absent from home on foreign missions, he has spent his time in traveling among the Stakes of Zion, preaching to the people and exhorting them to live lives of Latter-day Saints. In all his labors at home or abroad, he has always taken advantage of every opportunity to lift his voice against sin and iniquity, and to declare the glad message of great joy which is so dear to him. Throughout all his ministry he has appeared to have the same spirit which was exhibited by Paul of old when he said, "Woe is unto me, if I preach not the gospel." Notwithstanding the years Brother Teasdale has spent in the missionary field and in laboring among the Saints at home, he has felt at times that he was not reaching enough ears, and this feeling prompted him to write the tracts, "Glad Tidings of Great Joy," and "The Restoration of the Everlasting Gospel," thousands of which have been distributed by our missionaries in the world. "Elder Teasdale," writes Elder Hugh J. Cannon, "has always been greatly interested in the Sunday school work. While president of the Juab Stake, he

also acted as Stake Superintendent of Sabbath Schools, and for some time he was teacher of the primary class in the vestry of the Nephli Tabernacle. For several years past he has been a member of the Deseret Sunday School Union Board. In his talks to the children he endeavors to impress upon their minds the value of a well-spent life and the necessity of living near to the Lord, and in this connection reminds them of the importance of keeping the Word of Wisdom. \* \* \* One of the most striking characteristics of Apostle Teasdale is that he is always the same. Wherever you meet him he has the same genial, quiet way which makes friends of all with whom he comes in contact. And one of the first impressions made on new acquaintances is that he is a man of God. His life has been so taken up with his spiritual duties that he takes more delight in conversing on this subject than on any other. "Out of the abundance of the heart the mouth speaketh," is well illustrated in the case of Apostle Teasdale. His heart is full of the gospel, and of a love for his fellowmen, and knowing so well how the principles of truth have benefited him, and that mankind can not do without them and make a success of this life, he takes delight in bringing these principles to their attention. On every question which comes before him for consideration, his first desire is to find out what the will of the Lord is on the subject, and few men are more tenacious than he in doing what he understands the will of the Lord to be. Not only does Apostle Teasdale preach the gospel, but he endeavors by his daily life to show that he believes what he teaches. If an honest, upright life will benefit others, it will also benefit him. His life is spent, therefore, in striving, by precept and example, to lift mankind through the saving principles of truth, to a higher plane." (See also "Juvenile Instructor," Vol. 35, p. 253.)

**GRANT, Heber Jeddy**, a member of the Council of Twelve Apostles since 1882, is the son of Jedediah M. Grant and Rachel Ridgeway Ivins, and was born Nov. 22, 1856, in Salt Lake City, Utah. His father was a most zealous Elder in the Church, and his mother, who is still living in Salt Lake City, is

one of Zion's brightest and noblest heroines. Heber J. is the first of Utah's sons to be honored with the sacred office and calling of an Apostle. He is his mother's only son, but has several brothers and sisters who bear his father's name. There are Jedediah Morgan, Joseph Hyrum, George Smith, Joshua F., and Brigham Frederick; Caroline (who died when sixteen), Margaret (who died and was buried on the plains), Susan Villate Muir (who died several years ago, leaving ten children), and Henrietta Marshall. Heber J. Grant was baptized June 22, 1864, being then nearly eight years of age. He obtained his business training, as well as his education, by self-effort and sheer force of determination, which quality is the peculiar and leading index to his character and career. When



a child, he attended a school taught by the mother of Matthias F. Cowley; another school in which he gathered his early instruction was that taught by the father and mother of Hon. A. F. Doremus. As a young man, he subsequently attended school in Pres. Young's school house, Eighteenth Ward, and in the Thirteenth Ward, also at the Deseret (now Utah) University; and he was also a pupil of Mary E. and Ida Ione Cook. He was never much of a student, owing to his suffering from severe headaches caused by stigmatism of the eyes, but of which cause he knew nothing until he grew to manhood. When he set his mind to any task, however, there were few indeed who could excel him. One of his main qualities is tenacity. He took little interest in studies unless

some incident occurred to arouse his determination, and in such case he first resolved, dreaming out his course, then set to work, and never quit until he came out acknowledged victor. Then generally he lost interest again. The goal was reached, and unless there was fresh incitement, his enthusiasm lagged. That characteristic has grown with him to manhood. He is a better promoter than plodder, a better fighter up the mountain side, than warrior on the level summit. To get the best results from such characters is to postpone achievement, delay the final purpose, cover the path with enlarged obstacles, and add fresh heights to the summit. Many incidents might be related to illustrate this trait in his character, which are inspirational to others who lack energy to try. He was a miserable penman, and his schoolmates made him a laughing-stock, and gayed him over it, until he resolved to excel them all, and vowed he would set copies for the best of them. Then he began to write, and, headache or not, he never quit practice until his vow was fulfilled to the letter; and he is to this day one of the best penmen in the State. He became professor of penmanship in the Deseret University, and won a diploma for the finest penmanship from the Deseret Agricultural and Manufacturing Society. He could not play ball, but he went home and nearly pounded in the gable of his neighbor's barn, practicing throwing and catching until he conquered. He finally played in the "nine" that won the championship of the Territory—"The Red Stockings." Then seeing no profit further, he quit the business. It was the same with marbles and other games. When he was a mere youth, his mother, who was very poor, needed greatly to have her house repaired, and Bishop Edwin D. Woolley and some friends in the Thirteenth Ward, recognizing the necessity of it, asked to do the work for her. He begged his mother not to allow them to do it, and at the same time promised her that when he became a man he would build her a new home. The Bishop heard of this, and remarked that if Sister Grant waited for her boy to build her house, she would never have one. Owing to Heber's ball and marble practices, which the Bishop had observed, he had christened him the laziest boy in the Thirteenth Ward, a

regular good-for-nothing. But the Bishop changed his mind later, and became one of Heber's warmest and dearest friends and one of his greatest admirers. The young man never forgot his promise, and one of the reasons, doubtless, was the incentive created by the Bishop's doubting remarks. He determined to show the Bishop! When twenty-one years of age he built his mother a nice home, and invited Bishop Woolley and others to its dedication. The Bishop was reminded of his utterance of years ago, and was asked to dedicate the house, but this, however, was done by Pres. Daniel H. Wells. Apostle Grant is pre-eminently a business man, and would doubtless have devoted his days to financial affairs exclusively, if the call to the Apostleship had not changed the trend of his life from its natural course, and awakened in him that less prominent but nevertheless strongly rooted religious feeling that possesses his soul. He entered the business world as a messenger boy in an insurance office. From thence he arose step by step by determined effort and close attention to duty. His efforts to learn banking led to his securing the position of assistant cashier in Zion's Savings Bank and Trust Co., during the absence on a mission of Cashier B. H. Schettler. This position led him to desire the presidency of a bank, which desire was gratified by his becoming the president of the State Bank of Utah, at its organization in 1890, which position he resigned to fill a mission to Japan whither he was called to open the gospel door, leaving Salt Lake City July 24, 1901. He has held other responsible business positions, having been vice-president of the Salt Lake Herald Co., a director of the Provo Woolen Mills Co. and the Deseret National Bank, also a director of the Oregon Lumber Co., and at present he is president of the Home Fire Insurance Co. of Utah, the Salt Lake Theatre Co., the Co-op Wagon & Machine Co., and of the insurance firm of H. J. Grant & Co. He was elected a director in Z. C. M. I. in 1887, and subsequently became chairman of the executive committee of that institution. His business maxims are: Promptness in keeping appointments and in fulfilling promises. He always aimed to give value received to those who employed him, and since he became an

employer, he has always sought to treat his employes with respect and consideration. There is an inspiring illustration in his career which shows that a desire, a dream, in a young person, followed by persistent effort, is sure of fruition and fulfillment. His father died when he was nine days old, and the family was left in poor financial circumstances. In fact, Apostle Grant as a boy, was reared in poverty. He was passionately fond of the theatre, and not being able to pay the admission price of twenty-five cents to the third gallery, he secured admission by carrying water into that height. He was soon promoted because of his faithfulness—a leading trait in all his work—to the second gallery, which gave him great delight and encouragement. The boy dreamer of progress became the principal stockholder in the Salt Lake Theatre, and had the privilege of occupying a box with six chairs, free of charge. One may easily imagine with what satisfaction he gazed up into the third gallery, recalling the episodes of his youth. Apostle Grant has filled a number of important financial missions for the Church and for the institutions with which he is connected. In the panic of 1890-91, he visited leading eastern and western cities, and obtained several hundred thousand dollars to aid institutions in Utah that were in financial distress. During the succeeding dark days of 1893, he crossed the continent on such missions four times, and succeeded marvelously, and by the aid of God as he declares, in securing something over half a million dollars for the Church, and business institutions with which he is connected. He was sent with the promise of Pres. Woodruff that he should succeed; he had implicit faith in the Prophet of God, and that his words would be verified, which they were. When the first Y. M. M. I. A. was organized in the Thirteenth Ward, Salt Lake City, June 10, 1875, Heber J. Grant was chosen as one of the counselors to the president of the association. He held the offices of Elder and Seventy prior to his ordination to a High Priest, in October, 1880, when he became president of the Tooele Stake of Zion, being ordained by Pres. John Taylor. He was ordained an Apostle under the hands of the First Presidency and the Apostles, Oct. 16, 1882, Pres. George Q. Cannon being

spokesman. His ecclesiastical missions prior to his mission to Japan were in various Stakes of Zion, in different States and Territories of the Union, and in Mexico. With Apostle Brigham Young and others, he went to Sonora, Mexico, before any of the Saints were located in that country. Their special work was to open up the gospel to the Yaqui Indians. In 1883-84 he, with Apostle Young, visited the Indians of the Navajo nation, and the Moquis, Zuni, and Pappago Indians. While away, they called a number of brethren and set them apart to labor among these Indians. Apostle Grant's efforts, both in the business and the religious world, have been largely inspired by his strong love for his mother, whose love for him, he declares, is beyond his ability to tell. In his youth, his principal inspiration for effort came from her. He has strengthened his testimony in the gospel of Christ by exerting himself diligently to faithfully perform the duties imposed upon him. The reading of Smiles' works on "Character," "Self-Help" and "Thrift," in his boyhood, has aided greatly in assisting him to exert his best efforts to succeed. He declares, too, that the articles in the old *Wilson* and *National* school readers have had great influence in the formation of his character. He was greatly impressed with the articles, "Never Despair," "Dankel Webster at School," "Behind Time," and the articles on "Early Bible History," and he was profoundly moved with the life of Neph, as recorded in the *Book of Mormon*, which he read when a lad of thirteen or fourteen years of age. He admired Neph's faith, devotion and uncomplaining spirit; and his statements when requested to return to Jerusalem to get the plates, have been guiding stars in his life. (1 Neph, chapters 3 and 4.) It can not be said, however, that he has been a great reader, but what he has read has been matter that is worth remembering. He has always sought for the gem in his reading, and then tried to put the good therein into the practice of his life. He is fond of poetry and music. Pope's "Essay on Man," and "Essay on Criticism," have pleased him greatly; but the books which he enjoys most are such as inspire the young to success—such as the works of Samuel Smiles. He is pas-

sionately fond of music, and while nature does not seem to have specially intended him for a singer, his determination to learn to sing the songs of Zion is worthy of emulation, and his success in this line is an illustration of the truth that he who tries will conquer. Apostle Grant is a thorough believer in work, and he has little use for boys and girls, men or women, who shirk labor. He has had no opportunity to learn a trade, and he has no profession. His leading aim in life is to discharge acceptably the duties which devolve upon him as an Apostle of the Lord Jesus Christ, and he enjoys that work best which brings him as a minister among the youth of Zion. He is active, energetic, determined; and the obstacle must be great indeed which shall deter him from achieving success in any line that he may set his heart upon. One of his leading traits of character, in fact, is his desire and determination to succeed when he sets out to win. He takes genuine pleasure in laboring to accomplish results, and this is one of the main reasons why he has succeeded. He was promised in youth in a patriarchal blessing that he would be asked to fill a mission to preach the gospel. He expected that, like Erastus Snow, Joseph F. Smith and others who were ministers at the age of fifteen and sixteen years, he would be thus called at an early age. But years passed, and he was not selected. "Some of my associates," he said to the writer, "were called, and returned home, still I was left, and a spirit constantly followed me whispering that I knew the Patriarch had lied to me, and therefore I ought to renounce my allegiance to the work of God. I finally said to myself, I know the gospel is true, I have had so many testimonies that I can not doubt it; and no matter how many Patriarchs have made statements that are not true, I do not purpose making shipwreck of my faith, and lose eternal salvation because of a mistake on the part of a Patriarch." It was not long after he had so determined that he was called, just before he was twenty-four years of age, to preside over the Tooele Stake of Zion, the youngest Stake president in all the Church. In this call to preside over a Stake of Zion came the fulfillment in very deed of the words of the Patriarch, upon which

the young president had so far placed a wrong interpretation. As the truth dawned upon him, he felt that he had conquered doubt by faith in God and in His work. Other promises, made by the servants of the Lord to him, have been fulfilled, in which he sees added testimony of the interest of the Divine in the affairs of this Church. Thus, when he was blessed by Patriarch John Rowberry, while still acting as president of the Tooele Stake, he was promised that he would be chosen to be one of the leaders of Israel. In his youth, Sister Eliza R. Snow, in the gift of tongues, promised him that he should be one of the leading men in the Church, the interpretation being given by Zina D. Young at the home of the late William C. Staines. His call to the Apostleship is in fulfillment of these inspired sayings, and it has all strengthened his faith. Brother Grant's experience is full of testimonies that God lives and that He answers prayers. When his wife, Lucy Stringham, to whom he was married in St. George, Nov. 1, 1877, died, some years ago, he received a manifestation from the Lord in direct answer to his prayer. His wife was one of the noble daughters of God, a woman of excellent character, sweet disposition, and a judgment in business affairs which was no small factor in Heber's early financial success. While she was dying, her daughter Lucy, then a little over twelve years of age, insisted that the father should administer to the mother and heal her—such was the child's faith. "I sent my children out of the room," he told me, "and pleaded with the Lord to give some special manifestation that in the death of my wife His will would be done. I told Him that I acknowledged His hand in life or in death, in prosperity or in adversity, but that I lacked strength to see my wife die and have it affect the faith of my children in the ordinances of the gospel." Shortly thereafter, his wife died, and when he then called the children into the room, his daughter Lucy, putting her arms around the necks of her younger sisters, and also her little brother, told them not to cry, because the voice of the Lord had told her: "In the death of your mamma, the will of the Lord will be done." As the child knew nothing of the father's prayer, it is evident the answer came

from God to her in answer thereto, a fact which Brother Grant considers a special manifestation of the Lord's goodness to him, and which he declares he will ever remember with gratitude and thanksgiving. Another incident will suffice. His only son, Heber Stringham, upon whom he had built great hopes, died some time after the death of his mother. Brother Grant is naturally an affectionate man, easily moved to tears, and quite emotional, and yet his son under these conditions, passed away without the father shedding a tear. "There was in my home a very calm, sweet, heavenly influence. Without the supporting influence of the Holy Spirit," he declares, "it would be impossible for me to undergo, almost joyfully, a scene of this kind. I felt almost a heavenly joy, notwithstanding the sorrow which had come into my life." He explained that a dream was the cause of it. "Just a few hours before my son's death, I dreamed his mother came for him, and after a discussion with my mother, I dreamed I had allowed her to take my son, as I felt impressed in my dream that he would be a cripple all his life, should he live, since his trouble was hip disease." In his own life, too, he and his have been assured with faith in the promises of God. Thus, some years ago, when he was operated on for appendicitis, his wife Lucy, who as stated, is dead, visited his home and promised his wife Augusta Winters, to whom he was married May 6, 1884, that he should recover. He felt so impressed himself, and believed that he should live through the ordeal. When, therefore, after the operation the doctors said that blood poison had set in, and he could not live, neither his wife nor himself felt any alarm, but both had a perfect assurance that he should recover and their faith was not in vain. In political life, Apostle Grant has had some experience, having served one term in the council of the Territorial legislature, and several terms in the city council of Salt Lake City as councilman. Apostle Grant is tall and erect in figure, with prominent features which indicate energy and push. His desire to aid others has given him a disposition to feel for his fellows, and there is not a man in Zion with a more loving, helping heart than has Heber J. Grant. He possesses a de-

termination to overcome obstacles and defects that stand in his way to the perfection of his character. When he discovers a fault in himself, he endeavors by persistent and continued effort, such as only few are capable of, to overcome. And thus his life is growing better as the years increase, and will continue until his ideal of perfection, which enlarges with his deeper knowledge, shall be reached. He has gained the love, respect and confidence of his friends and business associates; and the authorities of the Church impose in him the fullest trust. He is an active worker in the cause of God, and has learned to feel the keenest delight in his labors among the Saints. He loves the youth of Israel, and in his sermons frequently addresses his earnest remarks to them. Associated with the Twelve, and with the general boards of the Sunday Schools and the Improvement Associations, he is constantly among the people, and his counsel and practical advice, in temporal as well as spiritual affairs, are eagerly sought.—Edward H. Anderson. (See also "Juvenile Instructor," Vol. 35, p. 393.)

**TAYLOR, John Whittaker**, a member of the Council of Twelve Apostles since 1884, is the son of Pres. John Taylor and Sophia Whittaker, and was born May 15, 1858, in Provo, Utah county, Utah. This was at the time when Johnston's army was approaching Utah with hostile intent; the Saints living in Salt Lake City prepared to burn their homes, and then moved southward to various places in Utah county. The late Pres. John Taylor and family were among the exiles who located temporarily in Provo, where they rented from Roger Farrar a house of small dimensions and unpretentious appearance. In this humble abode the subject of this sketch was born. Upon the settlement of the trouble which caused the exodus from the northern settlements, Pres. Taylor and his family returned to their home in the Fourteenth Ward, Salt Lake City. Here Brother John W. was reared until he attained his twenty-fifth year, when he married and removed to Cassia county, Idaho. In his boyhood days, as in later life, he was industrious in his habits, being richly endowed with bodily health and a strong, active



mind. He worked some at farming, and spent considerable time laboring in his father's saw mill, which was near Kamas, towards the headwaters of the Provo river. His father being somewhat hampered financially, the children's opportunities for scholastic education were not so abundant as those afforded the sons and daughters of some other families; but with Pres. Taylor the education acquired in the schoolroom, though not deprecated in the least, was regarded only as a small part of the broader education to be gained in the practical walks of life. He taught his children with great emphasis that whatever they undertook to do they should seek to do well—



that people, on examining a piece of work they admired, would first ask who did it, but would care little about knowing what length of time it required to complete it. He taught them to respect each other's rights; and instead of governing his family by personal direction, he instructed them in the principles of righteousness and placed them upon their own responsibility to act for themselves. The grand and noble truths he sought to implant within the hearts of his children were conspicuously exemplified in his own life; and withal he possessed a spirituality and a veneration for God and truth so great that few men in this world have equaled him in the possession of such qualities. The mother of John W., Sophia Whittaker Taylor, was of a highly spiritual nature. She was patient, industrious and God-fearing. Indeed she was the ideal type of a true Saint. No one of the numer-

ous posterity of Pres. Taylor inherited more of his excellent characteristics or developed them in a stronger measure than did his son John W. In his early youth he displayed an understanding of principle usually found only in persons of more mature years. He attended Sunday Schools and meetings with great regularity, and with his bosom friend and neighbor, Matthias F. Cowley, studied the Scriptures and memorized scores of passages bearing upon the most important principles of the gospel. By the time he concluded his first mission in the Southern States he had memorized and arranged in systematic order some four hundred such passages, chiefly from the Old and New Testaments. At about the age of fourteen years he was ordained a Deacon, and magnified his calling by the faithful performance of the duties of that office. Two years later he became a Teacher in the Ward and worked faithfully in this capacity for a number of years. After receiving his blessings in the house of the Lord, and being ordained an Elder, he was chosen counselor, with Brother Matthias F. Cowley, to Pres. Edward W. Davis of the Elders' quorum. In this capacity he also collected donations for the building of the Salt Lake Temple at a time when contributions for that purpose was raised through the quorums of the Holy Priesthood. Brother Taylor was also an active worker in the Fourteenth Ward Sunday School. He had charge of the primary class, consisting of about one hundred pupils. His ability to entertain and at the same time to impress the children with good, sound doctrine was very marked. He possesses a vein of humor and a happy faculty for making appropriate comparisons which enabled him to attract and retain the attention of children. The late general assistant superintendent of Sunday Schools, Elder George Goddard, pronounced Brother Taylor the best primary teacher he knew of in the Church. A little incident which occurred one day in his Sunday School class will show his practical way of teaching, and at the same time illustrate his novel yet graceful and effective manner of correcting what he regarded as an erroneous idea. The Fourteenth Ward meeting house being near to the principal hotels of the city, tourists from

the east and west would frequently visit the Sunday School held therein. Upon one occasion when a large number of these visitors came into Bro. Taylor's class-room he invited some of them to address the children. One religious gentleman exhorted the children to be very prayerful, and reminded them how nice a prayer was the simple rhyme,

Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take.

This little verse he repeated to the children several times, and sought to impress the beauty of it upon their minds. When he concluded his remarks, Brother Taylor arose and questioned the pupils in substance about as follows: "How many of you say your prayers?" All hands went up. "When do you pray?" The answer came, "Night and morning." "To whom do you pray?" "To the Lord," was the ready response. "For what do you pray?" "We pray for what we want," again came the answer. "Very good," said the teacher, "these ladies and gentlemen are going on a visit to California: would you like them to have a good time and to return home alive and well?" "Yes, sir," was the hearty reply. "How will you help them to do that?" Inquired the teacher. "By praying for them," once more came the children's explanation. "Will you say in your prayer, 'Now I lay me down to sleep?' etc., asked the teacher, leading the class to the point he wished to make, and gently reproving the visiting speaker, by the emphasis he placed upon the question. "No, sir," shouted the children in chorus. "Then what will you say in your prayer?" came the final question. "We'll ask the Lord to keep the train from jumping the track," was the sensible reply. The lesson thus taught would not be forgotten very soon either by the children or the visitors. At this period Bro. Taylor was only about nineteen years old, and, besides being a Sunday School teacher, was a worker in the Mutual Improvement Association, a Teacher in the Ward and a counselor in the Elders' quorum; and for daily employment he secured a position in the county recorder's office. He

afterwards was employed for some time in the office of the "Deseret News." As a penman he was among the best in the country; and his ingenuity in mechanical pursuits was also of an exceptional order. In his boyhood days, while working at his father's saw-mill, he received some remarkable dreams that were prophetic in their nature, and which have since been verified. These manifestations were living testimonies to him that Jesus is the Christ and that Joseph Smith was truly a Prophet of God. So vivid were these dreams that they are as clear on his memory to-day as when they were given. In 1876 he received a patriarchal blessing under the hands of Patriarch William McBride, in which his call to the public ministry was predicted, together with other most remarkable prophecies, several of which have already been fulfilled. In the fall of 1880 Elder Taylor was called upon a mission to the Southern States, and with Elder Matthias F. Cowley, the companion of his boyhood, was assigned by Pres. John Morgan to introduce the gospel into Terrell and Randolph counties, southwest Georgia, they being the first Elders in that part of the State. He labored in those two counties during the winter of 1880-81, baptized two individuals, and bore testimony to hundreds of people. In the spring the two Elders went north to Clayton, Campbell and Henry counties, where they labored a few months, and after the conference of the State, held in Harolson county, he labored with Elder William J. Packer in Polk and other counties, where, in a short time between thirty and forty people received the gospel through their administration. Elder Taylor was then sent to the State of Kentucky. Here he labored with Jacob G. Bigler with great success, baptizing about eighteen people. He was released in the spring of 1882. During this mission he enjoyed much power in preaching the gospel, and the spirit of prophecy rested upon him to a great extent. Many times when standing before a congregation of people, his countenance was resplendent with the light and inspiration of the Holy Ghost. Many people were impressed with the divinity of the message which he bore, and some honest-in-heart remarked, "Surely you must be inspired, or you could not speak as

you do!" In missionary labor Bro. Taylor in a happy manner always adapted himself to the circumstances of the people with whom he labored. He would help them plow the corn, work in the cotton or tobacco fields, and while side by side with the farm laborers he was equal or superior to them in speed and endurance; while thus working in the field he would preach the gospel to those about him. He had great faith in administering to the sick, and many were healed under his administration. The spirit of prophecy is enjoyed to a marked extent by Elder Taylor. The following occurrences will serve to bear out his statement: When he read the inaugural address of President James A. Garfield, a spirit of inspiration came upon him and he remarked, "Something will happen to that man!" On learning of the assassination of the President, some months later, Elder Taylor's missionary companion, to whom the prophetic utterance was made, recalled the prediction. While laboring with Elder Bigler, the two approached a house one evening and applied for entertainment. Filled with the gift of inspiration Brother Taylor, in his characteristic manner, said, "We have a message for you from heaven; and if you will entertain us, it shall be made known to you by dreams this very night that we are the true servants of the Lord." They were invited in and their wants provided for. That night the father of the household as well as some of the children had dreams that were satisfying to them that the Elders they were entertaining were servants of the Lord. The mother also had a dream or vision which was most assuring to her mind that these men were sent of God. In this dream a heavenly messenger appeared to her. She had been for some time in a quandary about which of the religions she was acquainted with was the right one. So she enquired of this messenger concerning the matter. Thereupon there passed before her all the preachers she was acquainted with or had ever seen in the neighborhood. Then the messenger asked if she was satisfied with either of them. She replied that she was not. She was next carried away in a vision to a steep cliff the top of which she was trying to reach. One of the sectarian preachers whom she had before met appeared

above her and offered her something to grasp and thereby draw herself up to the summit of the rock. What he held out to her proved to be nothing but a straw, and it snapped in two the moment she caught hold of it. He next offered a stick, but this too proved to be useless as it was rotten. Presently Elder Taylor appeared on the top of the cliff. He offered his hand to help her up, and she at once gained the desired footing upon the rock. Still she was not entirely satisfied as to who had the truth. Another scene then presented itself to view. An open field spread out before her in which appeared all the preachers she previously saw in vision. In a moment they all vanished from her sight and directly before her there stood the two "Mormon" Elders who had received shelter under her roof. Upon being asked again by the messenger if she was satisfied, she replied that she was. The family was afterwards baptized into the Church. Some time later Elder Taylor, on leaving the house, one very clear, bright morning, said to a little girl, belonging to this same family, whom he saw in the front yard, "My little girl, a storm is coming here today." The child told her parents what the Elder had said, and they in their honest confidence in the word of Bro. Taylor, without waiting for further indications of a storm, housed themselves up and waited for its approach. Sure enough in the afternoon the howling tornado came and did considerable damage. But the family who believed in a living Prophet prepared for the predicted event and escaped all harm. While laboring in Rochester, Butler county, Kentucky, March 19, 1882, on this same mission, he wrote a letter to Elder Matthias F. Cowley, who at the time was also laboring as a missionary in St. Louis, Missouri. In this letter he made this prediction: "I believe I speak by the spirit of prophecy when I say, if you are faithful you will yet become one of the Twelve Apostles of the Church of Jesus Christ in all the world, and by the power of God and the eternal Priesthood will become great in wisdom and knowledge. Amen." No one but the two Elders knew of this prophecy until after its fulfillment, fifteen years later, when Elder Cowley was chosen and ordained an Apostle. Another incident in his career will serve

to show his inspirational nature: While addressing a public meeting on the principles of the gospel, during his labors in the Colorado mission, he became impressed that a certain lady who was present would accept the gospel. At the close of the meeting he inquired of her what she thought of the doctrines she had heard. The lady expressed herself as being pleased, and willing to hear more about the faith of the Latter-day Saints. An appointment was therefore made for Elder Taylor to visit her and her husband. The result was that the lady soon afterwards joined the Church. Upon his return from the Southern States, Elder Taylor was called as a counselor to Elder Joseph H. Felt, president of the Young Men's Mutual Improvement Associations of the Salt Lake Stake. In this position he labored with his characteristic energy and vim. In the spring of 1884 he was chosen to fill a vacancy in the quorum of the Twelve Apostles, being ordained an Apostle on April 9th, of that year, by his father, who was then President of the Church. Years previous to his ordination to this office it had been predicted that he would receive this calling. The prediction was made by a sister who spoke in tongues in a fast meeting in the Fourteenth Ward, Salt Lake City. After his call to the Apostleship much of his time has been devoted to the ministry, and he has fulfilled many important calls of a public character which have been made upon him by those in authority. Once he went to Washington, D. C., in company with others and presented to President Grover Cleveland an appeal from the Saints for their rights. In 1881 he went on a mission to Mexico, and had the privilege while there of meeting President Diaz. On his return from that mission he served a term in the Utah legislature. Another mission given him was to preach to the people of the Uintah Stake. Here he performed a good work, bringing a large number of people there into the Church, and awakening to renewed spiritual life many Church members who had become cold and indifferent. He has had considerable business transactions with the government officials of Canada, by whom he is held in high esteem. In 1887 he had an interview with the then Canadian premier, Sir John A.

McDonald, and to whom he had the privilege of bearing testimony to the truth of the gospel. His labors in the interest of the colonies of the Latter-day Saints in Canada have been persistent and fruitful. By his practical preaching and inspired prophesying he has greatly encouraged the Saints in that newly-settled country, and has endeared himself to them by the interest he has taken in their spiritual as well as temporal welfare. In 1896 he was called to open a mission of the Church in the adjoining State of Colorado. Elders Herbert A. White, William C. Clive, J. H. Boshard, Horace S. Ensign and Fred. C. Graham were assigned as missionaries to the same field, to assist him in the work. In the latter part of December, 1896, he proceeded to Denver, some of his fellow-missionaries having gone there a few days before. Here the brethren at once began active labors, travelling without purse or scrip. Their efforts were attended with success, and within six months some forty-four persons were baptized. The work there has continued to grow and spread, and over three hundred people have been brought into the fold in this State alone. The mission now embraces Colorado, Wyoming, New Mexico and Arizona. Elder Taylor is still president of the mission. His call to this work and the success that would attend the labors of the Elders there were foretold through the gift of tongues before any move was made to open up the work in that part of the country. In many respects Apostle Taylor is quite unlike the generality of mankind, as he possesses a combination of traits that is somewhat uncommon. And while these traits are what might be regarded as peculiarities, they are nevertheless evidences of moral strength and independence of spirit, as well as originality of thought and action. He is pre-eminently spiritual-minded, as will be readily perceived from what has been related in the foregoing; and his talents, while not of a showy kind, are such as to fit him admirably for the public ministry. As a missionary he is highly successful. He has baptized over two hundred and fifty new converts to the gospel, most of whom accepted the truth through his personal ministrations. Having a wide acquaintance with the Scriptures, and being sound in doctrine, as well as

apt in illustration by means of anecdote and incident, he is always able to hold the attention of his hearers, whether in private conversation or in public speaking. What is more important, his preaching evinces great freedom of the Spirit. At times he speaks with much power and his words carry conviction to the hearts of those who listen. Again, particularly when speaking upon every-day duties, his remarks are replete with wise counsel and suggestion, accompanied often with quaint humor.—Edwin F. Parry.

**MERRILL,** *Marriner Wood*, a member of the Council of Twelve Apostles since 1889, is the son of Nathan Merrill and Sarah Ann Reynolds, and was born Sept. 25, 1832, in Sackville, Westmoreland county, New Brunswick. His father never came to the west, but devoted his life to farming and the cutting and hauling of timber in his native land. Apostle Merrill was one of a family of thirteen children, and is himself the fourth son. In early youth his life was not unlike that of the farmer of those regions of country in which he lived, but the spiritual influences of his life began early to manifest themselves and became prophetic of what his later years would be. At the age of nine years he received in an open vision a picture of his own future life and that of the people with whom he subsequently became identified. In simple, earnest and convincing words that vision was related to the writer as follows: "When I was a boy of nine years my mother sent me to the hay-field where my father and brothers were at work, to call them to dinner. On the way I became unconscious and was clothed with a vision which I distinctly remembered when I gained my usual feelings and thoughts. After I became conscious I found myself in a log cabin located on the way to the field. In this cabin I was on my knees in the attitude of prayer. In the vision I saw the Church and the Prophets Joseph and Brigham. I saw the travels of the latter and of the Saints from Nauvoo and Winter Quarters to Utah. In the vision the sight of covered buggies and wagons was peculiar to me, for at that time I had never seen such vehicles, nor had I ever seen the mules which I beheld in my vision. I saw two and sometimes six mules to a

wagon, and in the company of pioneers I beheld two men who had been boy friends of my youth, and each of them had more than one wife. In my vision at that time the divinity of plural marriage was revealed to me. I comprehended the doctrines and principles as they had been revealed. The progress and development of the Church were shown and the persecutions of the Saints were made clear to my understanding, and I heard a voice which told me that all I beheld was true, but I was cautioned to keep to myself what I had seen until I should have the opportunity of leaving my native country. Upon reaching home I was pale, and it was some time before I could speak distinctly. That incident of my life made a very strong impression upon my boyish mind, and one day I ventured to ask my mother a question about plural marriage, why it was not practiced now as in the days of God's ancient people. She answered in surprise by asking what I knew about



such things. Fearing that I might betray that secret revealed, I made no more mention of the matter." The gospel was first preached to Apostle Merrill by a native Elder. Later, Elders John Skerry and Jesse W. Crosby came into the neighborhood of his home. In April, 1852, at the age of nineteen years, he was baptized by Elder Skerry, and on the 5th of September of the same year was ordained a Priest by Elder Crosby. About a year before this he had learned that his mother had been for a long time a member of the Church, she having been baptized as early as 1836. His father never joined the Church. One of his

sisters joined the Church but subsequently married a non-Mormon and soon turned away from the faith. The other members of the family, though not willing to embrace the gospel, never manifested any hostile opposition to it. Feeling that there was work to accomplish which could not be done in New Brunswick, the spirit of gathering having taken possession of Bro. Merrill, he started about a year after his baptism for the west. He had gone no farther than Boston when his father died, and word came from his mother to return and settle the estate. After affairs had been settled at home, in 1853 he started out again and came direct to Boston. From there he went to Buffalo by rail and traveled on the lakes to Chicago. From Chicago he rode on the first railroad from Chicago to the head of the Illinois river. At the latter point he took a boat for St. Louis, which was then headquarters for supplies, and then came to Keokuk by steamboat. As he journeyed westward he stopped a week at Kanessville, but met no Saints there. The company with which he traveled crossed the river on ferryboats and pursued their way on to Salt Lake City. There were eleven wagons in the company. Jesse W. Crosby was captain, and was assisted by William Atkinson. The company arrived in Salt Lake City Sept. 11, 1853. The most important event on this journey associated with the life of Apostle Merrill occurred at Platte river, where he, with one other boy, decided to cross the river and get some cattle which had been left by other pioneers. They plunged into the river, but he soon became exhausted, as the current was strong. Brother Merrill was unable to keep his head out of water, and while floating down stream went under twice; whereupon the company became alarmed, and a Brother Reese was sent to his assistance. As he started to sink a third time he landed mysteriously on a sandbar, and was almost exhausted. The circumstance was peculiar, because the Brother Reese who had sought his rescue was unable to find the bar upon which Brother Merrill stood. The two now made their way to the opposite shore, where it was shallow enough to walk up stream until they reached a place where the current moved from one side to the other. Here they tied a com-

forter to their waists, plunged again into the water, in which they were borne safely across the river by the favorable current. They were both thankful to get back alive, and the cattle, which they found disabled, were left undisturbed. Brother Merrill's first effort on reaching the Valley was to secure work. His early efforts were a source of trial, as his employers sometimes proved to be unreliable. In Salt Lake City he agreed to work for \$20 per month. After three weeks, some trouble arose and he was about to leave his employer, when the latter offered him \$26 per month. He thereupon agreed to remain and work in the canyon getting out shingle timber, where he made as many as one thousand shingles in a day. He was then promised his board and a certain percentage of the shingles sold, but his employer did the selling and kept the money. After some controversy, however, payment was secured, and the experience no doubt did much to induce the habit which has subsequently become prominent in the life of Brother Merrill, a habit of working on his own account. In November, 1853, Brother Merrill was married to Sarah A. Atkinson, and immediately went to a place in Bingham canyon, seven miles above its mouth, where he passed the winter in making shingles. The new venture became a profitable one. The shingles then sold at \$8 per thousand, and he was able to make five hundred a day. After staying in the canyon six weeks he ventured on a perilous journey home to see his wife. The snow was seven feet deep, and having no food with him when he began the journey, he was overborne by fatigue and weakness, and almost fainted before he reached a cabin where a woman gave him a small piece of bread to satisfy his craving. This was only a taste for a starving man, but in a few hours more food was given, and little by little he overcame the exhausted condition to which his physical system was brought. After his long walk and sufferings he was disappointed in not finding his wife at home, as she had gone off to work, so that he was obliged to return without seeing her. During Apostle Merrill's life in Salt Lake City he engaged in work in North Mill Creek canyon, and gives the following remarkable experience in an article printed in the "Ju-

venille Instructor" of October 15, 1892. The circumstances of the narration are so remarkable that I give it here in full: "In the winter of 1855, I worked in what was then called North Mill Creek canyon. The only team I had at that time was one yoke of oxen; with this I kept myself busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure firewood; and I decided to haul some pine house and stable logs. Myself and some brethren therefore shoveled and broke the road to a small red pine patch of timber on the side mountain, and when this road was completed, for two days we together hauled logs and timber to the city. Just at this time the weather became extremely cold and a dense winter fog hung over the valley, but high up in the mountains one could overlook the cloud of fog. This condition prevailed for several days, but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It was during one of the early days of this cold spell that the following incident occurred: I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and on arriving at the timber, was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons: one was that I might keep warm, and the other that I might return home early. I cut, trimmed and prepared five nice, red pine logs, about thirty feet long and ten inches thick at the butt-end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bob-sled and camp outfit, about a half mile distant. The place of loading was very slippery, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump where they were quietly eating their hay. I proceeded to load the logs, designing to place three on the bottom and two on the top of the three, which was my usual way of hauling

timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk (canyon men will know what a bunk is, especially if they were born in New Brunswick) being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so, the blocking gave way and the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me forward on my face across the logs lying there. In falling, the hand-spike in my hand, which I had been using in loading the logs, fell far from my reach; and I was thus pinned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs. I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself, but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness. When I next regained my senses I was a half a mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound with chains; I was sitting upon my sheep-skin with the woolly side up; my whip was placed on the load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach. As I aroused from my stupor, I spoke to my oxen and they stopped; and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load, and put on my overcoat; but to my surprise my limbs refused to do my bidding, they were so sore and my body was so badly bruised. I sat there and reflected for a few moments upon my peculiar situation; looked around my load and found everything in place just as I would have put things my-

self; my ax was firmly bedded in the butt end of one of the logs, and everything else was in first-class condition. After making another unsuccessful effort to get from the land, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about an hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole day, that something would happen to my injury. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house. I have hesitated to narrate this incident because of the skepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness, that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children, just as long as it is necessary for them to live to accomplish their missions upon the earth. The youth of Zion, and all who have made covenants with the Lord, should therefore exercise faith in Him, and He will, if necessary, send angelic visitors to sustain and preserve those who put their trust in him." In the early spring of 1854 Elder Merrill moved to Bountiful, where he engaged in shingle-making. At this time there were very few inhabitants in the town and the land was in process of distribution. Brother Merrill received a certificate from Pres. Young granting him one hundred acres, an unusually large amount at that time. Of this Bro. Merrill gave one-third to his father-in-law, and later divided what was left to him with a poor Scandinavian neighbor. A few months later, Pres. Young spoke to Bro. Merrill about the land and was pleased, though not surprised, to learn that he had divided it up among his brethren, Pres. Young then

remarking that when the certificate was given he felt satisfied that Bro. Merrill would not keep it all. During the winter of 1859 and 1860 Elders Benson and Hyde called at the home of Bro. Merrill and advised him to move to Cache valley, where there was more land and were better prospects financially, and a good opening for the Saints. He made preparation, and in February, 1860, went to Richmond, but did not remain long. In March, of the same year, he made the journey again and found the snow still very deep. At this time there were but few people in Logan or Cache valley, the first settlers having come to that place in 1859. Journeying farther north, Elder Merrill made his way to Richmond, in company with others, and encamped for some time where the dairy north of the town now stands, and they were about to continue in a northerly direction their travels, when a voice came to Brother Merrill, saying, "Turn around and go south." The words were repeated, and without saying anything to his companions, Elder Merrill started southward and stopped when he reached the point where Richmond now stands, and there began work. It was during these early years that Brother Merrill established his reputation as a most indefatigable and ceaseless worker. From four in the morning till late at night he toiled in the canyons, making his two trips a day. Naturally a leader of the community in which he lived, he was selected in 1861 as the second Bishop in Richmond, which office he filled for eighteen years. It was during the years of his bishopric at Richmond that the Utah Northern railroad was under construction from Ogden to Idaho and Montana. Elder Merrill became a contractor in the construction of the new road, and in a sense a mediator between the people of Cache valley and the railroad company. During his relations with that road he distributed among the people for work done some \$780,000. For his own work he received \$150 per month. In addition to his personal services he also entered into contract with the company by which he used his own teams and gave employment to his family. This was the beginning of his financial progress. The relationship between the company and Brother Merrill became in time of the most cor-



dial character. His judgment was relied upon, and the company was highly satisfied with the relation sustained between it and him. In some places, as in Beaver canyon, the work was taken at such a low figure by the contractors into which he entered that he himself made nothing, but the people did well. The company, learning of this and aware of the money and time he had saved them, gave him as a souvenir a gold watch. On his return to Richmond after the construction of the road, he invested his money in three hundred and twenty acres of land and a grist mill. The latter brought in very little income, but proved of very great value to the people. It was now the natural bent of his inclinations, and his time has since been devoted to stock raising and agriculture. To-day his large farms and the enormous products which they yield, attest his splendid success in advanced agriculture, a profession for which he possessed the strongest inclinations. In 1870 he was given a three months' leave of absence to take a short mission to Nova Scotia and New Brunswick, but in two months was recalled. In 1879 he was called to act as a counselor to Stake President Wm. B. Preston, an office which he held for ten years. In 1884 he was counselor in the Stake to President Charles O. Card, and in the same year was appointed to the presidency of the Logan Temple, with Apostle Moses Thatcher and Elder N. C. Edlefsen as his counselors. In 1889 he was ordained an Apostle by President Wilford Woodruff, George Q. Cannon and Joseph F. Smith and eight of the Apostles being present. The following year he went east to get the genealogy and record of his family. In October, 1890, he was appointed president of the Cache Stake of Zion. During his residence in Cache valley he has been prominent in the civil affairs of the county and State. In 1876 and 1878 he served two terms in the legislature, one in the house and one in the council. He was a member of the county court for more than ten years. The position of postmaster in Richmond he held for twenty years. In 1896 he was appointed a member of the Agricultural College board, which office he held for nearly four years. At present he is a member of the Brigham Young College board. Perhaps one of

the greatest characteristics of Apostle Merrill's life, and the one for which he will be most noted among generations to come, is the large and honorable family which will ever characterize his name. His family is not only one of the largest in the Church, but one of the most exemplary to be found anywhere. He is the father of forty-five children, five of whom are dead. He is the grandfather of one hundred and twenty-seven, and has twenty-six children married. Six of his sons have already been called on missions. A number have become prominent in educational circles, and all are industrious and thrifty citizens of the communities in which they live. All his children enjoy a good standing in the Church and it is not known that any of them are addicted to any bad habits. Apostle Merrill is one of those positive characters who do not yield to floating opinions and momentary prejudices. His convictions grow by experience and observation, and when once formed are not easily removed. His life has always been characterized by the greatest earnestness and sincerity, and the simple and unaffected manner of his intercourse with men constitute one of the greatest charms of his personality. He is further a man of strong attachments, and his friendship when once bestowed is of the most enduring quality. His great sympathies and generous nature make his advice frequently sought by his brethren, and he is perhaps nowhere stronger in the Church today than in the capacity of a private adviser and counselor to those in misfortune as well as to those who need guidance in the affairs of life. His life in Cache valley and its far-reaching influence throughout northern Utah and southern Idaho has for many years made him a leading character among men. His great farms, his beautiful homes, his industrial enterprises in dairying and milling all indicate a high degree of thrift and enterprise which show up strongly the life and character of the man. His powers of organization, his personal and family discipline, his persistent effort and indomitable will, make his life a study of value to all young men who undertake to grasp and deal with the material conditions of life and bring the forces of nature to their aid and use. The Apostle's broad form

and the set features of his face, indicate superior strength, and his whole bearing indicates, above all things, power. He is not a man of many words, but is prone to feel the silent forces of life and observe the feelings and thoughts of others. Little given to speculative philosophy and poetical imaginations, he is nevertheless a man of strong and abiding faith, of faith that has to do with the practical affairs of life, and which serves the present needs of those who have strong convictions.—Joseph M. Tanner.

**LUND, Anthon Henrik**, a member of the Council of Twelve Apostles since 1889, was born May 15, 1844, in Aalborg, Denmark. When he was three years and a half old his mother was taken seriously sick. The visit of the doctor, the subdued talking, and the anxiety he saw on the faces around him impressed him deeply. He even remembers what a dismal, rainy day it was. Next he remembers seeing his beloved mother lying in her coffin. These two occasions are indelibly stamped on his memory. In the fall of 1847 his father was drafted into the Danish army and sent to Schleswig, where an insurrection was threatening. In 1848 Schleswig and Holstein revolted and with the aid of Prussia and Germany waged a sanguinary war for three years. During this struggle, Denmark needed all her patriotic sons, and his father served with distinction through the whole war, and did not return until the boy was seven years old. It was a beautiful day when the victorious army returned; and standing near a triumphal arch, having hold of his grandmother's hand, the boy watched the soldiers marching under it. At last his grandmother pointed out the smiling face of his father, marching with his musket on his shoulder. A few hours later he was folded in his father's arms. This was a happy day for the boy. Shortly after his father moved away about thirty-five miles, and he was left with his grandmother, who proved a tender, loving mother to him, and he became very much attached to her; and when his father a couple of years later wanted to take the boy with him home, he pleaded to be left with his grandmother. She bestowed upon him a mother's love and devotion. She was the soul of honor, and though her own

children thought her discipline rather strict, Brother Lund only remembers how tenderly she cared for him. At the early age of four years Anthon Lund was sent to a private school, where he mastered the first elements of reading, writing, arithmetic, etc., and when seven years old he entered the public school of the city of Aalborg. His industry as a student and his aptitude for learning are shown in the fact that he rapidly advanced from one grade to another, passing entirely over the second grade. And while preparing himself for graduation in the course of study given in the school, he took, besides, private lessons in English, and also studied German and French. At the age of eleven years he held the first



place in the school. Already at this early age Brother Lund had an irresistible desire to study the word of God. In his grandmother's house was a Bible belonging to his uncle, which the latter had forbidden him to touch for fear he should soil or otherwise deface the precious volume. But his grandmother often asked him to read some of its chapters to her. This filled him with an ardent desire to read the whole book, and encouraged in this by his grandmother he commenced at the beginning and made himself familiar with the main events narrated in that sacred volume. One day in Lent, when the streets were filled with people looking at the Lent procession, he thought: What a delightful day I can have reading the Bible! He imagined that his uncle would be among the sight-seeing multitude. He had comfortably settled himself in his favorite place

with the Bible open, reading the fascinating history of Israel under the kings, when he heard a step on the stairs; the door opened, and there stood his uncle before him. He asked his uncle to excuse his having taken the Bible without permission. His uncle answered: "I am delighted, my boy, to find you thus employed on a day like this. Read it as much as you like." As he was only in his eighth year, his uncle was surprised to find how much he had read, and how well he had grasped the meaning. Brother Lund says those early readings have been a great help to him, as they fastened the events of Bible narrative securely upon his mind. Not having brothers or sisters he was left to himself much of the time, and books became his company. He read all the books he could get and all his pocket money was spent at the book stores. He was then, as later, fond of visiting such places. When, in the year 1850, Elder Erastus Snow arrived in Denmark, to open up the mission in the Scandinavian countries, one among the early converts was the uncle of Anthon Lund, Jens Andersen, at present a respected resident of Cedar City, Utah. His grandmother, too, accepted the gospel just before his uncle emigrated, and was baptized in 1853, when Anthon was nine years old. In this way he came in constant contact with "Mormonism." In his grandmother's home he found an abundance of "Mormon" literature. He read this eagerly and the Lord opened his heart and his understanding to believe and to comprehend the truths set forth. He soon became familiar with the history of the Church and its doctrines. Elder Anthon Lund says he can hardly remember a time when he was not convinced of the truth of the gospel. From the first moment it was presented, it appeared to him, in comparison with common orthodoxy, as the clearest daylight compared to the uncertain flare of the northern aurora. It became to him "the pearl of great price," for the possession of which he would gladly sacrifice everything. Yet there was many a conflict in his young heart, before the step was taken which united him with the Church. Those who at that time identified themselves with the Church were generally ostracised socially, and often subjected to persecution, and some years elapsed before

Anthon, though fully convinced of the truth of the gospel, asked for baptism. At that time there was a great deal of persecution of the Saints in Aalborg, and this spirit actuated even the school boys, and to such an extent that none of the Saints could send their children to the public schools. Brother Lund was the only one belonging to the Saints who attended the school. Sometimes the boys threatened to "baptize" him, and at other times they united in beating him, but as a general rule he was a favorite with both teachers and fellow-students. One of his father's younger brothers, about three years older than Anthon, was in the same class, and although he hated "Mormonism," he would not allow anyone to abuse his nephew. Having tact enough never to complain against those who had persecuted him, and always ready to help the boys in their studies, he won them. Nearly every one in his class was two or three years his senior; still they did not envy him his promotion. To become "Dux," or first in the upper class, was the ambition of all the pupils. When the school met after the summer vacation, when Brother Lund was eleven years old, and all were anxious to know where their places would be, the class was unanimous in giving the first place to him and would not allow him to take his old place. At the examination the bishop of the diocese was present and personally catechised Brother Lund. The answers surprised him, and he said to the whole school: "I have not heard a boy answer so well in any of the two hundred schools in my diocese." All the teachers but one were proud of the praise bestowed on one of their pupils. One, however, a bitter "Mormon-hater," felt much chagrined. On several occasions he would slur the boy because of his belief. One day he said: "It is expected that the 'Dux' of the school shall give a good example to the pupils. What a shame if they should imitate yours and become Mormons!" Brother Lund answered, "They would never regret it." The principal of the school was Brother Lund's best friend. When he learned that the boy acted on his own conviction he said: "I thought you were persuaded by others, but I see you are thoroughly convinced of the truth of 'Mormonism.' Follow your honest convictions,

my boy. I would not hinder you from obeying the dictates of your conscience." Brother Lund loved this good man, and when he went back on his first mission he learned with regret that he had died a short time before. He loved his relatives dearly, and, as they were opposed to "Mormonism" they sought to keep him from joining the Church. They wanted him to take a collegiate course, which especially suited his inclinations; his teachers also urged him to take such a course. They did not know how great a temptation this was to the boy, but the Lord gave him strength to resist it, and His Spirit continually strove with him, reminding him of his duty. He was baptized May 15, 1856, on the twelfth anniversary of his birth, by Elder Jacob Julander, who died a short time ago at Monroe; and on the 18th of May he was confirmed by Elder Peter Madsen, now living in the Second Ward, Salt Lake City. When Brother Lund joined the Church, Elder Christian D. Fjeldsted presided over Aalborg conference. Brother Fjeldsted's sermons made a deep impression on the young boy. His original, convincing and entertaining style was much admired. At the same time Elder Christian A. Madsen, now Bishop of Gunnison, was pastor over Aalborg and several other conferences. His excellent wife, who was a highly educated lady, rendered the boy much assistance in his studies of English, and he became very much attached to Brother and Sister Madsen. When Brother Lund was thirteen years old he was called to labor in the vineyard. His mission was to teach emigrating Saints English, to distribute tracts and help the Elders hold meetings. When giving his first report at the conference, Brother Fjeldsted lifted him upon a table, and thus he made his debut before an audience. Besides his tracts he always carried copies of the "Millennial Star," which he would read to the Saints, he being able to translate them into Danish nearly as fluently as if he were reading Danish. The Saints were delighted to listen and were strengthened in their faith. A series of articles published in the "Millennial Star," entitled "Answers to Objections," was a great help to him in meeting the arguments of the ministers, who were then publishing in Danish the same falsehoods about the "Mor-

mons," which had flooded America and England. When he was first sent out to perform missionary work, some thought the "Mormons" were very unwise in sending one so young. Such a remark was once reported to Brother Lund. He said: "Never mind, I will make that man my friend." He did so, for in the course of time the man who had spoken so slightly of him asked to be baptized and wanted Brother Lund to perform the ordinance. Brother Lund became well acquainted in the whole conference. He traveled "without purse and scrip," and, during the four years and a half he labored as a missionary, he does not remember having bought half a dozen meals. Friends were raised up to him on every hand, and men outside of the Church told him to let them know what he needed and they would furnish him the money, and they did so. One day, while he was out tracting, he visited a large mill-owner, whom he found in his library with another gentleman. After spending an hour in answering their questions, the man of the house said: "It is too bad that you are a 'Mormon.' If you will study theology at the university in Copenhagen and become a Lutheran minister, I will pay the expenses and I will make you my heir." Brother Lund answered, "I have no doubt you are a rich man, but you have not money enough to buy my allegiance to the Church of God." The answer seemed to please both the gentlemen. Brother Lund has wondered since whether the man made the offer in good faith. He believed at the time that he did; but it was no temptation to him. He felt he had found "the pearl of great price." His experiences in the mission field were varied and interesting. Once he had promised to meet at a certain place to help hold a meeting. To reach this place he walked about ten miles facing a heavy snow storm. When he arrived at the place he found the house full of people, but the Elders had not come. He sat down among the people and heard them say, "The 'Mormons' have fooled us today." When the time for the commencement of the meeting came, and he saw no one else would be there, he arose and asked the people kindly to give him their attention. How astonished the people looked at the boy! But they were so still that you could hear a pin drop.

After the meeting every one present came and shook hands with him and thanked him. Several present have since joined the Church and emigrated to Zion. It was not often Brother Lund was molested. Even in places where other Elders had suffered persecution he succeeded in making friends. Sometimes, however, he also tasted the opposite. On one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend. "What kind of a meeting?" she asked. "A 'Mormon' meeting," he replied. There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, "I will give you 'Mormon' meeting!" and flew at him. He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the "Mormon." She made such a disturbance that the neighbors came running to see what was the matter. Years afterwards, when Brother Lund had charge of the Ephraim Co-op., a lady came into the store and said to him: "You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?" "Yes," he answered, "but you are not that woman, for her face I have never forgotten." "No," she said, "I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a 'Mormon' meeting. I became curious to learn something about the 'Mormons' and went to the meeting. I heard you speak and was convinced of the truth." The Lord made use of the wrath of an enemy to further His purpose. Brother Lund had on one occasion obtained permission to hold a meeting in a town where it had hitherto been impossible to make an opening. The meeting was appointed for the next Sunday; and in company with a couple of Elders Brother Lund went there. On entering the town they were warned not to go to the meeting, as the mob would disturb the meeting, and they had given the blacksmith, the bully of several parishes, all the liquor he would drink in order to get him to assail the "Mormon" Elders. They thanked their in-

formant, but said they must honor their appointment. They found the house full of people and great numbers outside that could not get in. The meeting was opened, and in stalked the blacksmith. Brother Lund says when he saw him, he thought he was a very Polyphemus. He had only one eye, a sinister look, and fists like sledge hammers. The Elders prayed earnestly that God would overrule the plans of the wicked. The advent of the blacksmith was the signal for disturbing the meeting, and some commenced calling the Elders liars, etc. The blacksmith arose to his feet when he heard the interruptions, and slowly eyeing the audience he said: "I want you all to understand that these are men of God, and they speak His word pure and simple. If any one again interrupts them he shall feel the weight of this," showing his large fist. The crowd did not know what this meant: he had drunk their liquor and promised to beat the Elders; he must be joking. A loud-mouthed fellow commenced again calling the Elders opprobrious names, when the blacksmith elbowed his way through the dense crowd, and taking hold of the disturber, threw him out of the door. This settled it. For two hours the Elders preached to the congregation, and the one-eyed giant stood guard as a policeman; but as soon as the meeting was dismissed, he seemed to realize that he was on the wrong side and he commenced to be ugly and wanted to quarrel with the brethren, but they got away as quickly as possible. Brother Lund was the last to leave, and he heard those behind say to those in front of him, "Give him a diff" but Brother Lund nodded politely to the crowd as he passed through and got away unhurt. Some of those present have since come to Utah and have informed Brother Lund that even the man who opened his house for the meeting was in the conspiracy against the Elders. The Elders felt that their prayers were heard in an almost miraculous manner. Brother Lund often found that his youth was the means of gaining sympathy for him, and a hearing which was denied others, and the Lord blessed his efforts with many conversions. At the age of sixteen he was ordained an Elder and appointed president of the Aalborg branch, and travelling Elder in five other branches.

This was at the time quite a responsible position, the branch being large and requiring constant care. Elder Lund continued his missionary labors until the year 1862, when, at the age of eighteen, he emigrated to Utah. He left Hamburg on the "Benjamin Franklin." While lying in that city measles came aboard and made fearful ravages among the children. There was no doctor on board, and the captain would deliver the medicines and wine for the sick only on an order from a physician. Elder Christian A. Madsen laid the matter before the Saints, and they voted to appoint Brother Lund the physician of the company. He received the medicine chest and with it a book treating on common diseases and their cures. This he studied diligently and performed his duties so well that he gained the confidence of both the crew and the passengers. Brother Lund was always in demand. At times he had to hide so as to get the much needed rest and sleep. This was rather remarkable for a doctor that had been given his diploma by popular vote instead of by a medical faculty. Four ships left Denmark in the beginning of that year with emigrating Saints. These all met at Florence, whence some continued the journey in the conveyances furnished by the Utah Saints. The others were organized into two independent companies, one under the leadership of Bishop Christian A. Madsen, and one under the care of Patriarch Ola N. Liljenquist. Brother Lund traveled over the plains in Elder Madsen's company. The route traveled was via Elkhorn river, Loup Fork, Wood River, Willow Lake, Rattlesnake creek, Fort Laramie, Upper Platte Bridge, Devil's Gate, South Pass and Green river, and the travelers arrived in Salt Lake City Sept. 23, 1862. The overland travel had lasted seventy-one days. It had been an exceptionally pleasant journey. The Saints had found good camping places with an abundance of grass and water. Some had walked the entire distance, and very often the men had carried the women and the children across the rivers, but there were no accidents, and a good spirit prevailed. The "Deseret News" of Sept. 24, 1862, says the health of the arrived immigrants was excellent, and the animals were in good condition. They only lost seven or eight animals

on the road, and the only accident that happened was the breaking of a wagon tongue, near the end of the journey. The hand of Providence was over Brother Lund, and with the rest of his fellow-travelers he arrived in Salt Lake City, rejoicing at having reached in safety the goal of the long journey over sea and land. Elder Anthon H. Lund's life since his arrival in the valleys of the mountains has been one of continual activity and usefulness. He has filled numerous positions of trust both in the Church and State. He first located at Fairview, Sanpete county, but three months later moved to Mt. Pleasant. Here he remained till the fall of 1870. His first employment in Utah was at farm labor, digging potatoes, working on the threshing machines, etc., as long as such work could be had, and then he got employment in a harness shop and afterwards in a shoe shop. Brother John Barton offered him a home in his family and engaged him to teach his children in the evenings. He was treated by these excellent people as if he were one of the family. To Brother Lund, as to so many others who have come to Utah, the first impressions and experiences of the new country were rather discouraging. He missed his books perhaps more than anything else. An old hand book in astronomy, without maps, which he happened to find, became one of his literary treasures. He studied it and drew his own maps, using the hearthstone for a table, and was able to locate the constellations of the stars and trace the planets. Thus passed his first winter in Utah. He felt that this was the land of Zion, the place to which God had led him, and his heart swelled with sentiments of joy and gratitude. In 1864 he was called to go as a Church teamster to the Missouri river, to bring back immigrating Saints. He performed this mission faithfully. When Pres. Brigham Young called a number of young men to come to Salt Lake City to learn telegraphy, Elder Lund was selected as one of them. During his stay in the city at this time he became acquainted with Elder John Henry Smith and others, with whom he later has been intimately associated in the ecclesiastical work. Having learned telegraphy, he returned to Mt. Pleasant and kept the telegraph office there. He also had a photograph gallery. And

when the first co-operative institution was started in that city, he was appointed its secretary. He was also elected a member of the city council. But notwithstanding these varied duties, he found time to devote to the Church. In 1865 he helped to start the first Sunday school in the city where he lived, and achieved great success in this labor of love. He remained in Mt. Pleasant until the fall of 1870, when he moved to Ephraim. In the same year he married Sister Sarah Ann Peterson, a daughter of Stake President Canute Peterson. The issue of this happy union is nine children, of whom seven are still living. In 1871 Elder Lund was called to perform his first foreign mission, since his arrival in Utah. He was sent to Scandinavia in company with Elder Canute Peterson. The latter was appointed president of the Scandinavian mission, and Elder Lund became the business manager of the central office, in Copenhagen. On his return to Ephraim he became interested in the co-operative store of that place, and the next year he was placed in charge of that institution. He held this position for nine years, and it is generally conceded that it was, during this time, one of the most successful in the county. In 1874 he was appointed a member of the High Council in Sanpete, and when the Stake was organized, in 1877, he became Stake clerk and a member of the new High Council. In 1878 he became superintendent of the Sunday School in Ephraim, a labor which he much enjoyed. In 1883 he was called to fill another mission to Scandinavia. He succeeded Elder Chr. D. Fjeldsted as president of the mission, and was absent from home two years and three months. During his absence he was elected a member of the legislature of the Territory of Utah, and he took his seat in that body on his arrival home. In 1888, he was re-elected. The Ogden Reform School and Agricultural College at Logan are lasting monuments of his untiring work in the legislative assembly of Utah, as well as of his wisdom and solicitude for the welfare of the people. In May, 1888, he was appointed vice president of the Manti Temple, assisting Pres. Daniel H. Wells, and in 1891 he succeeded Brother Wells in the presidency. At the organization of the General Church Board of Education he became

a member of that board. At the October conference, 1889, he was called to the high office of an Apostle in the Church of Jesus Christ. He was ordained Oct. 7, 1889, by Pres. Geo. Q. Cannon. In 1893 he was sent to Liverpool, to preside over the European mission. He was gone more than three years, and his administration was marked with much success. His linguistic ability was a great help to him in the performance of his duties, while traveling in the various conferences. At the demise of Apostle Abraham H. Cannon, Elder Lund was appointed director of the Z. C. M. L., and, some years before, of the Zion's Savings Bank. In 1897 he was called on a mission to Palestine and Syria to organize the Saints there into branches, and to look after their welfare generally. He returned in the summer of 1898. In the fall of that year he moved to Salt Lake City, where he now resides. Since then he has continued his labors as an Apostle, in the various Stakes of Zion. Since April, 1900, he has also been the superintendent of the religion classes, and in August, 1900, he succeeded Pres. Franklin D. Richards in the important office of Church historian. This, certainly, is a most remarkable career, and the key to it should be of value to the readers of this brief sketch. The writer once having the privilege of an intimate conversation with Brother Lund, asked him, "What has been the leading principle by which your life has been guided?" To which he replied, after a moment of deep thought: "I have always endeavored to find out what is right, and then to do it." That tells all. No one guided by that principle can fail in life. The Son of God Himself attained glory and power and dominion because He yielded faithful obedience to the will of His Father in Heaven. A striking feature of Brother Lund's character is his tendency to religious thought and meditation, which almost reminds one of the best representatives of the Pietistic school which during the last century had so much influence upon Lutheran Protestantism; it should be added, though, that his practical training during a life rich in experiences has preserved him from the errors of mysticism, which under different circumstances might have been difficult to avoid. In his public speaking it is

easy to perceive that his thoughts center round the great themes of the gospel: the Redeemer, in His two-fold character of Priest, atoning for the sins of the world; and King, coming to rule and to restore all things. As a teacher in Israel he evidently at all times endeavors to magnify his calling as an Apostle and witness for the Lord Jesus Christ. It follows that in the daily events of life he readily acknowledges the hand of the Lord in all things. Through a varied experience he has obtained a firm faith in the promises of God to hear and to answer prayers, and this is a source of strength to him, which never fails. It is no wonder that Brother Lund is much respected and loved by all who know him, or that the feelings of regard grow stronger, as the acquaintance with him becomes more intimate. Few men go through life without enemies, but Brother Lund appears to be one of the few. He is very much like the late Pres. Wilford Woodruff in this respect, of whom it was said that even his antagonists loved him. The regard in which he is held by his associates in the council of Apostles was very well expressed by Elder Heber J. Grant, when in a meeting of Scandinavian Saints in this city, he said: "Erastus Snow was my ideal of an Apostle of the Lord, and Brother Snow's mantle has, in my opinion, fallen upon Elder Anthon H. Lund.—J. M. Sjodahl. (See also "Juvenile Instructor," Vol. 35, p. 705.)

**CANNON, Abraham Hoagland,** a member of the Council of Twelve Apostles from 1889 to 1896, was the son of Pres. Geo. Q. Cannon and Elizabeth Hoagland, and was born March 12, 1859, in Salt Lake City, Utah. As a boy he was given the best opportunity that the times afforded for an education, and being of a studious nature, he availed himself of that privilege, finishing his studies in the Deseret University. For a time when his father was editor of the "Deseret News" he was employed in that office as errand boy. Later, he learned the carpenter's trade at the Church carpenter shop, and worked on the Temple Block. He also studied architecture under the late Obed Taylor, and became an architect. In 1879 he was called on a mission to Europe. After laboring for some time in the

Nottingham conference, England, he was assigned to the Swiss and German Mission, where he mastered the German language and traveled as a missionary in both Switzerland and Germany. He wrote some of the hymns which the German Saints now sing in their congregations. During his absence on this mission, his mother died. He returned home in June, 1882, and was ordained and set apart as one of the First Seven Presidents of Seventies Oct. 9, 1882, in which calling he labored with diligence and zeal and



traveled extensively throughout the Church in the interest of the Seventies. In 1882, when twenty-three years old, he assumed business control of the "Juvenile Instructor" and associate publications, developing what was a small printing office into one of the foremost publishing houses in the west. During the time of his management, which lasted until his death, a large number of publications were issued under his direction; and while he laid no claims to great literary genius, he found time, between his many other duties, to write many articles for publication. Having entered the order of plural marriage, he was arrested on a charge of unlawful cohabitation, and being convicted, he was sentenced, March 17, 1886, by Judge Zane, to a term of six months in the penitentiary and to pay a fine of \$300. He served his term and was released Aug. 17, 1886. At the October conference, 1889, he was



sustained as one of the Twelve Apostles, and was ordained by Pres. Joseph F. Smith, Oct. 7, 1889. In October, 1892, in connection with his brother, John Q. Cannon, he took charge of the "Deseret News," forming the publishing company which for a number of years conducted that paper, and he assumed the business management thereof. In 1892, also, he became the editor and publisher of the "Contributor." He was connected with many other business enterprises. He was the moving spirit in the Salt Lake and Pacific and the Utah and California railways—enterprises which had for their object the connection by rail of Salt Lake City and California and the building of a line into the Deep Creek country. He was also director, vice-president and assistant manager of the Bullion-Beck mining company; director and one of the organizers of the State Bank of Utah; director of the Utah Loan and Trust Co., at Ogden; director in Z. C. M. I.; vice-president of Geo. Q. Cannon & Sons Co.; director in the Co-operative Furniture Co.; first vice-president of the Salt Lake Chamber of Commerce; the owner of a prosperous book and stationery business in Ogden. He was also an active promoter in canal and irrigation enterprises; and was a member of the Deseret Sunday School Union, to the duties of which he gave much attention. In the vast amount of labor which he performed, and in which he never seemed to tire, he accomplished much more in the course of twenty years than many truly, active men have been able to do in double that time. He had extraordinary qualifications for business management, and conducted with success many enterprises undertaken under adverse circumstances. For some time previous to his death he suffered with severe headache; in returning from a business trip to California he became seriously ill, and he underwent operations for ear troubles; general inflammation set in, resulting in death July 19, 1896, at his residence in Salt Lake City. In an article published in the "Deseret News" at the time of his demise the editor of that paper says: "In his religious life and duties Abraham H. Cannon was scrupulously strict and energetic. He did not shrink from any duty devolving upon him and avoided no obligation; but responded to every

call with promptness and fidelity. His precision in this regard was remarkable and was characteristic of him from his youth up. As a boy and as a man he was frank and fearless with a love for truth and virtue that was sublime. He never sought to shift to others any burden that devolved on him, and never hesitated to undertake a task that fell to his lot. In his public religious calling and in his private life he was a true disciple of Christ, essentially a servant of God, whose conduct endeared him to all associates by the bonds of that pure and holy love which comes of conformity to divine principles. When in the course of events, during the persecutions of the Saints, it came his turn to endure imprisonment for his religion, he did so cheerfully, praising God that he was worthy to suffer in His cause; and all sufferings and privations then and at other times in his ministry he bore without murmuring, being willing to endure all for the gospel's sake. In his record as a man of God he will ever live in the hearts of the Latter-day Saints, by whom he was greatly beloved."—(See also "Contributor," Vol. 17, p. 614.)

**COWLEY, Matthias Foss**, a member of the Council of Twelve Apostles since 1897, is the son of Matthias Cowley and Sarah Elizabeth Foss, and was born Aug. 25, 1858, in Salt Lake City, Utah, just after the return of his parents from Springville, whither they had gone during the "Move." His father was of Celtic descent, and emigrated from the Isle of Man with his parents, to Nauvoo, in 1843. His mother was a native of the State of Maine. They, as well as Matthias F.'s grandparents on both sides of the house, embraced the gospel. At the time of the Nauvoo martyrdom, Matthias, the elder, then thirteen years of age, was a resident of Warsaw, Ill.; after the exodus, he went to St. Louis to aid in earning means for the emigration of the family to the mountains. At the age of fifteen years, he learned the printer's trade in the office of the "Missouri Republican," subsequently laboring in the office of the "Frontier Guardian," Kaneshville, under Elder Orson Hyde. He emigrated to Salt Lake City in 1857, where he married Miss Foss, in 1857. His wife, Apostle Cowley's mother, early taught school in her native State. She

continued in this vocation until her parents and other members of the family, who with her had embraced the gospel through the missionary efforts of Apostle Wilford Woodruff and John F. Boynton, emigrated to Utah in 1850. Apostle Cowley was the first child of four in the family. In 1864, the elder Cowley died. His wife, some years after, married the well-known early civil engineer Jesse W. Fox, who thus became the foster-father of the boy. The future Apostle assisted the noted surveyor in his labors on the Utah Southern Railway (now a branch of the Oregon Short Line south of Salt Lake City) for seven summers. In the winter season, he attended the Deseret



(now Utah) University; his early education was obtained from his mother, who, after the death of her first husband, devoted herself to her early profession to support her family. His education, therefore, was obtained piecemeal, for he never attended school an entire year successively. But notwithstanding his school years were thus broken into by work, he advanced to the study of algebra and geometry, achieving more than ordinary success in these and other studies. His mother was desirous that he should learn a trade or profession, but circumstances stood in the way of the fulfillment of his mother's desires, and both trade and profession were abandoned. An inborn desire towards religion is characteristic of Apostle Cowley. It is natural for some men to make money, but he has been endowed with the missionary spirit; his natural work is to make converts to the cause of God.

While in the surveying field, he carried an old Bible which his father had used while on a mission to England. This he read at intervals, snatching a few minutes to con a chapter, more or less, according to the time at his disposal. He has a retentive memory which aids him greatly to interest his audiences, and he early placed it to the test by memorizing many Scripture passages. At the expiration of his second mission in the Southern States, he, with Elder John W. Taylor, had memorized well-nigh four hundred Bible verses, and that in a systematic way, all bearing upon the gospel and especially upon its first principles. Apostle Cowley has grown naturally and steadily to the position he now occupies in the Church. He was blessed when eight days old, by Apostle Orson Hyde, assisted by his own father; was baptized by Elder Samuel R. Turnbow Nov. 1, 1866, and confirmed by Bishop Abraham Hoagland. In October, 1874, he was ordained a Deacon and a Teacher, serving in these capacities for a number of years. On Dec. 28, 1874, he was ordained an Elder by Elder Oluf E. Due, and received his endowments. In April, 1875, he was chosen counselor to Edward W. Davis of the first quorum of Elders, serving in that office with Elder Russell and subsequently with Elder John W. Taylor, his youthful companion and bosom friend. He served as collector for his quorum, at the time when the quorums donated for the erection of the Salt Lake Temple, and acted as Ward Teacher almost continuously, from October, 1874, to February 24, 1878, at which time he was called upon his first mission to the Southern States. Returning from his mission, in the course of six months, he was again called to the same field, and arrived home from his second mission in July, 1882. Prior to his departure on his second mission he was, on motion of Apostle Wilford Woodruff, ordained a Seventy by Pres. Joseph Young. In 1882 he became identified with the "Contributor," published by Elder Junius F. Wells in the interest of the M. L. A., and was called on a mission to travel for it, and to preach to the young people at home. He visited ten Stakes of Zion, holding meetings in nearly every Ward thereof. He increased the circulation of the magazine to over four thousand

copies, revived the lagging interest in the associations, and practically introduced himself to the Latter-day Saints. Thousands will remember with what force and spirit he proclaimed to the young people the first principles of the gospel. For a short interval he was engaged as clerk in the city recorder's office at Salt Lake City, under Hon. John T. Caine and Gov. Heber M. Wells, and in the winter of 1883-4, he acted as chaplain in the House of the Utah legislature. On the day the Logan Temple was opened for endowments, May 21, 1884, Elder Cowley was married to Miss Abbie Hyde. He was ordained a High Priest Oct. 25, 1884, by Apostle Francis M. Lyman, and chosen and sustained as the superintendent of the Y. M. M. I. A. of Oneida Stake, Idaho. He traveled extensively among the seventeen Wards of the Stake, laboring with zeal in the cause for three years. When Pres. George C. Parkinson, in 1887, was chosen Stake president, Elder Cowley was made his second counselor, in which position he served for ten years, until called to the Apostleship. It was while he was still acting in this capacity that he was called to accompany Elder Edward Stevenson to open the Northwestern States Mission, comprising Montana, Washington, Northern Idaho and Oregon. He spent about four months in this field, visiting the States named, but spending most of the time in the first named, where thirty-nine souls were baptized. Within three weeks of his ordination as an Apostle, he was called to accompany Apostle Francis M. Lyman to the Southern States Mission, in which, with Pres. Elias S. Kimball, they visited every conference, giving choice instructions to the people and to five hundred Elders from Zion then in the field. From thence, they proceeded to Brooklyn, preaching in the Eastern States Mission, and visiting points of historic interest in Philadelphia, New York and Washington. While in the latter place, they were introduced by Hon. Wm. H. King to President McKinley, who received them very cordially and mentioned with pleasure his visit to Salt Lake City. Apostle Cowley is constantly traveling in the interest of the Church, having visited all the Stakes of Zion, having also lifted his voice in testifying to the mission of Christ, and borne

testimony to the restoration of the gospel through the Prophet Joseph Smith. In thirty-three States and Territories of the Union Apostle Cowley is unpretentious in his demeanor, and the spirit of humility that accompanies his administrations draws the hearts of the people to him. He has laid a foundation upon which the strength of his growing manhood, aided by the Lord, will find no trouble in building a superstructure of finished excellence and worth. His sermons, deliberate, sound and spoken from the heart, are full of force and effectiveness. Simplicity and earnestness make him a strong advocate with the Father, and endear him in the hearts of the people. He is naturally and wholly spiritualminded, and finds pleasure in the contemplation of those higher principles of man's being that lift the soul from the material to things divine. On July 5, 1876, a patriarchal blessing was bestowed upon Elder Cowley by William McBride, in which it was predicted that he would soon be called into the ministry, and would "travel much for the gospel's sake, both by sea and by land, even unto the ends of the earth." This prediction was further corroborated in a blessing given him by Patriarch John Smith prior to Elder Cowley's departure for his mission to the Southern States, in which blessing were also many other predictions concerning his life which have been literally fulfilled. In a meeting of the Aaronic Priesthood, held in the Fourteenth Ward of Salt Lake City, also prior to his departure for the South on a mission, Elder Cowley was blessed by Bishop Thomas Taylor, who prophesied that since he had been faithful at home, the Lord would exceedingly bless him abroad. People would have dreams of his coming, and be prepared to receive him. When set apart for his mission to Montana, Apostle Francis M. Lyman promised him that with his companion, he should have influence with prominent men whom they would meet in their travels. In Elder Cowley's call to the Apostleship, a prophecy was fulfilled uttered by Elder John W. Taylor, in a letter written to St. Louis to the former from Kentucky, March 19, 1882, in which Elder Taylor wrote: "If you are faithful, you will yet become one of the Twelve Apostles of the Church of Jesus Christ of Latter-day

Saints in all the world." Pres. Joseph Young, when ordaining him to the office of Seventy, said: "Your name corresponds to that of an Apostle of old, and you shall perform a similar mission." Apostle Cowley has lived to prove worthy of the fulfillment of all of these predictions in his life. During his first mission, Bishop Taylor's prediction that he should find a people prepared to receive him, was literally fulfilled. He was appointed to labor in Virginia, and it was in Tazewell, Bland and Smith counties where he found such a people, chiefly young men and women whose parents and grandparents had heard the gospel preached by Elder Jedediah M. Grant, in 1840. Some had embraced it, many others had become life-long friends, and the seeds sown by Elder Grant had borne fruits in the hearts of children and grandchildren one and two generations later. In two years, Elders Cowley and Barnett, and four other Elders, who were present only a short time of the two years, performed one hundred and fourteen baptisms in that field. Many children were blessed, and hundreds of people heard the testimony that the gospel is again restored to earth by holy angels. The promise to him by Apostle Lyman was literally fulfilled, but notably in Montana where he and his companion were received by Governor Richards with the utmost hospitality. Before their leaving Helena, the governor gave them a letter of commendation to the people of the State, affirming their sincerity and honesty. In one of those lonely nights that come to all missionaries, Elder Cowley on his first mission dreamed twice of being home before the right time. He says that the horrors which he experienced in these dreams were such as to keep him ever after constantly contented in the missionary field. It was in one of these dreams, that he met Pres. John Taylor, who said to him: "Well, you are home, are you? You may prepare to go to Georgia now." Here, also, was a prophecy, for, strange to say, although Elder Cowley did not return until after the expiration of his mission of twenty-seven months, he was soon called, as we have seen, to return to the south, and this time was appointed by Pres. John Morgan to travel with Elder John W. Taylor in Georgia. Prior to his

Journey to Georgia, he was appointed to conduct a company of Saints from the Southern States to southern Colorado. Several booles of the Saints came together from Virginia, Georgia and Alabama, at Chattanooga, Tenn., which was the central starting point. At Huntington, Tenn., the company was joined by fifty-seven souls, men, women and children, from Henderson county, of the same State. These were the converts of the mysterious preacher, Robert Edge, who preached the first principles of the gospel, healing, the millennium, etc., as taught by the Saints, but who would not officiate in any of the ordinances. He said this authority, however, to officiate was upon the earth. The similarity between his teachings and those of the Elders, led his converts, whom he denied baptism, to send for the Elders. The people investigated, were convinced of the truths of the gospel, and were subsequently baptized by Elders George Carver and Hyrum Belnap. The company numbered, with additions from Mississippi, brought to Columbus, Kentucky, by Elder John M. Gibson, one hundred and seventeen souls, and arrived in Manassa in November, 1880. Returning eastward, he was met in St. Louis by Elder John W. Taylor, whence they proceeded to west Georgia, laboring four months in a new district. Thence they went to the northern part of the State, laboring afterwards in St. Louis with Elder George C. Parkinson. Here they hired a hall, and held regular meetings which were advertised in the papers, among which was the St. Louis "Republican," in the office of which his father had labored some thirty years before to obtain means to help himself and parents to emigrate to Utah. While in this city, Elder Cowley wrote several articles for the papers, defending the Saints and explaining the principles of the gospel. He led a company of Saints to Manassa, Colo., in the spring of 1882, and it was on his return east with Pres. John Morgan, that he called on David Whitmer, one of the three witnesses to the Book of Mormon, and heard that man's testimony that he had seen an angel and the plates upon which were the sacred writings, which testimony David Whitmer maintained without variation or modification to the end of his days. Apostle Cowley is an energetic worker

in the mission field, and the Saints where he has labored are greatly attached to him because of his plain manner, his simplicity and open-heartedness. His energy has even increased, in his missionary labors at home, since his call to his present exalted station, and his value as a laborer in the cause of God becomes more apparent as the years roll by. The gifts of the gospel are enjoyed by him, while the power of the Spirit of God is richly manifest in his administrations among the people. With short, well-knit frame, indicating physical strength; with robust health, a clear spiritual discernment, abiding love for the people, an Israelite without guile, Apostle Cowley stands upon the threshold of a career which gives promise of great activity and results for good, for the glory and advancement of the kingdom of God.—Edward H. Anderson.

**WOODRUFF, Abraham Owen,** a member of the Council of Twelve Apostles since 1897, is the son of Pres. Wilford Woodruff and Emma Smith and was born Nov. 23, 1872, in a primitive log house, situated just a short distance south of Salt Lake City, and built by his father some twelve years before. The neighborhood is one of the most beautiful and peaceful rural districts to be found in all our scenic land. To the east stands the rugged Wasatch range. To the west, stretch farm-lands, orchards and meadows threaded by canyon streams, wrapped in quietude, beneath the giant forms of the mountains. Amid such natural environments, which were peaceful and subdued, as well as inspiring and sublime, and surrounded by that plodding and persistent industry which characterizes western pioneer life, was the subject of our sketch born and reared. It was in such a place that he spent his boyhood's happy hours, and there, too, during the formative period, when youth buds into manhood, he spent his days in honest, natural toil. There, he passed his evenings in the humble cottage before the glowing embers of the cedar and the pine, and listened to the stories of a pilgrim people, who, upheld by a sublime faith, experienced perils and hardships unsurpassed in all ages. It was in such a peaceful home, too, that he enjoyed the sweet slumbers of untrammelled

youth and dreamed of the future and what it could hold in its embrace for him. Of the earliest recollections which still live in his mind, perhaps the most impressive is that of the funeral of Pres. Brigham Young. He recalls vividly how his mother raised him in her arms, that he might view the great leader in his casket. At six his school days began. In the course of time he mastered "addition, subtraction and multiplication." And as is the experience of most school boys, his labors were not confined to the school room and with books, for he enjoyed all the dignified privileges of "chore-boy" around the farm. At ten



he herded cows, by which means he often realized as much as fifteen dollars per month. Prior to that, however, his proclivity to engage in commerce led him to the Liberty Park springs, where he gathered water-cress for the market, thereby supplying his boyish needs in the way of pocket-money. He assures us that the money spent in those days was too dearly earned to be spent in useless things, so that articles of real utility alone attracted his ready cash. As his years advanced, he passed from the 40th District school to the Latter-day Saints' College. Here he was trained under the splendid tutelage of Professors Done, Talmage and Maeser. At eighteen, he was placed in a bank, where he served the institution, first as a collector, and next as assistant bookkeeper. It was while thus employed, that he received a call to the mission-field. In the year 1893, his father was far from enjoying his usual good health. The illness of his father, consequently, made his depar-

ture to a foreign land not a very easy matter, but, trusting in Providence, and acquiescing with his father's wishes, he started for the Swiss and German Mission. Within a few days after his arrival at the mission headquarters he was appointed to labor, without a companion, in Frankfort-on-the-Main, at which place he was instructed to open the mission. A very charitable family opened their doors to him, which materially lessened the difficulties under which he was to begin his labors. The first great task before him was that of mastering the difficult German tongue. But this good family gave him willing and efficient aid in his task. He would read in concert with the children, and he found in them his natural teachers. He would arise at six o'clock in the morning and put in two hours of diligent work on the German grammar. He did not, however, spend all his time in studying the language and reciting it, but with singular courage and characteristic zeal, he set about his "Father's business." He distributed tracts during the day, and held meetings in the evening. His knowledge of German was, of course, exceedingly small, but he straightway began to preach and to expound the Scriptures in a broken, stammering manner. He was at first laughed at, but nothing daunting, he prosecuted his labors, and in an exceedingly short time, acquired the language. It came to him, he says, as a gift. After five months of aggressive, single-handed labor, a companion was sent to him, and in a short time a branch of the Church was organized where he labored. Two more months elapsed, when he was called to the presidency of the Dresden branch. Not long after he had commenced his labors there, he dreamed, one night, that he was fishing in a beautiful stream of water. In the dream, he was fortunate enough to catch three trout. The dream proved to be prophetic, for very soon afterwards he baptized a man and his wife and daughter. The ordinance was performed in the River Elbe, beneath the shade of the spreading lindens, on the exact spot where, many years before, Elder Budge baptized two of our very highly respected brethren—Elders Karl G. Maeser and Fred W. Schoenfeld. Elder Woodruff, at this time, had great pleasure in meeting and preaching to

the old-time associates and fellow-teachers of these brethren. They showed him great respect and were courteous in their attention to Elder Woodruff, but it seemed that they were actuated by a sense of regard for their old associates rather than the teachings they heard. While he was presiding over this new conference, Elder Woodruff spent much of his time in distributing the written word in the villages that border the Elbe, extending from Dresden to Bohemia. He even entered one Bohemian village and delivered his message there. He was called from Dresden to Berlin, over which conference he presided one year. This conference comprehended such cities as Berlin, Hanover, Stettin, Sorau and Droskau. While laboring there, the civil officials undertook the banishment of the "Mormon" Elders, and in order that the good work might not be stayed, the Elders were often compelled to employ most subtle methods in order to carry on their labors without detection and consequent interruption. At Ernst, Elder Woodruff was disguised as a country swain. He donned the rude garb and heavy clogs, and, with the other peasants, toiled in the shop or field, during the day. With his fellow-rustics, he ate the black bread and "smear." No sooner, however, did the evening shades fall, than he would meet in some humble cottage, a company of eager Saints, who would perchance bring some trusted friend with them, whom they hoped to lead into the gospel light. One thing that impressed Brother Woodruff deeply, was the absolute trustworthiness of those country Saints. He found them as true as steel, and never were they known to disappoint an Elder, or betray his confidence, in those trying times. At this juncture, a furlough was granted him, during which he made a most enjoyable tour of the greatest European cities. He visited Austria and Italy, and spent the 4th of July in Geneva. He spent ten days in Rome, visiting, among other places, the Vatican. From there he went to Naples, Pompeii, and Herculaneum. Having read Bulwer-Lytton's fascinating novel, these two latter places were exceptionally delightful to him. He then returned to the mission, and, after reviewing his old field of labor, received a release to return home, having performed a faithful and

acceptable mission. Elder Woodruff returned to his native city in 1896. For a short time, he resumed his work in the bank. On the 30th of June, he was married to Miss Helen May Winters. During October conference of the same year he was called to the Apostleship, and on the 7th day of October was ordained to that office by his father. In reviewing his brief life, Apostle Woodruff tells us, that though he was led into some follies, common to youth, though he was often found in unwholesome company, and many times gave way to the weaknesses of the flesh, yet he never, for a moment, felt himself liberated from that restraint which a belief in God imposes. This belief had been early and deeply implanted in his heart. As a Deacon, he did his duty; as a Sunday School member he was faithful. There is no doubt that the influence of these two duties, which by practice had become habits in him, stayed his feet from running toward sin, in that critical period of life, when youth, manhood and common sense are struggling against the temptations that are spread like the fowler's snare, across the paths of the young. To understand the character and disposition of Apostle Woodruff, one need but to know his parents, for he has received, like the rest of that exceptional family, the priceless heritages which a true and noble, God-fearing mother, and a peaceful, devoted, God-serving father, bequeathed them in their birth. The strongest qualities of the Woodruff family are, perhaps, natural honesty, child-like simplicity, implicit faith in God, and a due reverence for just and holy men. These very estimable qualities, combined with a gift of industriousness, and a total absence of ostentation, are the splendid endowments which Apostle Woodruff possesses in a high degree. These qualities, under a wise and tender mother's training, in his earlier years, and the powerful influence of a true father, in later years, constitute the agencies which formed his character, and determined his high course in life. He enjoyed the closest association with his father during the later years of that good man's life. They were most confidential one toward the other. There was a companionship between them, so close that it even excluded his nearest boy friends. In his father he beheld

a shining example, in whose life truth had been held as the paramount quality. He had a profound reverence for his father, not only as a parent, but as a Prophet of God. Since his appointment to the Apostleship, Elder Woodruff has been most diligent in the high duties and offices of his calling. Perhaps the greatest special labor which has been given him was the colonization of the Big Horn country. That work was placed in his hands by the First Presidency and has thus far been carried on most successfully. He possesses the gifts of humility and sociability, by which he is in close touch with common, toiling people, thereby gaining their confidence and love. In addition to these qualities, he is highly spiritual in his temperament. Thus are blended the very elements necessary in the man who is to build up a country and at the same time build up the Kingdom of God on earth. His appointment to the Quorum of the Twelve was a happy choice. It was an inspiration; and in the work of the eventful future, which he will be called upon to perform, we can see in Abraham Owen Woodruff those qualities and gifts and dispositions which are needed in the man who is to assist in guiding and directing this people to their higher destinies. It is altogether too early to write his life, as it has only just begun. It is pleasing to contemplate, however, that, like a vessel that has left its moorings, with sails spread and full and bending to the wind, we see him well on his splendid career. Along the pathway of safe and honest purpose, will he, too, speed on, guided by true principle and impelled by a high sense of duty.—Nephil L. Morris.

**CLAWSON, Rudger**, a member of the Council of Twelve Apostles since 1898, is the son of Hiram B. Clawson and Margaret Gay Judd, and was born March 1, 1857, in Salt Lake City, Utah. He was educated in the schools of his native city. The teachers who seem to have influenced him most were Dr. Karl G. Maeser, Miss Ida I. Cook and Dr. John R. Park. From his earliest boyhood, Elder Clawson was religiously inclined. One of the shaping forces of his character was his early reading of the Book of Mormon. His own words on this subject teach a lesson full of interest and deep meaning to the

young Latter-day Saints. "Early in life I became deeply interested in the Book of Mormon," he says, "which I read and re-read, and drew from its divine pages inspiration and hope. Faith sprang up in my heart. By a careful study of that glorious book, well defined ideas of right and wrong were firmly fixed in my youthful mind, and I was thus measurably able to withstand the temptations that assailed me and was able to escape many of the sins and follies to which some of the young are addicted. With advanced years, the conviction has constantly grown upon me that the Book of Mormon is one of the grandest books of the age." Regarding the meeting-going of the small boy, Elder Clawson bears this testimony: "I remember the interest I felt, as a boy, in the Sunday meetings at the Old Tabernacle, and later in the large New Tabernacle.



The sermons of Presidents Brigham Young, Heber C. Kimball, George A. Smith and the Apostles and Elders made a profound impression on my mind for good. From my own experience I am led to believe that the effects and influence of the teachings of our leaders upon the youth of Zion—I mean the very small boys and girls, who, in the midst of the congregations sit almost unnoticed—is greater than many suppose." An important adjunct to Elder Clawson's school life was the Wasatch Literary Society, whose membership was composed of his companions and associates, boys and girls of early days, many of whom have since become prominent in public life. Shortly after leaving school the young man, then only eighteen years old, became

private secretary to Hon. John W. Young, then president of the Utah Western Railway company. In this capacity he spent two years in the East, visiting most of the prominent cities, but spending the greater part of his time in New York City. This trip gave the young man much practical and valuable experience. In 1879, Elder Clawson was called on a mission to the Southern States; and it was while laboring in the State of Georgia, preaching the gospel of Christ, that his friend and companion missionary, Elder Joseph Standing, was shot down by a brutal mob. The news at the time sent a thrill of horror through the Church. Briefly told, the terrible experience and Elder Clawson's part in it is as follows: In the summer of 1879, Elder Clawson and Elder Standing, who were laboring in Georgia, started for a conference of the Elders to be held in the city of Rome. On the way, they were to call on some members of the Church living at Varnell's Station, Whitfield county. Elder Standing had previously labored in that section and had succeeded in raising up a branch of the Church. The missionaries reached the place on the evening of Saturday, July 9th. Calling at the house of a Church member, they found the family to be in a state of great excitement, owing to the threats made against the Elders in the neighborhood. Because of this bitter and murderous feeling the brethren were refused the privilege of stopping over night at the house. They were, however, directed to the house of a Mr. Henry Holston, who was not a member of the Church, but was friendly to the Elders. Mr. Holston received the missionaries kindly, and when the situation was explained to him, he said he would defend them as long as they were under his roof. Elder Standing appeared pale and anxious over the trouble which threatened them. A dream he had had a short time previous seemed to worry him, as it appeared to forebode evil. The next day was Sunday. The morning opened beautiful, and the two Elders set out to get their satchels and bring them back to Mr. Holston's place. They found the family still fearful of trouble, hence, they did not remain long. The road between the two houses was densely wooded on both sides. On the way back to Holston's, the two



young missionaries suddenly came upon twelve men, some on horseback and some on foot. They were all armed, and as they caught sight of the Elders, they set up great yells of exultation, and came rushing towards them like a pack of hungry wolves. Elder Standing asked the men by what authority they were thus molested on the public highway. "We'll show you by what authority we act!" they replied. One of them then jumped from his horse, and came up to Elder Clawson with a cocked revolver, pointing it into his face and at the same time uttering vile and most blasphemous language. The mob then ordered the brethren to follow them, which they did. To the expostulation of the Elders that they were peaceable, law-abiding citizens, the mob replied: "The government of the United States is against you, and there is no law in Georgia for Mormons." In this march to violence Elder Clawson walked rather slowly and thus lagged somewhat. At this, one of the ruffians came up behind and struck him a terrible blow on the back of the head, causing him to fall forward. He was, however, up again in an instant, but he knew he could do nothing to resent the attack. Shortly after the wretch attacked him again with a club, which only his comrades prevented him from using over Elder Clawson's head. After a time they left the road and went deeper into the woods. The party met an old man, well known in the neighborhood, and a girl by the name of Mary Hamblin, who had come to warn the Elders. Elder Clawson feared that the mob would injure the girl, but they let her go with a threat. Soon they came to a beautiful spot in the woods—a spring of clear water shaded by a large tree. Here a halt was made and the party seated themselves around the pool of water. Then the mobbers conversed for about an hour and a half, accusing the Mormons of all manner of vile acts. They seemed very eager to learn something of the whereabouts of Elder John Morgan, against whom they appeared to have a deep-seated hatred. They were much disappointed when they learned that he was in Utah. Presently three horsemen, who had left the party a short time previously, rode up again. One of them gave the command: "Follow us." At the same time, Elder Standing, who was sitting with

his back to the rider, suddenly leaped to his feet, turned, clapped his hands together and shouted the word, "Surrender!" A man seated close to him pointed his pistol at him and fired, and the young missionary instantly fell. The mobbers at once arose, and one of them, pointing to Elder Clawson, said to his companions: "Shoot that man." Instantly every weapon was turned upon him, and it seemed to the young man that he was standing on the brink of eternity. He faced the mob, folded his arms and said, "Shoot!" But the order not to shoot was given, and the guns were lowered. Elder Clawson then went to his murdered companion and looked into his face. A ghastly wound was in his forehead where the bullet had entered. Elder Clawson got permission from the mob to go after some assistance for his friend. Running through the woods he hailed a wood-chopper, and asked him to assist in removing the body. "No; I haven't time," was the reply. Arriving at Mr. Holston's that gentleman gave Brother Clawson a horse to go after the coroner, while he left for the scene of the assassination. Elder Clawson again met the mob on the road fleeing from the State. He feared they would murder him also, but they let him pass unharmed, and with a thankful heart he traveled on. Arriving at Catoosa Springs, a fashionable watering place, telegrams were sent to Salt Lake City, and also to the governor of the State. The coroner, his clerk, and Brother Clawson, then set out to get the body. They were joined by Mr. Holston on the way. The coroner held an inquest, and the body was laid upon a plank and carried to the house of Mr. Holston. Here, during that gloomy night, by the light of a candle, with the awe-stricken spectators standing near, Elder Clawson performed the last act of kindness to his friend in washing the awful stains from his body and preparing it for its final rest. After much difficulty and danger, Elder Clawson got the body safely on the train, and arrived with it in Salt Lake City August 3rd. In September of the next year Elder Clawson went back to Georgia to attend the trial of the murderers. Feeling was high against him in the State, but he had a duty to perform, and he did it, although at the risk of his life. Three of the murderers

had been captured, and they had been indicted for murder in the first degree. The trial continued for three days. The jury's verdict was "not guilty!" The result was greeted with great demonstration by the spectators. A friend told Elder Clawson that he was in danger, and as soon as possible after the trial he got quietly away. Having obeyed the law of plural marriage, Elder Clawson was one of the first victims of that terrible persecution which began under the Edmunds law, and which made many thousand sufferers for conscience sake. After a trial which attracted wide attention, Elder Clawson was convicted. He was sentenced to be imprisoned in the Utah Penitentiary for a term of four years, and to pay a fine of \$800. He entered the prison Nov. 3, 1884. Just prior to passing sentence, Judge Charles S. Zane asked him if he had anything to say why judgment should not be pronounced, and he promptly replied: "Your honor: Since the jury in my case has seen proper to find a verdict of guilty, I have only this to say why judgment should not be passed upon me: I very much regret that the laws of my country should come in conflict with the laws of God; but whenever they do, I shall invariably choose to obey the latter. If I did not so express myself I should feel unworthy the cause I represent. The constitution of the United States expressly provides that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. It cannot be denied, I think, that marriage, when attended and sanctioned by religious rites and ceremonies, is an establishment of religion. The anti-polygamy law of 1862 and the Edmunds-Tucker law of 1882 were expressly designed to operate against marriage as believed in and practiced by the Latter-day Saints. They are therefore unconstitutional, and, of course, as such, cannot command the respect that constitutional laws would. That is all I have to say, your honor." Elder Clawson was but twenty-seven years of age when this terrible experience came to him—a young man, full of the energy of life, with bright prospects opening before him, condemned to a loathsome prison cell for four years! A man of refinement, accustomed to the society of the noble and the pure, forced now to associate

with men, low and degraded with vice; to come in close contact with them, to eat and sleep with men repulsively vile and debased; to mingle with robbers and murderers; to be served with poor food, hardly fit to eat; to breathe the filthy tobacco-laden air of the cells. There was but one source from which to ask relief—God, the merciful; and from Him and His comforting Spirit the young man received the strength to carry him through the awful ordeal. For a long time the prison officials treated Elder Clawson with indignities. He had to bear the insults of his fellow-convicts, some of whom took a delight in persecuting the lone "Mormon." After a time other brethren were received at the "pen," and Elder Clawson's life now became more bearable. His father, Bishop Hiram B. Clawson, entered the prison in November, 1885, and remained nearly six months. Naturally the young man took great comfort in his father's society, though at the same time grieved to see him in prison. Slowly the months lengthened into years. His brethren came and went, but Rudger was still there. The great number of "Mormon" convicts had its modifying influence on the prison and its life was easier to bear. During Elder Clawson's incarceration President Lorenzo Snow served a term of eleven months in prison. The aged Apostle was a great comfort to the brethren in showing them how to bear their affliction with due fortitude. Elder Clawson was pardoned by Pres. Grover Cleveland, and he left the penitentiary Dec. 12, 1887. "During my imprisonment of three years, one month, and ten days," says Elder Clawson, "I never once felt to murmur or complain, and as I emerged from the prison walls my faith in the principle of plural marriage was just as firm and unshaken as when I entered. I felt to praise and glorify the Lord that He had deemed me worthy to suffer bonds and imprisonment in defense of the right." Elder Clawson received a letter from Pres. Wilford Woodruff, dated Dec. 23, 1887, calling him to preside over the Box Elder Stake of Zion. At the quarterly conference of Box Elder Stake, held in Brigham City, February 5th, his name was presented and sustained. Elder Clawson at once moved to Brigham City, and entered upon the discharge of his duties. Under his

presidency the Box Elder Stake came well up to the front rank in the completeness of its Church organizations and the general progressiveness of the Saints. During his presidency new meeting houses were erected in eleven of the fourteen Wards of the Stake. At the destruction of the Brigham City Tabernacle by fire, President Clawson at once took steps for its rebuilding, and thirteen months afterward, the elegant new tabernacle was erected, paid for and dedicated. Pres. Clawson was called to the Apostleship at the general conference held in October, 1898. He was ordained on the 10th by Lorenzo Snow. Since that time he has been occupied in the duties of his calling in traveling, organizing, instructing, and in office work for the Church. "What, Brother Clawson," asked the writer of this sketch, "has been the most potent factor in aiding you to success in life?" and the answer unhesitatingly was: "My success in life, if I have attained to any, is due to a fixed and unyielding determination on my part to seek and abide by counsel. I know there is safety in counsel, and that he who turns therefrom and seeks to become a law unto himself must surely fall."—Neph Anderson.

**SMOOT, Reed**, a member of the Council of Twelve Apostles since 1898, is the son of Abraham O. Smoot and Anna Kirstine Mouritsen, and was born Jan. 10, 1862, in Salt Lake City, Utah. He received his first schooling under Miss Barbara Romney, daughter of George Romney of the Twentieth Ward, who in 1868 opened a small school in her father's house. The following year the boy attended the Ward school, taught by Wm. Willes, and kept up his attendance until after the school was taken in charge by Dr. Karl G. Maeser in the year 1870. Two years later that part of Abraham O. Smoot's family of which Reed was a member removed to Provo, where another portion of the family had resided since 1868 and where Bishop Smoot, ex-mayor of Salt Lake City, was elected to a similar office and was also appointed president of the Utah Stake of Zion. His son Reed has continued to live there up to the present time. At Provo he attended the Timpanogas branch of the University of Deseret, the predecessor of the Brigham Young Academy,

which, next to the great man whose name it bears, and co-equally with Dr. Maeser, its educational founder, owes its existence to our Apostle's honored sire, the late Pres. Abraham O. Smoot. Reed attended the Academy's first term in April, 1876, being one of twenty-nine students with which the institution opened. He passed through all the higher branches then taught there, and at one time was the only student in the academic department, from which he was graduated in 1879. He studied principally along commercial lines, and at intervals, mainly during vacations, worked in the Provo Woolen Mills, which his father and others had founded and which started up in 1872. There he obtained his first insight into manufacture, a practical insight, for he worked in every department of the factory. Immediately upon entering the



mills, he formed the characteristic resolve to one day become their manager; an ambition realized eleven years later. Upon leaving school, and after conferring with his father and his tutor, Dr. Maeser, he fully made up his mind to pursue a commercial career, and with that in view took a humble position in the Provo Co-operative Institution, the first co-operative store organized in Utah under the impetus of the great co-operative movement projected by Pres. Brigham Young in 1868. Beginning at the bottom of the ladder, Reed went to work sacking fruit, sorting potatoes, and doing odd jobs about the place, but all the while keeping his eye on the mark for which he had set out. One day his father entered the store, and in conversation with the superintendent, Robert C. Kirkwood,

happened to say, "I see you have Reed here, but I guess he won't stay with you very long." Reed overheard the remark, and though not meant unkindly nor said slightly, it caused the youthful sacker of potatoes to set his teeth together and inwardly determine: "I will stay here until I am superintendent of this institution." That determination was adhered to, and in September, 1880, less than eighteen months after he uttered the prediction, it was fulfilled. He became superintendent of the Co-operative Institution and remained such until April, 1884, when he was made manager of the Provo Woolen Mills; thus realizing his previous resolve. His first call to the mission field—supplementing a notice previously given—came in the year 1880, but was rescinded, as his services were needed as superintendent of the co-operative store. His second call was in March, 1884, when he was again stopped from going abroad, and given by Pres. John Taylor a five years' mission as manager of the Woolen Mills. Another call was made upon him in October, 1890, and in November of that year, he left home en route for Liverpool, the headquarters of the European Mission. This was his first absence from America, barring a brief visit with his father to the Hawaiian Islands, from May 2nd to July 19th, 1880; but he had visited on business nearly every State of the Union. Prior to going upon his mission he had not been very active in religious matters, but had thrown his whole soul into business and was fast becoming a man of means and of consequent financial influence in the community. In fact, he was so prosperous, and so intensely interested in money making, that it was feared and said by some that Reed Smoot and religion were drifting apart. Some went so far as to predict that if another call came for a mission (he had already had two, and had been prevented from going through no fault of his own) he would refuse to accept it. How groundless these fears and assertions, and how unwarranted such a prediction, was shown by his prompt departure for Europe in the fall of 1890, and by the subsequent great change that came over him in relation to spiritual things. While abroad he labored principally in the Liverpool office as bookkeeper and emigration clerk, under the presidency

of Apostle Brigham Young. He also visited and spoke at the various conferences, and from July 2nd to August 6th, 1891, was absent from England touring the continent with Dr. James E. Talmage, who was visiting Europe, and Elder Samuel A. King, one of the Utah missionaries. The party passed successively through Belgium, Holland, Germany, Switzerland, Italy and France. While at Liverpool Elder Smoot became well acquainted with the leading officials of the Gulon Steamship line, which had for many years the bulk of the "Mormon" emigration from Liverpool, and was treated by them with the greatest courtesy and consideration. Mr. George Ramsden, the old-time manager of the Gulon shipping agency, made him welcome at his home and manifested almost a father's love for him. Mr. John A. Marsh, the head man of the Gulon company, also took much interest in him, and appointed him his agent as a passage broker; a situation which, though it brought no salary, was of advantage to the emigrational interests of the Church. While he was acting in this capacity the change was made by which "Mormon" emigrants, who formerly had but the usual steerage accommodations, were provided with intermediate passage over the Atlantic. Elder Smoot was called home by a telegram from Pres. Wilford Woodruff, which informed him of the serious illness of his father, and in response to this summons he sailed from Liverpool on the 19th of September, and arrived at Provo Oct. 1, 1891. For a short time he assisted his father as manager of the Provo Lumber Manufacturing and Building Company, one of the industries that Pres. Smoot had established, and straightened out a contract between that company and the Territorial Insane Asylum. In the spring of 1892, he resumed his former position as manager of the Provo Woolen Mills, which under his able superintendency have achieved a splendid success. That position he still holds. At the time Elder Smoot went to Europe he was a married man and had been since Sept. 17, 1884, when he wedded Miss Alpha M. Eldredge, daughter of Horace S. Eldredge, one of the First Seven Presidents of the Seventies. Her mother was Mrs. Chloe A. Redfield Eldredge, daughter of Harlow Redfield, one of the

founders of Provo. There Elder Smoot built a handsome home as the domicile of himself and wife and their steadily increasing family. They have had six children, five of whom are living, and their married life has been a happy one. After his return from England, he launched out in business more extensively than ever, and his spiritual development, which his mission had awakened, likewise continued. He was the main promoter of the Provo Commercial and Savings Bank, one of the soundest institutions in the State, and has been from the first its president. He engaged considerably in mining, and was made vice president of the famous Grand Central Mining Company; also of the Victoria Mining Company. He erected a number of business blocks, and became a director in the Clark-Eldredge Company of Salt Lake City, as well as in various other important concerns. His latest notable appointment was a directorship of the much talked of Los Angeles and Salt Lake Railroad, about to be constructed. In politics Mr. Smoot is a staunch Republican. He has never sought an office, but has been honored with important official positions. From March 15, 1894, until the advent of Statehood, he served as a director of the Territorial Insane Asylum, by appointment of Governor Caleb W. West, and after Utah entered the Union, he was appointed by Governor Heber M. Wells as a member of the Semi-Centennial Commission, which in 1897 conducted the great Pioneer Jubilee. Elder Smoot's ecclesiastical record is as follows: He was baptized at eight years of age in the Endowment House at Salt Lake City, and was ordained a Deacon July 15, 1877. In 1879 he was made a Priest, and in April, 1880, an Elder. Four years later he was ordained a Seventy by Elder Abraham H. Cannon, and in April, 1895, was ordained a High Priest under the hands of Pres. Joseph F. Smith. At the same time he was appointed second counselor to Pres. Edward Partridge, who had succeeded Pres. Abraham O. Smoot, deceased, as the presiding authority of the Utah Stake of Zion. Elder Smoot continued to serve as one of the presidency of that Stake until called to the Apostleship April 8, 1900. The same day he was sustained in that exalted position by the voice of the general conference, and was ordained an Apos-

tle by Pres. Lorenzo Snow the day following. While a member of the Utah Stake presidency he was appointed to raise means to pay off the debt hanging over the unfinished Stake Tabernacle, and to complete that structure. That duty he performed with his usual promptitude and success, the debt being cancelled and the building completed. He has acted for years as one of the board of trustees of the Brigham Young Academy, and is a member of its executive committee. He solicited subscriptions for and was the main instrument in the erection of the new college hall, an adjunct to the Academy. In the success of this worthy institution he has ever been deeply interested. It can truly be said of Apostle Smoot that he has never sought preferment, either civil or ecclesiastical. He has worked honestly and faithfully at whatever he had in hand—industry and continuity being his watchwords, recognized by him even while a boy as the keys to success and prosperity—and his talents and labors alone have recommended him for promotion. This accounts for the general feeling of satisfaction manifested by the vast congregation, which, in the afternoon of Sunday, April 8, 1900, at the great Tabernacle in Salt Lake City, voted unanimously to sustain him as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Much of this good feeling was doubtless due to the fact that many present were acquainted, not only with the marked ability of the young man, but with the good and wise use he has made of that ability. Many know of the valuable aid Reed Smoot has rendered from time to time in a financial and executive way to this or that struggling institution, but few are aware of his private acts of beneficence. It has been said that ostentatious charity insults the misery it would relieve. Reed Smoot's charity is not of that kind. He does not ask a friend in trouble, "What can I do for you?" or say, "If there is anything you want, let me know;" thus throwing upon the afflicted soul an additional burden and subjecting it to unnecessary humiliation. He shrewdly sees the need and tactfully supplies it, without speaking or awaiting a word. And this is charity, true charity; for it is generosity, it is bigness of heart, and as far outsoars mere

almsgiving as the eagle outsoars the swan. In person Apostle Smoot is tall and well built, though his unusual height makes him appear almost slender in frame. He moves with the rapid, energetic stride characteristic of the bustling business man. He is punctual in keeping his appointments, and, as he says, owes his greatest losses in time to the failure of other men to promptly keep theirs. He possesses a fearless candor, says exactly what he thinks, and yet is courteous, considerate and kind-hearted. While neither a preacher nor a writer, he expresses himself with intelligence, earnestness and humility, both by tongue and pen. His genius is practical and progressive. As a financier and an executive his talents are of the first order, and the fallacy is long since exploded that the Lord needs but one class of men in any department of His mighty and marvelous work. "My duty first, my pleasure afterwards," may be said to be our Apostle's favorite motto, one that he faithfully exemplifies. His father was born in the State of Kentucky, and his mother was a native of Norway. Both were of heroic mould and mettle, both sacrificed much for the gospel's sake, and the Apostle is the inheritor of many of their noblest qualities; chief among which is the ability and inclination to do good, publicly and privately, and to thoroughly enjoy the doing.—Orson F. Whitney.

**SMITH, Joseph, senior,** the first presiding Patriarch of the Church of Jesus Christ of Latter-day Saints, and father of the Prophet Joseph Smith, was born July 12, 1771, in Topsfield, Essex county, Mass.; he was the second son of Asahel Smith and Mary Duty. The subject of this sketch was born in Topsfield, March 7, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England. Joseph Smith, sen., removed with his father to Tunbridge, Orange county, Vermont, in 1791, and assisted in clearing a large farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, Jan. 24, 1796, by whom he had ten chil-

dren, namely: Alvin, born Feb. 11, 1798; Hyrum, born Feb. 9, 1800; Sophronia, born May 16, 1803; Joseph, born Dec. 23, 1805; Samuel Harrison, born March 13, 1808; Ephraim, born March 13, 1810; William, born March 13, 1811; Catherine, born July 28, 1812; Don Carlos, born March 25, 1816; and Lucy, born July 18, 1824. At his marriage he owned a handsome farm in Tunbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of ginseng to send to China, and was swindled out of the entire proceeds by the shipmaster and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts. About the year 1816 he removed to Palmyra, Wayne county, New York, bought a farm and cleared two hundred acres, which he lost in consequence of not being able to pay the last instalment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario county, New York, procured a comfortable home with sixteen acres of land, where he lived until he removed to Kirtland, Ohio. He was the first person who received his son Joseph's testimony after he had seen the angel, and exhorted him to be faithful and diligent to the message he had received. He was baptized April 6, 1830. In August, 1830, in company with his son Don Carlos, he took a mission to St. Lawrence county, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers and sisters residing in St. Lawrence county, bore testimony to the truth, which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan. He removed with his family to Kirtland in 1831, where he was ordained to the High Priesthood June 3, 1831, by Lyman Wight. He was ordained a Patriarch and president of the High Priesthood, under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams, Dec. 18, 1833, and was chosen a member of the first High Council, organized in Kirtland, Ohio, Feb. 17, 1834. In 1836 he traveled in company with his brother John 2,400 miles in Ohio, New York,

Pennsylvania, Vermont and New Hampshire, visiting the branches of the Church in those States, and bestowing patriarchal blessings on several hundred persons, preaching the gospel to all who would hear, and baptizing many. They arrived at Kirtland Oct. 2, 1836. During the persecutions in Kirtland, in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Mo. After his sons, Hyrum and Joseph, were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in midwinter to Quincy, Ill., from whence he removed to Commerce in the spring of 1839, and thus became one of the founders of Nauvoo. The exposures he suffered brought on consumption, of which he died Sept. 14, 1840, aged 69 years, two months and two days. He was 6 feet 2 inches tall, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred lbs., and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Ill., he fed hundreds of the poor Saints who were fleeing from the Missouri persecutions, although he had arrived there penniless himself.

**SMITH, Asahel**, the fourth presiding Patriarch of the Church, was the son of Asahel Smith and Mary Duty, and brother of Joseph Smith, senior, the Prophet's father. He was born May 21, 1773, in Windham, Rockingham county, N. H., and married Betsy Schilling March 21, 1802. In 1809 he settled in St. Lawrence county, N. Y. When Joseph Smith, sen., accompanied by his son Don Carlos, visited his father and brother in St. Lawrence county, in August, 1830, Asahel received his testimony, and though he was not baptized till 1835, he became (from the time of this visit of his brother Joseph) a warm advocate of the Book of Mormon and the restoration of the everlasting gospel, for which he received much abuse from his brother Jesse. He was baptized by Lyman E. Johnson June

29, 1835, in Stockholm, St. Lawrence county, New York, and removed with his family to Kirtland, Ohio, in 1836. Soon after his arrival there he was ordained a High Priest by Don Carlos Smith, and in 1837 he became a member of the High Council at Kirtland. He was chosen to fill a similar position in Lee county, Iowa, when a Stake of Zion was organized there Oct. 5, 1839, and served in that capacity until Jan. 6, 1842, when the Stake organization in Iowa was discontinued. During this time Brother Smith resided at Nashville, Iowa. He was ordained a Patriarch by the Twelve Apostles in Nauvoo, Ill., Oct. 7, 1844, and after the rejection of William Smith (his nephew) in 1845, the patriarchal office, according to the hereditary order, belonged to Asahel Smith; but as his health was poor, he is not known to have taken any active part in the office of presiding Patriarch. He died July 20, 1848, at Iowaville, Wapello county, Iowa, en route for the West. The following is recorded about him in Church history: "His principles, precepts and examples were worthy of imitation, and shed a lustre that does honor to his high and holy calling; he died after a long and painful illness, and has left a numerous family to mourn his loss."

**SMITH, John**, the fifth presiding Patriarch of the Church, was born July 16, 1781, in Derryfield (now Manchester), Rockingham county, N. H. He was a son of Asahel and Mary Smith (formerly Mary Duty) and uncle to the Prophet Joseph. In 1815 he married Clarissa Lyman, by whom he had three children—George Albert, Caroline and John Lyman. The subject of Joseph Smith's mission was introduced to John Smith by his brother Joseph, the Prophet's father; which resulted in his baptism Jan. 9, 1832, at a time of sickness near to death, and when the ice had to be cut to reach the water; but from that time he gained health and strength, although he had been given up by the doctors to die of consumption. He was baptized and confirmed by his brother Joseph Smith, sen., and at the same time ordained an Elder. In 1833, he moved to Kirtland, Ohio, where he, on June 3, 1831, was ordained a High Priest by Lyman Wight, and in 1838 to Far West, Caldwell county, Missouri, and thence to Adam-ondi-Ah-

man, in Daviess county, where he presided over that branch of the Church until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located at Green Plains, six miles from Warsaw, where he put in a crop of corn, split rails, and performed much hard labor unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo), and on October 5th was appointed to preside over the Saints in Iowa. On the 12th he moved to Lee county to fulfill that mission. In October, 1843, he moved to Macedonia, Hancock county, Illinois, having been appointed to preside over the Saints in that place. He was ordained a Patriarch Jan. 10, 1844, by Joseph the Prophet, and in November, of that year, was driven by mobbers from Macedonia to Nauvoo, where he continued to administer patriarchal blessings, to the joy of thousands, until Feb. 9, 1846, when he was compelled by the mob violence of the free and sovereign State of Illinois to again leave his home and cross the Mississippi river, with his family, in search of a peaceful location, far off amid savages and deserts, in the valleys of the mountains. After passing a dreary winter on the right bank of the Missouri, at Winter Quarters, he again took up the weary ox train march on the 9th of June, 1847, and reached Great Salt Lake valley Sept. 23rd, where he presided over the Church in the mountains until October, 1848. Jan. 1, 1849, he was ordained presiding Patriarch over the Church, under the hands of Pres. Brigham Young and Heber C. Kimball. He moved out of the Fort on to his city lot in February, 1849, and this was the only spot on which he had been privileged to cultivate a garden two years in succession during the last twenty-three years of his life. In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, during his long and faithful ministry, he administered 5,560 patriarchal blessings, which were recorded in seven large and closely written books, which are now at the Historian's office. He died in Salt Lake City May 23, 1854. "He closed the arduous duties of a well occupied probation," writes the editor of the "Deseret News," "and passed to a

position of rest, where his works will nobly follow and honor him and where he will continue his able counsels for the prosperity and welfare of Zion."

**SMITH, John**, the sixth presiding Patriarch of the Church and the present incumbent of that office, is the son of Hyrum Smith and Jerusha Barden, and was born Sept. 22, 1832, in Kirtland, Geauga (now Lake) county, Ohio. His mother died Oct. 13, 1837. She had six children—two sons and four daughters, and she died when the youngest was eight days old. His father was away from home at the time of her death. Dec. 24, 1837, his father married Miss Mary Fielding, who bore him two chil-



dren, a son and a daughter. In the spring of 1838 John went with his father's family to Far West, Caldwell county, Missouri, where he shared with the rest of the Saints in the persecutions. In the fall of 1838 his father, his uncle Joseph and others, were taken prisoners by a ruthless mob, and, after being abused in many ways, threatened with death, etc., were finally lodged in Liberty, Clay county jail. During the winter his father's family, in connection with many others, were driven out of Missouri. Although small, John suffered much from cold and hunger. The family landed at Quincy, Ills., early in 1839, where they remained a short



time. Brother Hyrum Smith came home from Liberty jail April 22, 1839. The family subsequently went up the Mississippi river to a place called Commerce, afterwards the city of Nauvoo. Soon afterwards they moved about two miles down the river, where they remained in comparative peace for a short season. His father and his uncle, Joseph the Prophet, were martyred in Carthage jail by a bloodthirsty mob, June 27, 1844. In the month of February, 1847, John left his father's folks and started west with Heber C. Kimball's family. At this time he did not know where the people were going, but he supposed to California. This company crossed the Mississippi river on a ferryboat, and encamped on Sugar creek, about nine miles out. After two or three days, boy-like, he got homesick and went back to see his folks. During his stay at home, which was only for a few days, the river froze over, and he crossed back on skates, and joined the company. During the journey he had to drive loose stock, drive team, herd cattle and horses, and do any kind of work he could. Many times he was drenched in the rain. On one occasion Brother Heber P. Kimball and himself were driven by the force of the storm, stock and all, for a mile or so, although they were on horseback. The company journeyed westward through Iowa, stopping many times by the way. In consequence of storms and soft roads, or, to speak more correctly, no roads but soft prairie. They finally landed on the hill where now stands Council Bluffs city, and crossed over the Missouri river at a point near the present site of Omaha, called at that time Sarpee's Trading Post, among the Pottawatamie Indians. They then went up about six miles to the Little Papillon, and remained a short time. During his stay there he became acquainted with Col. Thomas L. Kane, who was taken very sick, and John was his nurse for two weeks. In or about the month of August they moved into Winter Quarters, where the town of Florence now stands. In the fore part of September he learned that his father's family were on the road, and he went, in company with Brother Almon W. Babbitt, back about one hundred and fifty miles and met them. They came to Winter Quarters, where they remained two winters. John went

to work with hired help, built a log house for the winter, and during the summer of 1847 made fence, tilled the soil, and took a man's place in the hay and harvest field, as he was the only male member of the family who was able to work. In April, 1848, the family started for Great Salt Lake valley. It was rather a hard journey, as they did not have teams enough. John had to drive a team composed of wild steers, cows and oxen, with two wagons tied together, and, before they had traveled more than two miles, a wagon tongue broke and they had to camp for the night. On the way over the plains he broke and they had to camp for the steers to work. He had to take a man's place, by standing guard at night, and in the day time to be the boy who brought the wood and water, herded the cows and assisted to double teams over bad places, up hills, etc. On one occasion a circumstance occurred which he will never forget. One day about sundown, while the party were encamped on the Platte river, it was reported that a woman was lost. Without ceremony he took his coat on his arm and a piece of corn bread in his hand and started out up the road, to follow a party of the company which had left at noon. He had not gone far when he came up with a dead carcass, which was covered with wolves fighting and howling. He walked past as fast and as quietly as possible. He traveled six miles before he came up with any wagons. During this distance he passed about twenty such frightful scenes, but he got through safe, and he thinks he was unnoticed by the wolves. He stopped for the balance of the night with an acquaintance, and at daybreak proceeded on his journey, and found the lost woman, a little after sunrise, safe with her mother, six miles from where he stayed for the night. On Sept. 22, 1848, his sixteenth birthday, he drove five wagons down the "Big Mountain," east of Salt Lake City; it was dark long before he got into camp with the last wagon. On the way, one wheel of his wagon ran into a tree which was about fifteen inches through. He had to lie on his back and chop the tree down with a dull ax before he could go any further. The next day he arrived in the Great Salt Lake valley. In the spring of 1850 John was enrolled in a company of

horsemen, called the "Battalion of Life Guards," for the purpose of standing guard, or going out at a minute's warning, to protect the settlements from the marauding Indians, who were very angry at that time. For about ten years he was compelled to keep on hand a saddle horse and everything necessary for that purpose. Many times he was called and got up in the night and started off at once; at other times he had to leave in the heat of harvest, and then his wife was obliged to take his place in the field. This he had to do in connection with working in the canyon and attending to the farm to support the family. Sept. 21, 1852, his stepmother died, leaving him to provide for a family of eight, three of them—one man and two women—being old people, the youngest over sixty-three years old; also one brother and three sisters younger than himself. He was at that time twenty years, less one day, old. Dec. 25, 1853, he married Miss Helen Maria Fisher, who bore him nine children, five sons and four daughters. In the spring of 1856 he went on horseback to Salmon river with Pres. Brigham Young's party, a distance of 480 miles, and returned, which trip occupied six weeks' time. Feb. 18, 1855, Brother Smith was ordained to the office of Patriarch under the hands of Presidents Brigham Young, Heber C. Kimball and Jedediah M. Grant, and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow. Pres. Young being mouth. It may be well here to state that this is the only office in the Church which is handed down from father to son by right of lineage. His grandfather, Joseph Smith, sen., was the first Patriarch to the Church. He was ordained by his son, the Prophet Joseph Smith. John's father, Hyrum Smith, was ordained to this office by his father; and John would doubtless have been ordained by his father if he had lived until John had arrived at a proper age. Sept. 16, 1859, John started for Florence with a four-mule team, to bring his sister and her husband and family to Utah. He traveled in company with Elder John Y. Greene across the plains, and made the trip from Salt Lake City to Florence in thirty-two days, laying over on the road two days of the time—distance, 1011 miles. During his stay in the East he took his sister and her

two youngest children and traveled across Iowa to Montrose, a distance of 350 miles, in eight days, with a pair of mules and a light wagon, and visited Nauvoo and different places in Illinois, reviewed many places of his boyhood, and found quite a number of his connections. He returned to Florence in February, 1860, where he spent considerable time in assisting to put wagons and handcarts together, and in doing all he could to expedite the starting of the European emigrants on the plains. In the month of June he was appointed by Elder George Q. Cannon, who had charge of the emigrants that season, to organize a company and take charge of it across the plains. He went to work at once, got a company of more than forty wagons in readiness, loaded his sister and family, and started out. The trip was made in seventy days. At the general conference, April, 1862, he was called to take a mission to Scandinavia. On the 17th of May following he started out on horseback, without purse or scrip, to cross the plains and the ocean. He was invited by Elder John R. Murdock to go with him to the Missouri river, as he had charge of a company of wagons and teams to bring out emigrants. Brother Smith accepted the invitation, and Brother Murdock assisted him with provisions. All went well until about noon one day, as the company left the Sweetwater river, when Brother Smith was taken down with mountain fever. During the night the fever was very severe, and the pain through every joint was excruciating. Toward the latter part of the night he was administered to by some of the Elders, and in the morning was able to pursue his journey on horseback. He was very weak and had to get down often from his horse to rest. At Fort Laramie he sold his horse, which was worth \$90, for \$40, and at Florence his saddle, which was worth \$20, for \$10. He met friends, who gave him money to assist him on his journey. His fare from Florence to Liverpool was about \$100. When he arrived in Liverpool he had twenty-one shillings in his pocket. This paid his fare to London, where he had to get a passport from the American Minister before he could cross the continent of Europe. There he borrowed money to take him through (which he afterwards paid) from Hull, England,

to Hamburg, Germany. The boat met headwinds and a rough sea, and all on board were sick; even the captain had to get on deck for air. At Hamburg he met his cousin, Elder Jesse N. Smith, who had preceded him about eighteen months. Brother Jesse had with him an interpreter, and all went well. They landed at Korsøer, Denmark, Sept. 6, 1862. Brother Smith remained on this mission until April 13, 1864, when he sailed from Copenhagen, on his return home. While on this mission he studied hard and obtained a good understanding of the Scandinavian languages—Danish-Norwegian and Swedish. On arriving at Grimsby, England, they found some emigrants for Zion awaiting them, who had traveled by way of Lubeck, and they all, about three hundred in number, continued their journey by rail to Liverpool. There he was appointed president of the ship's company. He embarked in the large sailing ship, "Monarch of the Sea," bound for New York, having on board 973 souls of the Saints—Danes, Swedes, Norwegians, Germans, Scotch, Welsh, Irish, English and Americans—the largest company of Latter-day Saints which, up to that time, had left the shores of Europe. They were over forty days out at sea, with head winds a good deal of the time. On the banks of Newfoundland they saw a number of very large icebergs. On their arrival at Castle Gardens, New York, June 3, 1864, they went immediately on board the steamboat "St. Johns," and sailed up the Hudson river to Albany; from there they traveled by rail to St. Joseph, Missouri, and thence by steamboat up the Missouri river to Wyoming, Nebraska. On Brother Smith's arrival at Wyoming, he was appointed to take charge on the plains of a Scandinavian company of thirty wagons. He was there joined by more wagons in charge of Captain Patterson, making in all over sixty, for safety against the Indians, as the latter were very hostile that season, many people having been killed, and horses, mules and cattle stolen, and wagons burned. Many times on the journey ranchers, traders, and also officers at government posts would use every argument possible to induce them to stop for safety. The answer Brother Smith would give them was, "We are used to Indian warfare, and we have only provisions enough to

take us home, even if we keep moving; and we would rather run our risk of fighting Indians than starve on the plains." The company reached Salt Lake City, Oct. 1, 1864. After a few days the immigrants were distributed among their respective friends in the various settlements, but for several years Brother Smith was kept busy as an interpreter for the Scandinavians. Since that time he has been engaged in the duties of his calling as a Patriarch, traveling through the settlements of the Saints, and attending to other business, and on the farm. Up to date he has given to the Saints 15,660 patriarchal blessings.

**ALDRICH, Hazen**, one of the First Seven Presidents of Seventies from 1835-37, joined the Church at an early day, and was ordained to the office of a High Priest. As a member of Zion's Camp he marched to Missouri and back in 1834; he was ordained a Seventy under the hands of Joseph Smith and others, Feb. 28, 1835, at Kirtland, Ohio; and when the first quorum of Seventy was fully organized soon afterwards, Bro. Aldrich was set apart as one of the seven presidents of the same. Some of the High Priests and a number of the Seventies introduced a question as to which was the greatest among them, the Seventies or the High Priests. Their discussions increased with so much warmth that it amounted to jealousy, and at length it attracted the attention of Joseph the Prophet, who called a council in November, 1835, to decide the question. At this meeting the Prophet asked the newly-organized quorum, if any of their number had been ordained High Priests, previous to their ordination as Seventies. Five out of the seven presidents, namely Hazen Aldrich, Leonard Rich, Zebedee Coltrin, Lyman Sherman and Sylvester Smith, acknowledged that they were High Priests before they were ordained Seventies. Accordingly, the Prophet invited them to take their places in the High Priests' quorum again, which was complied with. This left only Joseph Young and Levi W. Hancock in the original council of Seventies. Owing to these changes, Hazen Aldrich's connection with the Seventies in a quorum capacity ceased April 6, 1837. During the great apostasy in Kirtland in 1837 and 1838, Hazen Aldrich was numbered

among those who rebelled against the legitimate authorities of the Church, and became an apostate. Subsequently he joined the Brewster movement and published a paper at Kirtland called "The Olive Branch," of which the first number was dated August, 1848. He became a leading man among the Brewsterites, and finally emigrated to California, where he is supposed to have died.

**YOUNG, Joseph**, one of the First Seven Presidents of Seventies from 1835 to 1881, was the son of John Young and Nabbie Howe, and an elder brother of Pres. Brigham Young. He was born April 7, 1797, in Hopkinton, Middlesex county, Mass. His childhood and early youth were spent at home, where his kind and affectionate nature was stimulated by the tender treatment and Christian precept, characterizing his parents and their family. He imbibed at an early period of life the spirit of religion, and became an enthusiastic church member. Joining the Methodists, he soon began to preach their doctrines, and was thus engaged, when, in the early spring of 1832, his brother, the late Pres. Brigham Young, brought the glad tidings of the restored gospel of Jesus Christ, as announced by the Prophet Joseph Smith. His religious enthusiasm proved to be a genuine love of truth, rather than bigoted devotion to a sectarian creed, and he was easily converted to the principles of the gospel, which he received in a grateful and believing heart. He was baptized April 6, 1832, by Elder Daniel Bowen in Columbia, Penn., and a few days afterwards ordained an Elder under the hands of Ezra Landen. After preaching in the State of New York for several months, he took a mission to Canada in the summer of 1832, in company with his brother Phineas, Eleazer Miller and others; they raised up two small branches, and returned in about four months. He then went to Kirtland, Ohio, with his Brother Brigham and Heber C. Kimball. His next mission was to Canada in the winter of 1832-33, in company with his brother Brigham. Here they raised up a branch of about twenty members in West Lumboro. They were gone about six weeks, and baptized upwards of forty souls. Feb. 18, 1834, Joseph Young married Jane Adeline Bicknell, who bore to him

eleven children, among whom may be mentioned: Jane Adeline, Joseph, Seymour Bicknell, Marcus De La Grande and Brigham Bicknell. He went in company with Presidents Joseph and Hyrum Smith, in 1834, to Missouri, as a member of Zion's camp, returning to Kirtland with the Prophet and others, in the fall. He was chosen and ordained one of the first Seventies in the Church Feb. 28, 1835, under the hands of Joseph Smith and others, and the next day (March 1, 1835,) he was ordained a president of Seventies, a position which he honorably filled during the remainder of his life. In 1835 he filled a mission to the States of New York and Massachusetts, in company with Burr Riggs; they traveled and preached in many places, sowing the seed as they journeyed along. In 1836, after having received his blessings in the Temple at Kirtland, agreeable to the Prophet's instructions, he accompanied his brother Brigham to the East, to visit among their relatives and friends; they preached the gospel to them and bore testimony of the latter-day work. This mission occupied several months, and subsequently many of their relatives and friends came into the Church. July 6, 1838, Joseph and family left Kirtland, in company with many of the Saints, and went to Missouri, arriving at Haun's Mill Oct. 28th; he remained until Tuesday, the 30th, and witnessed the horrid massacre at that place, during which he was miraculously preserved. In the winter of 1838-39 he, together with the rest of the Saints, was driven out of the State of Missouri, under the exterminating order of Governor Boggs. He arrived at Quincy, Ill., in May, where he engaged in farming during the season, and in the spring of 1840 removed to Commerce, afterwards called Nauvoo, where he followed the occupation of painting and glazing, and attended to his ministerial labors as senior president of the quorums of Seventies. In the spring of 1844 he went to Ohio to lay before the people Gen. Joseph Smith's views of the powers and policy of the government of the United States. After hearing of the massacre of the Prophet and Patriarch, he returned to Nauvoo. When the Saints, in 1846, were compelled to leave their beautiful city, and Temple, Joseph Young again became an

exile and started for the great and unknown west. He remained at Winter Quarters and at Carterville, Iowa, until 1850, when he crossed the plains with his family with ox teams, and settled in Salt Lake City, where he resided until his death. He traveled and preached extensively in the Territory, and in fulfillment of a prediction by the Prophet Joseph he visited the British Isles in 1870, and thus preached in the old world. He was greatly beloved by the people everywhere, being one of those lovable dispositions that always attract those with whom they become associated. He was a benevolent and merciful man, full of kindness and good works, and full of integrity to the cause he had espoused. He never wearied of proclaiming its principles. "Uncle Joseph," as he was familiarly called, died in Salt Lake City, Utah, July 16, 1881. He had for several weeks succumbed to general weakness and debility incident to old age, and quietly fell asleep, surrounded by loving kindred and friends. His body was free from disease, and his last days were devoid of pain. Like a shock of corn fully ripe he was gathered home. Having fulfilled his mission on the earth and lived beyond the time usually allotted to man, he realized in his closing hours on earth that "the end of the righteous is peace."

**HANCOCK, Levi Ward**, one of the First Seven Presidents of Seventies from 1835 to 1882, was the youngest son and seventh child of Thomas Hancock and Amy Ward, and was born April 7, 1803, in the town of Old Springfield, Hampden county, Mass. In 1805 his father removed with his family, consisting of his wife, seven children and his widowed mother, to New York State and settled in Bristol, Ontario county. Later, they removed to Chagrin, Cayahoga county, Ohio. As a boy and young man Levi exhibited noble characteristics and industrious habits, and was able to render his father efficient help from his early youth. His education was limited, as he was raised on the frontier; and through force of circumstances he was compelled to work for others for a living. He also learned the trade of a cabinet maker. About the year 1827 he purchased some land and built a house at Rome, Ashtabula county, Ohio, where

he lived, though yet unmarried, when Parley P. Pratt and fellow missionaries passed through that part of the country on their journey to the west. They held meetings at Chagrin, where the senior Hancock still lived, and among the first baptized at that place were Levi's father and his sister Clarissa. Levi followed the missionaries to Kirtland, where he was baptized by Elder Pratt Nov. 16, 1830, and soon afterwards he was ordained an Elder by Oliver Cowdery. He then commenced to preach the gospel successfully in the surrounding country. In June, 1831, he was called by revelation, together with other Elders, to travel to Missouri and preach the gospel "by the way," with Zebedee Coltrin as a trav-



eling companion. They performed successful missionary labors in Ohio, Indiana and Illinois, and after their arrival in Missouri, Levi participated in the preparatory work done for the building of Zion. After his return to Ohio, he became a zealous and faithful worker for the cause, and contributed liberally toward the erection of the Lord's House at Kirtland. In 1834 he marched to Missouri as a member of Zion's Camp, and, having returned to Ohio, was chosen and ordained one of the first Seventies of the Church Feb. 28, 1835, under the hands of Joseph Smith and others; soon afterwards he was chosen one of the First Seven

Presidents of Seventies, which position he occupied with honor and faithfulness for forty-seven years, or until the day of his death. In 1838 he removed to Missouri, where he passed through the persecutions which the Saints were called upon to endure, and when the Church was expelled from that State in 1838, Bro. Hancock was among those who covenanted to place their means at the disposal of the committee which had been appointed for the removal of the poor Saints, to the State of Illinois. After the founding of Nauvoo he became a prominent and energetic citizen of that place, where he also acted as a police officer. Early in 1844 he was called on a mission to Vermont. He had previously filled a mission to Indiana. In common with the rest of the Saints he suffered persecutions and consequent hardships in Illinois and became an exile for conscience sake in 1846. Arriving with the camps of Israel on the Missouri river, he enlisted in the famous Mormon Battalion and marched with that military body to California, being the only man of the general authorities of the Church who thus enlisted. On the long and tedious march his wise counsel and exemplary course did much to mould the character of the soldiers. He acted as chaplain of the Battalion. As an illustration of his susceptibility to the spirit of inspiration the following is related: A non-Mormon by the consent of the Battalion joined the company and soon after required baptism. Brother Hancock, in company with others of the brethren, took him down to the Missouri river and performed the ceremony. On raising him from the water he said, as if wrought upon by the spirit, "If I have baptized a murderer, it will do him no good." His words had such an effect upon the stranger that he soon afterwards confessed that he was a murderer, having killed his own brother. As many of the men of the Battalion were members of the Seventies' quorums, Seventies' meetings were held occasionally in the camp, when circumstances would permit, under the presidency of Bro. Hancock, who did his best to influence the men to live as their religion taught under every circumstance. On account of his zeal in this regard, some of the officers wrongfully accused him of being officious. After the discharge of

the Battalion in California, in 1847, Bro. Hancock marched to Great Salt Lake valley with the main body of the soldiers, arriving there in October. From that time until his demise he labored assiduously for the upbuilding of the kingdom of God and for making the wilderness a fit place for the habitation of man. He traveled extensively throughout the Territory in the interest of the Seventies and the Church generally. He was also one of the Pioneer settlers of Mantt, Sanpete county, from whence he was sent thrice as a representative to the Utah legislature. Subsequently he moved to Payson, Utah county, and still later located in Salt Lake City. About 1866 he removed to southern Utah and settled in Harrisburg; afterwards he became a resident of Leeds, and still later of Washington. About ten years before his death he was ordained a Patriarch in which capacity he blessed thousands of the Saints. He died at his home in Washington, Washington county, Utah, June 10, 1882. Elder Hancock was a sparsely built man, quick and active. He was a natural minute man and a good muskman.

**RICH, Leonard**, one of the First Seven Presidents of Seventies from 1835 to 1837, joined the Church at an early day, and his name is first mentioned in the history of Joseph Smith, in connection with a council of High Priests and Elders, held in Kirtland, Ohio, Feb. 12, 1831, where he was called in question for transgressing the Word of Wisdom and for selling the revelations at an extortionary price while "Journeying east with Father Lyons." Bro. Rich confessed and the council forgave him upon his promising to do better and reform his life. Later, he marched to Missouri as a member of Zion's Camp, and after his return to Kirtland he was ordained one of the first Seventies in the Church Feb. 28, 1835, under the hands of Joseph Smith and others. Soon afterwards he was chosen one of the First Seven Presidents of Seventies and took an active part in the public affairs of the Church for some time. Joseph Smith, in his history of Dec. 9, 1835, writes: "I would remember Elder Leonard Rich, who was the first one that proposed to the brethren to assist me in obtaining wood for the use of my family, for which I

pray my heavenly father to bless him.  
 \* \* \* And I shall ever remember him with much gratitude for his testimony of benevolence and respect." In a letter written by the Prophet in September, 1837, the following occurs: "Leonard Rich and others have been in transgression, but we hope they may be humble, and ere long make satisfaction to the Church; otherwise they cannot retain their standing." Having been ordained a High Priest previous to his ordination to the office of a Seventy, he was counseled to identify himself with the High Priests; and his place among the Seventies was filled April 6, 1837, by the appointment of James Foster as one of the First Seven Presidents.

**COLTRIN, Zebedee**, one of the First Seven Presidents of Seventies from 1835 to 1837, was a son of John and Sarah Coltrin and was born Sept. 7, 1804, at Ovid, Seneca county, N. Y. He was baptized soon after the organization of the Church, and is mentioned as an Elder as early as June, 1831; subsequently he was ordained to the office of a High Priest, in which capacity he served occasionally as an alternate member of the High Council at Kirtland. He enjoyed the spiritual gifts of the gospel in a great degree, and as early as Jan. 24, 1834, he is mentioned in Church history as one of those who spoke in tongues at Kirtland, Ohio. Later in that year he went to Missouri as a member of Zion's Camp, but returned to Kirtland in the fall. At the organization of the first quorum of Seventy, Feb. 28, 1835, he was ordained a Seventy under the hands of Joseph the Prophet and others, and when the quorum was more fully organized he was chosen as one of its seven presidents. At a meeting held at Kirtland, Ohio, Jan. 28, 1836, he had a vision of "the Savior extended before him, as upon a cross, and a little after, crowned with glory upon his head, above the brightness of the sun." A few days later he saw the "Lord's hosts" in another glorious vision. Having been ordained a High Priest prior to his identification with the Seventies, he was advised to join the High Priests' quorum, which he did; and the vacancy caused thereby in the Council of Seventies was filled April 6, 1837, when

Daniel S. Miles was chosen to succeed him. After passing through the Missouri persecutions Elder Coltrin located in Illinois; but subsequently returned to Kirtland, where he was chosen second counselor to Almon W. Babbitt in the presidency of that Stake, May 22, 1841; but later he is found among the Saints in Illinois. When an attempt was made to kidnap Joseph the Prophet in 1843, Elder Coltrin rendered efficient service to save his beloved leader, and he afterwards traveled in the State of Illinois to allay the excitement caused by Joseph's arrest and deliverance. In 1844 he was called on a mission to Michigan. After suffering during the persecutions in Illinois, we find Bro. Coltrin a Pioneer of 1847, traveling to Great Salt Lake valley under the leadership of Pres. Brigham Young. He returned to the East, but came back to the Valley at an early day, and was for many years a resident of Spanish Fork, Utah county, where he died July 21, 1887. At the time of his death the "Deseret News" said editorially: "This respected and venerable man was one of the oldest members of the Church and was identified with many of its earliest incidents in the days of Kirtland. He was closely associated with the Prophet Joseph and has often testified to having been a witness of and participant in many marvelous spiritual manifestations. Father Coltrin has for many years past officiated as a Patriarch, and has left an excellent record for faithfulness."

**SHERMAN, Lyman**, one of the First Seven Presidents of Seventies from 1835 to 1837, embraced the gospel at an early day and was ordained a High Priest. He also made the famous trip from Ohio to Missouri as a member of Zion's Camp; and after his return to Ohio, he was ordained a Seventy, Feb. 28, 1835, at Kirtland, under the hands of Joseph the Prophet and others. When the first quorum of Seventy was organized, soon afterwards, he was chosen as one of its seven presidents. In December, 1835, he came to Joseph the Prophet and requested to have the word of the Lord through him; "for," said he, "I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty." In answer to

his request a revelation was given (Doc. and Cov., Sec. 108), in which he was commanded "to be more careful henceforth" in observing his vows. Being numbered among those who had previously been ordained High Priests, he was released from his position as a president of Seventies April 6, 1837, and identified himself with the High Priests. Josiah Butterfield was chosen as his successor. Oct. 1, 1837, Elder Sherman was chosen a High Councillor at Kirtland, in place of Jared Carter who had removed to Missouri.

**SMITH, Sylvester,** one of the First Seven Presidents of Seventies, from 1835 to 1837, was baptized soon after the organization of the Church, and was one of the early Elders of the same; he was ordained a High Priest by Oliver Cowdery Oct. 25, 1831, and performed considerable missionary labor, being specially called to the ministry by a revelation given through the Prophet Joseph Smith Jan. 25, 1832 (Doc. and Cov., 75: 34). When the first High Council was organized at Kirtland, Ohio, Feb. 17, 1834, Sylvester Smith was chosen one of the members. Soon afterwards he became a member of Zion's Camp and marched in that body to Missouri and back. On that famous journey he manifested a quarrelsome spirit, and rebelled on several occasions against Joseph the Prophet and the established order of the camp, for which he was tried before the High Council after his return to Kirtland. He confessed his faults and retained his standing in the Church. When the first selection of Elders to be ordained Seventies was made, Sylvester Smith was among the number chosen. He was ordained a Seventy Feb. 28, 1835, at Kirtland, Ohio, under the hands of Joseph Smith and others; and on the following day (March 1, 1835,) he was ordained a president of Seventies. His place in the High Council was filled Jan. 13, 1836, by the appointment of Noah Packard as a High Councillor. At a solemn meeting held at Kirtland Jan. 22, 1836, "the heavens were opened upon Elder Sylvester Smith, and he, leaping up, exclaimed, 'The horsemen of Israel and the chariots thereof.'" During that winter Sylvester Smith studied Hebrew, together with Joseph the Prophet and others, in a class taught by Professor Selxas. Owing to his previous

ordination to the office of a High Priest, he was released from his position as a president of Seventies, at a meeting held in the Kirtland Temple, April 6, 1837. John Gaylord was chosen to fill the vacancy caused thereby in the First Council of Seventy.

**GOULD, John,** one of the First Seven Presidents of Seventies for a short period of time in 1837, joined the Church at an early day and was numbered among its first Elders. In the fall of 1833, together with Orson Hyde, he was sent as a special messenger from Kirtland to the Saints in Missouri. From this important mission they returned to Kirtland Nov. 25, 1833, bringing the "melancholy intelligence of the riot in Zion" the previous July. He was ordained and set apart as one of the First Seven Presidents of Seventies April 6, 1837, under the hands of Sidney Rigdon and Hyrum Smith. At a conference held at Kirtland, Sept. 3, 1837, he was objected to as a president of Seventies. Six brethren, instead of five, had been selected to fill vacancies in the council of Seventies in April, 1837, it being supposed at the time that Levi W. Hancock, who was absent from Kirtland, had also been ordained a High Priest. This being a mistake the Prophet requested Bro. Joseph Young to see John Gould and signify to him the desire of the Prophet to have him placed in the High Priests' quorum. Bro. Gould complied with the wishes of the Prophet, and he was consequently ordained a High Priest. The last mention made of John Gould in the history of Joseph Smith is his call to perform missionary labor in Illinois in April, 1844.

**FOSTER, James,** one of the First Seven Presidents of Seventies from 1837 to 1844, was born April 1, 1775. He is first mentioned in the history of Joseph Smith under date of Aug. 17, 1835, when he was blessed at a meeting held at Kirtland. Having previously been ordained to the Priesthood, he was set apart as one of the First Seven Presidents of Seventies, April 6, 1837, under the hands of Sidney Rigdon and Hyrum Smith, to fill a vacancy caused by Leonard Rich joining the High Priests' quorum. When the Seventies and others organized at Kirtland for travelling to Missouri in the famous Kirtland Camp in 1838, James Foster was



chosen as one of the leaders of that organization. At a general conference held at Nauvoo in April, 1841, he answered to some charges that had been made against him, "after which it was resolved that Elder James Foster continue his standing in the Church." It appears that Elder Foster, instead of gathering with the Saints at Nauvoo, settled at Jacksonville, Morgan county, Ill., and had no direct communication with his brethren. It was also reported at Nauvoo that he took sick and died Dec. 21, 1841, in the 66th year of his age, and was buried in Morgan county, Ill., near the Illinois river. Albert P. Rockwood was subsequently called to fill the vacancy caused by Bro. Foster's death in the council of the Seventies.

**MILES, Daniel S.**, one of the First Seven Presidents of Seventies from 1837 to 1845, was baptized at an early day and is first mentioned in the history of Joseph Smith in connection with a Priesthood meeting held in the Kirtland Temple Feb. 24, 1836, at which "Daniel Miles was considered worthy to be ordained to the Priesthood." He was ordained a Seventy April 6, 1837, by Hazen Aldrich and set apart as one of the First Seven Presidents of Seventies on the same day, under the hands of Sidney Rigdon and Hyrum Smith. In the latter capacity he was duly sustained at a conference held at Kirtland, Ohio, Sept. 3, 1837. Early in 1838 he removed to Missouri, arriving at Far West March 14, 1838. Here he represented the Seventies at a solemn meeting held April 6, 1838, and subsequently passed through the persecutions which terminated in the expulsion of the Saints from Missouri. He was among the first "Mormon" settlers at Commerce (afterwards Nauvoo), Ill.; and is mentioned in a revelation given through the Prophet Joseph Jan. 19, 1841. (Doc. and Cov. 124; 138.) Elder Miles died as a faithful member of the Church in the early part of 1845, in Hancock county, Ill., and the vacancy occasioned by his death was filled by Benjamin L. Clapp in April, 1845. Pres. Joseph Young describes Elder Miles as "a man of good faith, constant in his attendance at the meetings of the council, until the time of his death, which occurred at quite an advanced stage of his life."

**BUTTERFIELD, Josiah**, one of the First Seven Presidents of Seventies from 1837 to 1844, was a native of the State of Maine. He is first mentioned in the history of Joseph Smith in connection with a meeting held at Kirtland, Ohio, March 8, 1835, when he was blessed for having assisted in the building of the Kirtland Temple. He was ordained and set apart as one of the First Seven Presidents of Seventies, April 6, 1837, under the hands of Sidney Rigdon and Hyrum Smith; and he was appointed one of the commissioners to lead the Kirtland Camp, which journeyed from Ohio to Missouri in 1838. As they traveled through the country, Elder Butterfield, together with others, was arrested by a county sheriff near Mansfield, Ohio, on a charge connected with "Kirtland Safety Society Money," and committed to jail. The brethren, who were thus deprived of their liberty, were discharged the next day by the court sitting in Mansfield, as no bill was found against them. When the Saints were expelled from Missouri, Elder Butterfield enrolled his name among those brethren who covenanted to assist the poor to remove from that State. At Nauvoo, Ill., he appeared to be an active man, and he was called on a mission to the State of Maine in April, 1844. He was finally excommunicated from the Church for neglect of duty and for other causes, at the general conference held at Nauvoo Oct. 7, 1844. The vacancy caused thereby in the First Council of Seventies was filled by the appointment of Jedediah M. Grant, to be one of the First Seven Presidents of Seventies. Some years later, on his way to California with a herd of stock, he visited Fort Herriman, Salt Lake county, Utah, where his nephew, Thomas Butterfield, resided. At that time he explained to his relatives that his faith in "Mormonism" was as strong as ever. He continued his journey to California, where he, according to the statement of Pres. Joseph Young, died in Monterey county, in April, 1871.

**GEE, Salmon**, one of the First Seven Presidents of Seventies from 1837-38, was born Oct. 16, 1792, in Lyme New London county, Conn. When he was about seventeen years old he removed to Ohio, and located in Ashta-

bula county. In 1828 he removed to Geauga county, where he joined the Church, being baptized in July, 1832, by Zebedee Coltrin. Shortly afterwards (Feb. 4, 1833) he was ordained an Elder by Sidney Rigdon, and he removed to Kirtland in April, 1834. When the second quorum of Seventy was organized in 1836, he was ordained a member thereof, and at the time of the reorganization of the Seventies, April 6, 1837, he was called to fill the vacancy in the Council caused by the removal of Elder Zebedee Coltrin to the High Priests' quorum. He was ordained under the hands of Sidney Rigdon and Hyrum Smith. At a meeting of the Seventies held at Kirtland, March 6, 1838, the quorum withdrew their fellowship from Bro. Gee for neglect of duty and other causes, but he was never excommunicated from the Church. When Almon W. Babbitt reorganized the Stake in Kirtland, in 1841, Elder Gee was chosen as a member of the High Council at that place, where he remained until 1844, when he removed to Ambrosia, Lee county, Iowa. There he died, Sept. 13, 1845, as a faithful member of the Church. His remains were interred at Nauvoo. One of the last acts of his life was to call the members of his family around him and exhort them to faithfulness, advising them also to follow the Church wherever it went.

**GAYLORD, John,** one of the First Seven Presidents of Seventies, from 1837 to 1838, was born July 12, 1797, and joined the Church at an early day. He was ordained a Seventy by Hazen Aldrich Dec. 20, 1836, and set apart as one of the First Seven Presidents of Seventies April 6, 1837, under the hands of Sidney Rigdon and Hyrum Smith. At a meeting of the High Council held in Kirtland, Ohio, Jan. 13, 1838, Elder Gaylord, together with many others, were excommunicated from the Church for rising up in rebellion against the higher Church authorities. Henry Harriman was subsequently called to fill the vacancy in the First Council of Seventies. Afterwards John Gaylord rejoined the Church and was with the Saints in Nauvoo, where he received his endowments in the Temple before the Church left for the wilderness.

**HARRIMAN, Henry,** one of the First Seven Presidents of Seventies  
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from 1838 to 1891, was the son of Enoch Harriman and Sarah Fowler, and was born June 9, 1804, at Rowley (now Georgetown), Essex county, Mass. He was baptized by Orson Hyde in the early part of 1832. In 1834 he removed to Kirtland, Ohio, and that same year he accompanied the Prophet Joseph and about two hundred other men to Missouri in Zion's Camp. He returned to Kirtland in the fall of 1834, and in 1835 he was ordained a Seventy under the hands of Joseph Smith and Sidney Rigdon. Feb. 6, 1838, he was ordained and set apart as one of the First Seven Presidents of Seventies, to fill a vacancy caused by the removal of John Gaylord. This high and responsible position he occupied until the time of his death—a period of more than fifty-three years, and after the death of Levi W. Hancock in 1882 until his own demise he was the senior president of all the Seventies. By comparison it will be seen that Elder Harriman occupied the same position in the Church longer than any other man among the general authorities since the organization of the Church. In 1838 he acted as one of the leaders of the so-called Kirtland Camp, which traveled about a thousand miles from Ohio to Adam-onah-Ahman, in Daviess county, Mo. At the latter place Elder Harriman spent a few months, and was then forced to leave his possessions in Daviess county and remove to Far West, where he remained until early in the spring of 1839, when he, together with the rest of the Saints, was expelled from Missouri under the exterminating order of Gov. Lilburn W. Boggs. After this he took an active part in the upbuilding of Nauvoo, until he again was made an exile in 1846, and came west during the general exodus of the Saints, after receiving his endowments in the Nauvoo Temple. He finally arrived in Great Salt Lake valley in 1848, crossing the plains in Heber C. Kimball's company. In the spring of 1849, he became one of the four brethren who first settled Fort Herriman, in Salt Lake county. The new settlement was named in honor of Elder Harriman, who was also the first presiding Elder there. In the spring of 1857 he was called on a mission to Great Britain. In crossing the plains from Salt Lake City to the Missouri river he acted as president of the only com-

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pany of missionaries, who ever crossed the plains with handcarts. Though fifty-two years of age, he pulled his handcart as faithfully and ably as his younger missionary companions. Together with nineteen other Elders from the Valley he arrived in Liverpool, England, Aug. 4, 1856; but they all returned in 1858 owing to the so-called Utah war, which gave occasion for nearly all the American Elders abroad to be called home. Elder Harriman embarked from Liverpool in the ship "Underwriter" Jan. 21, 1858, to return home. About four years later, he was called on the Dixie mission, where he remained about twenty-five years, and finally removed to Huntington, Emery county, in December, 1887, where he resided until the time of his death, which occurred May 17, 1891. During the last few years of his life his health was poor. Henry Harriman was one of the Elders who were present at Adam-on-di-Ahman, in 1838, when the Prophet Joseph declared that the remnants of an altar found on the top of the hill, near Grand river, were what was left of the identical altar upon which Father Adam offered sacrifice.

**PULSIPHER, Zera**, one of the First Seven Presidents of Seventies from 1838 to 1862, was born June 24, 1789, in Rockingham, Windham county, Vermont. In his youth he served in the wars of his country and heard the fullness of the gospel preached in the State of New York. He was baptized and ordained to the ministry in January, 1832, after which he traveled and preached extensively through the Eastern States and Canada. Among those baptized by him was the late Pres. Wilford Woodruff. He removed to Kirtland, Ohio, in 1835. When the bulk of the Saints removed from Ohio, to Missouri in the famous Kirtland Camp, in 1838, Elder Pulsipher was one of the commissioners appointed to lead said camp, having previously (March 6, 1838) been ordained and set apart as one of the First Seven Presidents of Seventies, under the hands of Joseph Young and James Foster. After passing through the Missouri persecutions, he became a resident of Nauvoo, and is mentioned in the famous revelation given through the Prophet Joseph Jan. 19, 1841. After the exodus of the Saints from Illinois, he shared in all the hard-

ships endured by his people on the plains and mountains and arrived in Great Salt Lake valley in 1847 or 1848. For twenty-four years after that he was a resident of the valleys of Utah, and thoroughly learned the hardship of pioneer life. He transcended the bounds of the Priesthood in the ordinance of sealing, for which he was cited to appear before the First Presidency of the Church April 12, 1862. It was there voted, that he be rebaptized, reconfirmed and ordained to the office of a High Priest, or go into the ranks of the Seventies. Subsequently he was ordained a Patriarch. Elder John Van Cott was chosen as his successor in the First Council of Seventies. Elder Pulsipher was the father of seventeen children, eight of whom came to the mountains with him. At the time of his death, which occurred at Hebron, Washington county, Utah, Jan. 1, 1872, his posterity included 65 grand-children and 37 great-grand-children. He died as a member in full fellowship in the Church.

**ROCKWOOD, Albert P.**, one of the First Seven Presidents of Seventies from 1845 to 1879, was born June 5, 1805, in Holliston, Middlesex county, Mass. Having heard of the Latter-day Saints through Elders Brigham Young and Willard Richards, he came to Kirtland, Ohio, to make further investigations. He soon became converted and was baptized at Kirtland, July 25, 1837, by Brigham Young. After his baptism Bro. Rockwood returned to the Eastern States. He was ordained a Seventy Jan. 5, 1839, under the hands of Joseph Young, Zera Pulsipher, Henry Harriman and Levi W. Hancock. He gathered with the Saints to Missouri, where he passed through severe persecutions. Later, he settled at Nauvoo, Ill., where he took a prominent part in the affairs of the growing city. When the Nauvoo Legion was first organized in 1841 he was elected captain of one of the companies and was also appointed drill officer; later he acted as commander of Joseph Smith's life guard, and when Joseph was kidnapped in Dixon, Illinois, in 1843, Elder Rockwood, as acting adjutant of a company of horsemen, rendered efficient service in his rescue. Still later, Bro. Rockwood ranked as a general in the Legion. He also acted as a municipal

officer in Nauvoo. Having been called to fill a vacancy in the First Council of Seventies, caused by the release of James Foster, Elder Rockwood was ordained and set apart as one of the First Presidents of Seventies at Nauvoo, Dec. 2, 1845, under the hands of Apostles Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt and Geo. A. Smith. When the Saints were expelled from Nauvoo, Elder Rockwood shared in the general sufferings and hardships endured by the Camps of Israel, and in 1847 he came to Great Salt Lake valley as one of the Pioneers, under the immediate leadership of Pres. Brigham Young. During his many years' residence in Utah he



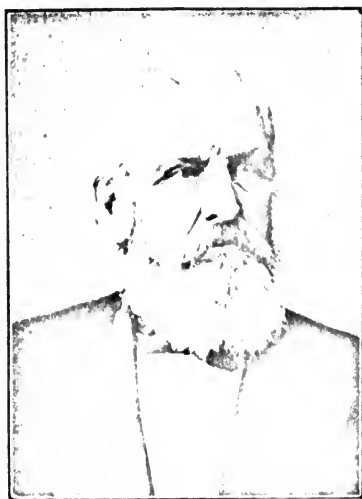
worked diligently for the upbuilding of the country, and he filled many important positions of honor and trust. For many years he acted as warden of the Territorial penitentiary. After a long life of usefulness and diligence, Elder Rockwood departed this life Nov. 25, 1879, at his residence in the Sugar House Ward, Salt Lake county, Utah. He had been confined to his bed with a disease of the lungs for three weeks. In his obituary published in the "Deseret News" at the time of his death, the following occurs: "He (Elder Rockwood) has been a prominent member of the Church and a man of integrity, position and influence in the community. He served in the first legislature of Utah, has been a member of the

same body ever since and was elected for the approaching session this winter. He was also the pioneer fish commissioner of the Territory, and one of the directors of the Deseret Agricultural and Manufacturing Society. In fact, through all his career, he has held high and responsible positions with honor to himself and benefit to the community in which he has resided. A good man has gone to rest after a long life of usefulness. He died peacefully, surrounded by his family and friends, and previous to his death shook hands with and bade them all good bye."

**CLAPP, Benjamin L.**, one of the First Seven Presidents of Seventies, from 1845 to 1859, was born Aug. 19, 1814, in Alabama. He joined the Church at an early day and labored as a missionary in Kentucky in 1838. He gathered with the Saints to Missouri, where he passed through severe persecutions, and after participating in the Crooked river battle he, together with others fled into the wilderness in order to escape their enemies. They traveled through the northern part of Missouri, and the southern part of Iowa and finally reached Illinois in safety. At a political meeting held at Nauvoo Feb. 2, 1843, Elder Clapp delivered a speech, in which he said that Joseph and Hyrum Smith had attempted to take away the rights of the citizens at a late municipal election. Two days later he made a public confession to the effect that he was wrong in his accusation. When Joseph the Prophet was arrested at Dixon, Ill., in 1843, and an attempt was made to kidnap him to Missouri, Elder Clapp joined the expedition which rescued the Prophet. Soon after this he departed on a mission to Alabama, on which he had been called at the previous April conference. He was ordained and set apart as one of the presidents of the eighth quorum of Seventy Oct. 20, 1844, under the hands of Joseph Young and Levi W. Hancock, and set apart as one of the First Seven Presidents of Seventies Dec. 2, 1845, under the hands of Apostles Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and George A. Smith. He came west in the general exodus of the Saints from Nauvoo, Ill., and after residing for several years in Salt Lake City he removed his family to Ephraim, Sanpete county, where he had

some difficulty with Bishop Warren S. Snow. After investigation before the council of Seventies, he was dropped from his position in the council and finally excommunicated from the Church at the general conference held in Salt Lake City April 7, 1859. He died in California about the year 1860, with a settled conviction of the truth of the latter-day work.

**ELDRIDGE, Horace S.**, one of the First Seven Presidents of Seventies from 1854 to 1888, was the son of Alanson Eldredge and Esther Sunderlin, and was born Feb. 6, 1816, in Brutus, Cayuga county, New York. When he was eight years old, his mother died, and



his training devolved upon his eldest sister and an aunt. The influences by which he was surrounded during boyhood were those of refinement and piety, and we have his own testimony to the effect that at a very early age his mind was engrossed with reflections concerning a future state and the necessity of preparing for it. When sixteen years old he united with the Baptist church, but he was not able to accept certain doctrines of the Calvinistic creed. He remained a member of the Baptist church, however, until the spring of 1836, when for the first time he heard the gospel of Christ taught in its fulness, and he was soon afterwards baptized. During the sum-

mer of 1836 he married and settled on a farm near Indianapolis, Indiana; but prompted by the spirit of gathering, he sold his farm in the fall of 1838 and went to Missouri. He located at Far West, Mo., where he purchased a large farm and a house and lot in the town, expecting to make the place his permanent home. But he shared in the disappointment of thousands of other Saints who went to Missouri with similar anticipations. He had occupied his new home only a few weeks when the fires of mobocratic hatred towards the Saints burst forth with such fury that they had to flee, and in December, 1838, Bro. Eldredge left Far West and returned to Indiana. He always retained the title to his real estate in Missouri, and never received a dollar for it. During the fall of 1840, he joined the fast gathering community of Saints at Nauvoo, Ill., and was present at the breaking of ground for the Nauvoo Temple, an event which occurred shortly after his arrival. He resided in Nauvoo till the exodus therefrom in the spring of 1846, and shared in the expatriation of the inhabitants of that devoted city and in their march through the wilderness to Winter Quarters. Here he, with his family, spent two winters, and here he buried two children, victims of hardship and privation. In the spring of 1848, he started for Great Salt Lake valley, where he arrived the following September. Soon after his arrival he was appointed marshal of the Territory, assessor and collector of taxes and a brigadier-general of militia. At the general conference of the Church held in October, 1852, he was appointed to preside over the St. Louis (Mo.) conference and act as a general Church and emigration agent. The duties thus placed upon him were of a very important and arduous character, but he discharged them well. The autumn of 1854 found him home again with his family, when he was chosen and ordained one of the First Seven Presidents of Seventies. Joseph Young officiated in the ordination. In the following winter he served as a member of the Territorial legislature. In the fall of 1856 he formed a partnership with Wm. H. Hooper and engaged in mercantile business, opening with a \$15,000 stock of goods in Provo. In the spring of 1857 he was assigned to his former position and duties at St. Louis,

Mo. He was absent over a year, during which "the move" had taken place. About the time of his return to Utah the Saints began to return to their homes; and after getting his family back to their home in Salt Lake City, he again started east, in September, 1858. This time he went to purchase merchandise and machinery. He was absent nearly a year, and on his return the firm of Hooper & Eldredge opened out with a large stock of goods in the store just north of the Deseret Bank corner, in Salt Lake City. From this time on he was a leading figure in the mercantile and financial circles of the Territory, and was rated as one of its ablest business men. But business pursuits by no means engrossed all of his time or attention. In the spring of 1862, after having served another term in the legislature, he was appointed Church emigration agent at New York, which appointment was repeated one year later. From 1864-69 inclusive his time was mostly devoted to business affairs, and during that period he helped to establish Z. C. M. I., being at the time of his death one of the oldest directors of that institution. At the April conference, 1870, he was called to preside over the European mission. He was absent about fourteen months, during a portion of which time his health was very poor, his lungs being badly affected. After his return from that mission he made repeated journeys to the East and the Pacific coast, generally on business. He served several terms as superintendent of Z. C. M. I., which position he held at his death. He also acted as vice-president and president of the institution. He was one of the organizers of the Deseret National Bank and of the First National Bank of Ogden, of both of which he was president at the time of his death. The disease which terminated his life was a lung trouble, from which he suffered a number of years. He died at his residence in Salt Lake City Sept. 6, 1888. Horace S. Eldredge was a man of magnificent physique. He was fully six feet in height, broadshouldered and compactly built. He had a fine countenance, the forehead being broad and high and the features of exquisite mould. His eye was clear and impressive, and his whole appearance expressive. His voice was peculiar, being remarkable reso-

nant. When he made up his mind upon any matter, he could scarcely be moved; and he generally took an unequivocal stand upon every point of importance with which he had to deal, so that there was never any reason for doubt as to where he stood. He had great native force, was strikingly straightforward in his utterances and had the most unqualified contempt for every species of trickery, to which he never resorted in his financial affairs. (For a more detailed life sketch see History of Salt Lake City, by Edward W. Tullidge, sup. p. 65.)

**GATES, Jacob**, one of the First Seven Presidents of Seventies from 1862 to 1892, was the son of Thomas Gates and Patty Plumbly, and was born May 9, 1811, in St. Johnsbury, Caledonia county, Vermont. His father was a farmer, and during the early period of Brother Gates' life he worked on the farm. He also worked at the carpenter and joiner trade, and his education was confined to a limited period of time. He married Millie M. Snow, daughter of Levi Snow and Lucinda Streeter, March 16, 1833. He was baptized by Orson Pratt June 18, 1833, and confirmed a member of the Church the same day by Zerubabel Snow. April 11, 1834, with his young wife, he left his father's house for Missouri, where he arrived June 30, 1834, and located seven miles west of Liberty, Clay county, which was quite a small village at that time. While here Brother Gates was invited to go with Caleb Baldwin upon a mission, on which he left Jan. 25, 1836. At Flat Branch, Sangamon county, Ill., on Feb. 18, 1836, he was ordained an Elder in the Church under the hands of Elder Baldwin, and on the 25th of the same month he left Edgar county, Ill., to return home to Clay county, in company with 32 souls, who chose Elder Gates as their captain. In the fall of 1836 Elder Gates moved to Caldwell county, Mo., a distance of about fifty miles, where he was ordained a Seventy under the hands of the Prophet Joseph Smith and Sidney Rigdon, Dec. 19, 1838. In the same fall (1838) he had been compelled to march under a large military escort, in company with some fifty-seven other brethren, a distance of about forty miles, to Richmond, Ray county, to which place Joseph and Hyrum Smith had also been taken from

Far West. Elder Gates' Journal says: "It was here that we were tried for all the capital crimes, save one, before Judge Austin A. King, and we were imprisoned some three weeks. Finally we went each other's bail and were released, when we left for Quincy, Illinois." Not long after this Elder Gates went to Hancock county and received a commission as ensign in a company of militia. The same month he left home in company with Chandler Holbrook to preach the gospel, going as far east as Kirtland, Ohio, and Clay county, Mo., and in the fall returned home. In company with Wm. Snow he left Nauvoo, July 7, 1843, on a mission to La Porte, in the northern part of Indiana, and in the fall of 1844 he went south into Marshall county and organized a branch of the Church; a goodly number were baptized. In June, 1843, he again left home for a mission to the New England States, and before going he met the Prophet Joseph. His health was feeble, but the Prophet said: "Go and fill your mission, and we will wrestle after you come back." The Prophet and Elder Gates would often engage in the game for exercise. When Elder Gates returned home from his mission, May 26, 1844, he saw the Prophet for the last time, a little distance from him, on his horse, going to his martyrdom. At the October conference, 1844, he was ordained and set apart senior president of the fourth quorum of Seventies, under the hands of Parley P. and Orson Pratt. In the autumn of 1847 he came to Utah, and in the fall conference of 1849 he was appointed, with several others, to take a mission to England. He left Salt Lake City Oct. 19, 1849, and embarked at New Orleans on the steamer "Maine," which arrived in Liverpool April 6, 1850. While on this mission, which lasted three years, Elder Gates filled several important positions in presiding over different divisions of the British mission, and many were added to the Church. On his return home he was appointed to take charge of a company of Saints which he successfully brought across the plains, arriving in Salt Lake City Sept. 30, 1853. During the following few years he traveled throughout Utah, assisting in the organization of the different quorums of Seventy. In 1859 he was called on another mission to Europe. To fill it he left Utah Sept. 19, 1859, and reached

Liverpool on the 13th day of December. Soon after his arrival there he received a letter from Prest. Brigham Young, informing him that he had been selected as one of the First Council of Seventies. While upon this mission he traveled with Apostles Amasa M. Lyman and Charles C. Rich. In 1861 he returned home; on his way he stopped at the different points and assisted in the outfitting work of companies of Saints about to cross the plains. At the October conference, 1862, he was ordained a member of the First Council of Seventies. While living in St. George, Washington county, he served as a member of the county court for several years. He was also elected a member of the house of representatives of the legislative assembly of the Territory to represent the district composed of the counties of Washington and Kane. He was re-elected three times to the same office, namely, in the years 1864, 1865, 1866 and 1867. He was also elected a member of the council of the legislative assembly in 1873, to represent the district composed of the counties of Kane and Washington. May 12, 1866, he was appointed brigade aid-de-camp, First Brigade of the Nauvoo Legion Militia of Utah, in Iron military district, with the rank of colonel of infantry. After a well spent life Elder Gates died at his residence in Provo, Utah county, Utah, April 14, 1892, as a true and faithful Latter-day Saint.

**VAN COTT, John**, one of the First Seven Presidents of Seventies from 1862 to 1883, was born Sept. 7, 1814, in Canaan, Columbia county, New York, and embraced the fulness of the gospel under the administration of Parley P. Pratt at Nauvoo, Ill., in September, 1845. He was ordained a Seventy Feb. 25, 1847, by Joseph Young, and was one of the early pioneers of Utah, arriving in Great Salt Lake valley Sept. 25, 1847. In 1852, agreeable to call, he went on a mission to Europe, and after reaching England, he was sent to Scandinavia to succeed the late Willard Snow in the presidency of the Scandinavian mission. He presided in that capacity nearly four years, and returned to his mountain home in 1856, after a most successful ministry. In 1859 he was called on a second mission to Scandinavia, and again presided over the

mission, this time about two and a half years. He returned home in 1862. On these two missions he became very much endeared to the Scandinavian Saints, whose sterling qualities and integrity he learned to appreciate. He also acquired the Danish language to a considerable degree of perfection. After his return home from his second foreign mission, he was chosen as one of the First Seven Presidents of Seventies, being first sustained in that capacity at the October conference, 1862. Soon afterwards he was called on a special mission to the Scandinavian Saints in Utah, and while laboring in that calling made his home tempo-



rarily in Sanpete county. He continued his labors among the Seventies with zeal and fidelity until his death, which occurred at his home a short distance south of Salt Lake City, Feb. 18, 1883, after a lingering illness of several months. In an obituary notice published in the "Deseret News," the editor of that paper says: "It would be difficult to find a more exemplary or conscientious man than Brother Van Cott. He was a good man in the broad sense, not negatively so, but as a producer of the good fruits of a well spent life. He was one of those whose character and motives appeared so far beyond reproach that we doubt if they have ever been the subject of even suspicion. • • • At home and abroad, whenever Brother Van Cott sojourned, he was regarded

with esteem and regard, his very presence and appearance inspiring sentiments of that nature."

**TAYLOR, William Whitaker**, one of the First Seven Presidents of all the Seventies from 1880 to 1884, was the son of President John Taylor, and Harriet Whitaker, and was born Sept. 11, 1853, in Salt Lake City, Utah. With the exception of the time spent on a mission to Great Britain, he resided in the Fourteenth ward (where he was born) constantly from birth to death. After leaving school he obtained employment in the manufacturing establishment of Messrs. Folsom, Romney & Taylor, and succeeded in obtaining considerable knowledge of the business and of the carpenter's trade before he was called on a mission to Europe. While yet a youth he became a Teacher in the Ward and in the Sunday School, where he lived, performing the duties of each to the entire satisfaction of his superiors. Though naturally of a sedate turn of mind, religiously inclined, and free from all levity, he had a keen sense of humor and could appreciate pleasantry with great enjoyment. A little incident is related by an intimate friend which fully exemplifies his high sense of probity and honor. When a mere boy he, with a companion, went to the old adobe yard, where a skating pond had been prepared, for entering which a charge of 25 cents was made. William and his friend were anxious to get on the pond to skate, but they had no money. They succeeded, however, without the knowledge of the proprietor, in effecting an entrance. When William thought of what he had done, he felt condemned, and to satisfy his conscience resolved to repay the man with the first money he could earn. In course of time he earned a dollar, and he immediately took it to him and insisted upon his taking a four-fold payment for the wrong he had done him. At the April conference, 1875, he was called on a mission to Great Britain; he was ordained a Seventy and set apart for that mission Oct. 11, 1875, by Orson Pratt, and on the 26th of the same month, he took his departure. He returned home Oct. 16, 1877, bringing with him the love and confidence of the Elders and Saints with and among whom he labored. He



filled his mission to England with that zeal and fidelity which were characteristic of him in all his labors. Shortly after his return, at a meeting of the Priesthood of the Salt Lake Stake of Zion, held Nov. 3, 1877, he was chosen as Stake clerk and clerk of the High Council. This position he filled till the time of his death. He was a sample clerk, possessing the rare faculty of seizing all the salient points of the case under discussion and presenting them in a terse and condensed form. No one could fail, after reading his minutes, to get a clear conception of every point involved and the arguments of both sides, and it was rarely they had to be corrected. At the death of Albert P. Rockwood, the question arose as to who should be appointed to fill the vacancy made by his departure in the First Council of Seventies. The presidents in attendance at a certain meeting mentioned various names, and as they did not readily unite upon any one, President Joseph Young, who had favored the selection of Wm. W. Taylor for the position, suggested that all the names be written on separate slips of paper and be placed in a box, and that one of the brethren should draw each slip separately, while he should sit with his back to the box; and when the slip should be drawn that the spirit indicated held the name that should be selected, he would mention it. Seymour B. Young drew the slips without, of course, giving any indication as to the name written upon each. One slip was drawn. The response from President Joseph Young was "Go on." Another was drawn, with the same response. A third was drawn, and Brother Seymour B. Young was told he need not draw any more, for that was the right one. An examination of the paper disclosed the name of Wm. W. Taylor, and those present agreed to his nomination, and it was afterwards agreed to by all the authorities and sustained at the general conference. Consequently, Elder Taylor was ordained and set apart as one of the First Seven Presidents of the Seventies. After the settlements of the Saints had become numerous and widespread in the mountains, the organization of the several quorums of Seventies, which had been effected when the people were living in a limited area,

was felt to be unsuited to the new condition and circumstances in which the Seventies were placed. When Elder Taylor took his place as one of the seven presidents of that body, he devoted much thought to the subject, and to the best method of correcting the inconveniences which arose from having the members of the different quorums living so wide apart and scattered among the different Stakes. President John Taylor's attention having also been drawn to the subject, he received a revelation, in which instruction was given in regard to the proper method of reorganizing the Seventies. None were more delighted by this word of the Lord than Wm. W. Taylor. He took hold of the labor with the utmost earnestness and zeal, and scarcely a Sunday passed after the revelation was received that he was not engaged in some of the Stakes, giving the Seventies instructions and helping them to perfect the organization upon the plan suggested by the Lord. The devotion and wisdom which he exhibited in his labor called forth the praise of the presiding authorities and the admiration of his fellow servants of the Seventies. At the general election for members of the legislative assembly of Utah, in 1883, he was elected a member of the council, and in him his constituents felt they had a representative who could be trusted to stand by and defend their rights and interest to the utmost extremity. He never faltered in the discharge of his duty, and was inflexible in demanding for the people every right which belonged to free men. In February, 1884, he was elected assessor and collector of taxes for Salt Lake City, to which office he devoted himself with assiduity and energy. In the evening of Saturday, July 26, 1884, he was attacked with bilious colic, which caused his death Friday morning, Aug. 1, 1884, in Salt Lake City. (See also "Deseret News," Vol. 33 (weekly), p. 470.)

**YOUNG, Seymour Bicknell**, one of the First Seven Presidents of all the Seventies since 1882, is the son of Joseph Young and Jane A. Bicknell, and was born in Kirtland, Geauga (now Lake) county, Ohio, Oct. 3, 1837. He was carried through a rain of bullets

in his mother's arms at the massacre at Haun's Mill, Missouri in 1838. He came to Nauvoo in 1839, and remained in that city until June, 1846, when, with his father's family, he started for the West. Brother Seymour well remembers being lifted up in the arms of his mother to obtain a view of Joseph and Hyrum as they passed some fifty rods away on the road to their martyrdom, June 24, 1844. On the morning of the 28th, at five o'clock, their neighbor, the late Pres. Jacob Gates, awakened his mother and her family of little children, and told them that the Prophet Joseph Smith and his brother Hyrum had been murdered the evening before in Carthage jail. Seymour well remembers the sorrow of the Latter-day Saints at the awful event, and the scenes of grief at the funeral and burial of these two great leaders. During the month of February, 1846, Presidents Brigham Young and Heber C. Kimball and others, with their families, left the city of Nauvoo, crossed the Mississippi river on the ice, and started west, bidding adieu to their loved city and Temple, well knowing they would never see them again. As soon as his father could complete his arrangements, which was not until the 13th of June following, he, with his family, took up their line of march towards Winter Quarters, arriving there late in the fall, and overtaking Pres. Young and brethren who had preceded them. Here the Saints remained until the following spring (1847), when Pres. Brigham Young and his pioneer band went to Great Salt Lake valley. Seymour B. Young's father and family, not having the means necessary to emigrate in 1847, and not obtaining sufficient until three years later, remained in Winter Quarters until the spring of 1848, when, with the rest of the people who were unable to take up their long journey to the mountains, they recrossed the Missouri river into the State of Iowa. Winter Quarters was then in the Indian Territory and reservation, and hence the Saints were compelled to vacate this temporary abiding place and seek new homes in the State of Iowa. During the stay of his father's family for the three intervening years, Brother Seymour was baptized in 1848, at Carterville, Iowa, by Ezekiel Lee; he also gained his first

experience as a cowboy, and like others of his brethren was exposed to the raids of hostile Indians and white cattle thieves. About the middle of June his father's family bid good-bye to their home in Pottawattamie county, Iowa, and started for the Valley. On the Platte river the camp was stricken with that terrible scourge, the Asiatic cholera, and within twenty-four hours two of the strongest men lay dead and a third was down writhing and screaming with pain from the awful spasms and cramps of the disease. At this time was witnessed the power of God in restoring this third victim of the disease, for by his request Pres. Joseph Young administered to him, and he was instantly healed. The family



arrived in Salt Lake City, Sept. 29, 1850, and were warmly welcomed by Pres. Young and his brethren. In the fall of 1854 Brother Seymour B. went with a party of men sent out by Pres. Brigham Young under the direction of Elder Bryant Stringham and settled Cache valley; he helped to build the first house and establish the first colony in that region. He was ordained a Seventy Feb. 18, 1857, by Edmund Ellsworth. In 1857 Pres. Young called seventy-two missionaries for Europe, the United States and Canada, with the request that this company of missionaries should travel with hand carts from Salt Lake City to the Missouri river. This they did, not having any teams or wagons in the company, but

drawing their carts, laden with their provisions, bedding, etc., over the mountains and across the plains to old Winter Quarters, now Florence, Nebraska, a distance of 1050 miles. Brother Seymour B. was one of these missionaries, and the youngest member of the company. Brother Young proceeded with others to Great Britain, where he labored as a missionary in Yorkshire and Lincolnshire until the spring of 1858, when he, with other missionaries, was called home on account of the "Utah war." In 1862 Pres. Abraham Lincoln telegraphed to Pres. Brigham Young to furnish a battalion of one hundred and five men to enlist as United States soldiers in the service of the United States, to be sent east on the plains to protect the overland mail and telegraph lines between the Missouri river on the east and San Francisco on the west. Elder Young was in this battalion and remained in the service until March, 1863, when the company was honorably discharged and paid in greenbacks at par, when they were only worth forty cents on the dollar. When the Black Hawk war broke out in Santepe county and on the Sevier river, Pres. Young sent many small companies to assist the brethren and protect them from the rifle and scalping knife of the Indians. The subject of this sketch was in this service during 1866. In 1868 he engaged in railroad building, working on a contract of Brigham Young, Jun., and George Crismon, in procuring ties and bridge timber for the Union Pacific Railroad Company. In 1869 he contracted with the Utah Central Railway Company and built a mile of grade and furnished ties therefor, near the Hot Springs, north of Salt Lake City. In 1870 he was called by Pres. Brigham Young to take a second mission to Great Britain, this time to accompany his father, the late Pres. Joseph Young, to that field of labor, in conformity with a prediction made to him by the Prophet Joseph Smith at the time that Elders Brigham Young and Heber C. Kimball were called to their first mission to England, that at some time in the future Brother Joseph Young should take a mission to Great Britain. This visit to the British Mission occupied about six months, and during their absence the conferences through-

out England and Scotland were visited, and visits were also made through portions of New York State and Ohio; Brother Joseph Young visiting relatives and familiar places of many years previous. In 1871, after having studied the theory and practice of medicine and surgery for ten years with Dr. W. F. Anderson first, then with the Doctors Benedict, he matriculated in October of that year at the University Medical College of New York, and in March, 1874, received his diploma as a medical and surgical graduate from that famous institution. He returned home early in the spring of 1874, hung out his sign of M. D. in front of the old Seventies' Hall on State Street, on the spot where the new building of the Co-op. Wagon & Machine Company now stands. Soon after he became quarantine and city physician of Salt Lake City, and a little later, by invitation of Pres. Brigham Young, became his physician and medical adviser, which position he held until Pres. Young's death, August 29, 1877. Elder Young continued in active practice as surgeon and physician until 1882. On October 14th of that year he was called by revelation through Pres. John Taylor to be one of the First Seven Presidents of Seventies; and in eleven years from that time, by reason of the death or promotion to the Council of the Apostles of his seniors in that quorum, he became, in 1893, the senior president of that council. Since his call to this responsible position, his time has been spent visiting as a teacher and missionary nearly all the Stakes of Zion, generally in company with some of the Twelve and occasionally with the First Presidency, and sometimes alone, going far and near to all the conferences to which he has been appointed by his presiding officers; on these visits he has often ministered to the sick, the wounded and the afflicted, not only in the ordinances of the gospel, but surgically and medically, bringing relief to numerous sufferers, to which many have testified. In connection with the above named labors, he was called to be an aid to the Deseret Sunday School Union Board, and finally, a few months since, he was chosen a member of that Board. (See also "Juvenile Instructor," Vol. 37, p. 225.)

**FJELDSTED, Christian Daniel**, one of the First Seven Presidents of Seventies since 1884, was born Feb. 20, 1829, in Sundbyvester, a suburb of Copenhagen, Denmark. His parents moved in the humbler walks of life, and belonged to the respectable working class. Thus the subject of this sketch was taught early in life to work for a livelihood, and he learned the trade of a moulder. After the death of his father, he was obliged, though only ten years old, to do all he could toward supporting his mother. At the age of twenty he married a wife, and in 1851 he first heard the glorious truths of the gospel preached; for it had been brought to Denmark the year before through the instrumentality of Apostle Erastus Snow and his fellow-missionaries. Brother Fjeldsted believed and was baptized, together with his young wife, on February 20, 1852; by Christian Samuel Hansen, and confirmed by Ole N. C. Monster. Soon afterwards Brother Fjeldsted began to preach and bear testimony to his fellow-workmen, as he felt anxious that they should enjoy the same blessings that he had become a partaker of. As soon as his employer heard of this he dismissed him from his service one cold winter day, which virtually meant that he was turned into the street without a penny for the support of himself and family. After a short time, however, he obtained other employment. Not long after his baptism he was ordained to the Priesthood and appointed to preside over a district on the island of Amager; he then held weekly meetings in his home. On Sundays he usually performed missionary work in the neighboring towns and villages. July 25, 1853, he was ordained an Elder by Peter O. Hansen, and in the fall of 1855 he was called to labor as a traveling Elder in the Copenhagen conference. After working in that capacity for about one year he was appointed to preside over the Aalborg conference. In this calling he was signally blessed, and hundreds of people identified themselves with the Church during his two years' presidency. In 1858 he emigrated with his family to Utah, arriving in Salt Lake City in October of that year. He made his home in the Sugar House Ward, where he took an active part in Church affairs and also performed much hard

manual labor in order to support himself and family. He was ordained a Seventy, Feb. 5, 1859, by Elder William H. Walker. In 1867, he was called on a mission to Scandinavia. Accompanied by other Elders he crossed the plains in an ox train, and reached Copenhagen, Denmark, after eight weeks' travel. During the first year of his mission he presided over the Aalborg conference; later he labored as a traveling Elder in the Scandinavian mission, and finally was appointed to take charge of the Christiania conference, Norway. Being honorably released, he returned home in 1870. Two years later he was called to labor as a missionary

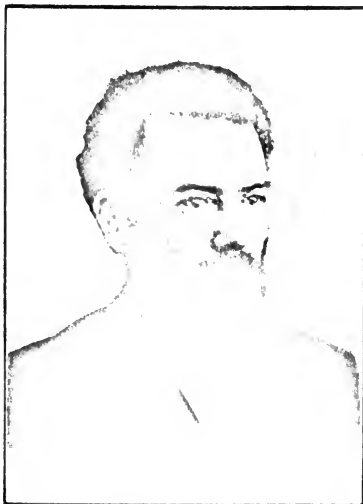


among the Scandinavian Saints in the northern counties of Utah, and he located at Logan, Cache county, which is still his home. In 1881 he was called by Pres. John Taylor to take another mission to Scandinavia, this time to preside over the mission. He occupied this position about two years and a half, and after his return home in 1884, he was ordained one of the First Seven Presidents of Seventies by Pres. Wilford Woodruff. This ordination took place April 28, 1884. In 1886 he was called on another mission to Scandinavia, when he labored as a traveling Elder in the Scandinavian mission for two years, and then succeeded Elder Nils C. Flygare, in the presidency of the mission. After an absence of four years he returned to his mountain home in 1890, and resumed his labors among the Seventies. In the spring

of 1867 he was called on a special mission to Chicago, where he assisted in the raising up of a branch of the Church, consisting largely of Scandinavians. He returned to Utah in the fall of the same year. In the beginning of April, 1901, he left his home on still another mission to Scandinavia. Pres. Fjeldsted is universally loved and respected by all who know him. Especially is this the case with the Scandinavian Saints, in whose interest he has devoted nearly his entire life. His affable manner and pleasant, genial nature has paved his way to the hearts of the people, both Saints and strangers, and now toward the evening of his earthly career he certainly has the satisfaction of knowing that his life's labor has been a success, and that his efforts have been appreciated. His untiring devotion to his Master's cause has classed him among God's noblemen, and as long as the knowledge of the great missionary work done by the Latter-day Saint Elders in the nineteenth century shall be remembered and remain matters of record, the name of Elder Christian Daniel Fjeldsted will be had in honorable remembrance as one of the most energetic and faithful among them.

**MORGAN, John**, one of the First Seven Presidents of Seventies from 1884 to 1894, was the son of Gerrard Morgan and Ann Eliza Hamilton, and was born Aug. 8, 1842, at Greensburg, Decatur county, Indiana. During the war of the Rebellion, which broke out when he was eighteen years of age, he joined the Union army, and served with honor and distinction, participating in several of the most important battles. Coming to Utah at the close of the war, he was soon engaged as an instructor in the University, when that institution was conducted in the Council House, Salt Lake City. Later, he established the Morgan Commercial College on First South street, in a building located where the Morgan hotel now stands. Having become converted to "Mormonism," he was baptized by Robert Campbell Nov. 26, 1867, in Salt Lake City, and ordained an Elder by Wm. H. Folsom Oct. 23, 1868. In 1875 he responded to a call as a missionary to the Southern States, which he filled with ability and zeal, and returned home in December, 1877. Prior to his

departure on this mission he was ordained a Seventy, Oct. 8, 1875, by Joseph Young. In 1878 he was called on a second mission to the Southern States, this time to preside over the mission. In that capacity his devotion and energy in spreading the gospel made for him a bright and lasting record. While presiding in the Southern States, he made frequent visits home. In October, 1884, he was chosen and ordained one of the First Seven Presidents of Seventies, to fill a vacancy caused by the death of Wm. W. Taylor. In this high and holy calling he labored with diligence and faithfulness up to the time of his last sickness, and traveled very extensively among the Saints in the different Stakes of Zion. He



also served as a member of the Utah legislature and held other positions of importance in the community. He became somewhat involved financially, over which he seemed to worry a great deal, and he was stricken with typhoid-malaria, which culminated in his death Aug. 14, 1894, at Preston, Oneida county, Idaho. His body was brought to Salt Lake City for burial. "Elder Morgan was a man of strict probity and honor," writes the editor of the "Deseret News" in an obituary. "Possessed of keen intellectual power and marked personal courage, he was an able, fearless expounder of gospel truths; especially were these virtues exhibited during his long presidency of

the Southern States Mission, at a time when in that section of the country the feeling was high against the Latter-day Saints. His ministrations were attended with power and to the last his energies were earnestly devoted to the cause of truth which he had expounded. He has done much traveling and preaching among the Saints during the closing years of his life. In his death a true and good man has been called away, and the hearts of all Israel will be bowed in sorrow with his family at the departure from our midst of a beloved servant of God."

**ROBERTS, Brigham Henry**, one of the First Seven Presidents of Seventies since 1887, was born March 13, 1857, in Warrington, a manufacturing town of Lancashire, England, and is a son of Benjamin Roberts and Ann Everington. He emigrated with his oldest sister to Utah in 1866 (his mother and a younger sister having emigrated the year before) and settled in Davis county. The next year (1867) he was baptized by Elder Seth Dustin. He worked as a farm hand during boyhood, and later for some years in the mining camps of the Territory. At seventeen he became an apprentice at the blacksmith trade in Centerville, his present place of residence. In his early teens he attended the district schools of Davis county, and finally the Deseret University, where he graduated from the normal department in 1878. For some years he taught school and worked at his trade, and finally drifted into journalism, becoming associate, and for a time editor-in-chief of the Salt Lake "Herald." Bro. Roberts was ordained a Seventy March 8, 1877, by Nathan T. Porter, one of the presidents of the 19th quorum of Seventy. In 1880-82 he filled his first mission. The first nine months he traveled in Iowa and Nebraska, the remainder of the time he served in the Southern States. He labored principally in the State of Tennessee, and was appointed president of the Tennessee conference Sept. 12, 1881. In his travels he covered nearly the entire State. In April, 1882, the State of Tennessee was divided into two conferences, East and West. Richard R. Camp was appointed to preside over the West Tennessee conference, while Elder Roberts continued to preside over the East, until he was released to return home in June, 1882. In 1883 he

was called on his second mission to the Southern States, being appointed to the presidency of the mission under the direction of Elder John Morgan. He labored in that capacity until released by a transfer to the British Mission in December, 1886. Meantime, in accordance with the teachings of the Church, having obeyed the doctrine of plural marriage, in common with his brethren, he became subject to the anti-polygamy laws of Congress, and in December, 1886, was arrested upon a charge of unlawful cohabitation, and placed under bonds of \$1,000 for his appearance in court. It was thought, both by his bondsmen and friends, that it would be better to forfeit the bond than to appear in court under the then very severe regime that obtained in the administration of the anti-polygamy laws. The very same day, there-



fore, that he was arrested he departed for England, where, for nearly two years, he labored in the ministry, chiefly in the "Millennial Star" office as assistant editor. At that time the apostate Jarman was rampant in the conferences of the English Mission, challenging the Elders to public discussion and defying them to prove false his accusations against the Church. Elder Roberts met him in public debate, twice in the vicinity of Sheffield, twice in London and once in Swansea, Wales. He returned from his mission to England in the fall of 1888. On his return from England he was chosen a member of the First Council of Seventy, to fill the vacancy caused by the death of Elder Horace S. Eldredge, and the day

following the close of the October conference of 1888, he was ordained and set apart by Pres. Lorenzo Snow. For some months after his return from England, he remained in retirement, owing to the inditement still hanging over him, but in April, 1889, he surrendered himself to the court, and on Wednesday, May 1, 1889, he was sentenced by Judge Anderson in the Third District Court, sitting in Salt Lake City, to four months' imprisonment, and to pay a fine of \$200, on the charge of unlawful cohabitation. On Tuesday, Sept. 10, 1889, he was discharged from the penitentiary, having served his time under the sentence passed upon him. Previous to 1890 Brother Roberts had taken considerable interest in Utah politics, and when in that year the purely local policy of the Territory was abandoned and the people of Utah divided on national party lines, Brother Roberts aligned himself with the Democratic party, and was an active participant in the campaigns of 1892 and 1894. In the latter year he was elected a member of the Constitutional Convention which framed the organic law of the State. In the first State election (1895) he was nominated for representative to Congress on the Democratic ticket, but was defeated with his party. He was, however, elected to the fifty-sixth Congress, receiving 25,296 votes to 29,631 for Alma Eldredge, Republican, and 2,878 for Warren Foster, Populist; but by means altogether unconstitutional and unprecedented in the annals of the nation he was not permitted to take the seat to which he had been duly elected, to the shame and disgrace of the House of Representatives, who, covering before popular clamor, robbed the sovereign State of Utah of its representative in the halls of Congress. Elder Roberts is one of the most voluminous writers in the Church. His works are historical, biographical and doctrinal, and consist of the "Gospel," "Ecclesiastical History," "New Witness for God," "The Life of John Taylor," "Missouri Persecutions," "The Rise and Fall of Nauvoo," "Succession in the Presidency," etc. (See also "Juvenile Instructor," Vol. 34, p. 354.)

**REYNOLDS, George**, one of the First Seven Presidents of Seventies since 1890, was born Jan. 1, 1842, in Marylebone, London, England. His

father, George Reynolds, belonged to Totnes, Devonshire; his mother, originally Miss Julia Ann Tautz, was of German descent. George's father was a master tailor in the West End of London, and the first that George heard of 'Mormonism' was in a conversation among the workmen who were sitting, "tailor fashion," cross legged, in a circle round a large, upright gas burner on his father's shopboard. The men were talking about religion, and much to George's disgust, for he was then



very young, probably about seven years old, he heard one of the men laughingly declare that his was no every day religion; he was going up to heaven in a balloon with both ends on fire. This sacrilegious speech drew the child's attention and he listened to what followed. Soon he heard the tailors talking of a young man in America who had discovered, in the ground, some plates which he had translated by the help of the Urim and Thummim. George had been told by some one that the Urim and Thumamim mentioned in the Bible had been carried from Jerusalem to Rome by the Roman soldiery and had been lost in the river Tiber; and he could not understand how these holy things got to America. It never entered his mind that there could be more than one Urim and Thummim. George spent much of the early portion of his life with his maternal grandmother, that is his mother's mother. When he was nine years old she lived in a large house in London, parts of

which she rented to two aged maiden ladies. One of these ladies had a little servant maid who was called Mary, though her real name was Sarah White. She is now the wife of Bishop William Thorne, Seventh Ward, Salt Lake City. Now George was a very timid little boy; he had a terrible fear of the darkness, he disliked the moonlight and was in terror of ghosts. One day he summoned up courage enough to speak to Mary, and the first thing he said was, "Mary, are you afraid of ghosts?" The acquaintance thus strangely begun, ripened into intimacy, and George, who was of a strongly religious nature, began making enquiries as to whether Mary went to church. Learning from her that she did, he obtained his grandma's permission to go with her. She took him to the meetings of the Paddington branch of the Church of Jesus Christ of Latter-day Saints, and he no sooner heard the principles of the gospel taught by the Elders than he was satisfied of their truth and wished to be baptized. Then war began. He being so young, the brethren would not baptize him without his parents' consent; and notwithstanding all his pleadings and persuasions they remained firm in their refusal, and George had to remain unbaptized for several years. In the meantime, George, by many childish artifices, used to evade his parents' wishes and now and then attend the meetings and visit the Saints whom he had met. As the years rolled by, the boy, with the feeling then so prevalent in the Church that the coming of the Savior in glory was "nigh, nigh at hand," made an elaborate mathematical calculation that before he was twenty-one years old Christ would come. Consequently, if he had to wait until he was that age before he could be baptized without his parents' consent he would be outside the Church at the time of that glorious appearing and would be damned. So, when fourteen years old he went to another branch of the Church (the Somers Town), where he was not known, and asked for baptism. He was baptized Sunday, May 4, 1856, and the next Sunday was confirmed by Elder George Teasdale, who was then president of the branch. The Lord in His kindness had given George a testimony of the truth of "Mormonism" long before he was baptized, for it

was not his fault that he had not obeyed this sacred ordinance, or as we sometimes say, the Lord "took the will for the deed." In the December following his baptism George was ordained a Deacon, and if you were to ask him he would tell you he never magnified any office in the Church as well as he did that one. He took a pride in never being absent from meeting, and in being there the very first to open the doors and prepare the rooms. The next May he was ordained a Priest and sent out, with an older companion, to preach in the streets of London. He was small of his age, and occasionally some youthful listener about his own age would advise him to get a sheet of brown paper to stand upon so that the people could see him. The first time he went out, a few days after his ordination as a Priest, his companion was Elder Francis Burrell (long since deceased), who chose that well-known London thoroughfare, the Tottenham Court Road, as the place to hold forth. He borrowed a chair, mounted it and began to talk of the Kingdom of God; that the kingdom would necessarily have a king, territory, laws and officers. "And here comes one," cried a voice in the crowd. Then a policeman appeared and ordered Brother Burrell to "move on," as no preaching was permitted at that corner. So they moved on. George was not altogether sorry. He used in those days to wear a little round jacket like those we see in the pictures of the boys of Eton and other English public schools. He came to the conclusion that if he bought a coat, he would look more like a man and people would listen to him better. Before the next Sunday he did so, but it was not altogether a success—to use an expression of a facetious friend, "It fitted him like a sentry box, all over and touched nowhere." In plain English it was too large. But it answered its purpose. George felt more of a man in it, and he took great pleasure in bearing his testimony week after week, year after year at the street corners. George's parents soon discovered that he had joined the Church, and then that he was engaged in street preaching. His father used to talk to his customers about the matter. One advised that he tie his son up to the bed post and thrash "Mormonism" out of him; another that the boy be confined



in a lunatic asylum; a third that he be taken before a magistrate and committed to prison; but "In a multitude of counselors there was safety" for George, for his father never adopted any of these harsh measures, and by degrees became reconciled to the course his son was taking. George, notwithstanding his youth, soon had numerous duties conferred upon him. He was made secretary of the branch Sunday School; secretary and afterwards president of its tract society; he was appointed an acting teacher, and the secretary of the branch. In August, 1860, he was ordained an Elder, and in May, 1861, he was called into the travelling ministry and appointed to labor in the London conference, under the presidency of the late Elder William C. Staines. In 1863 he was changed to the Liverpool office, as emigration clerk to Pres. George Q. Cannon, and later as chief clerk, in which capacity he also served under Pres. Daniel H. Wells. During this time he was made superintendent of the Liverpool branch Sunday school and afterward president of the branch. In May, 1865, he was released to emigrate to Zion, and reached Salt Lake City July 5th of the same year. His trip to Zion was an unusually quick one for that period, as he did not travel with any regular company of immigrants, but had only two companions—Elders Wm. S. Godbe and Wm. H. Shearman. It was the time of the Sioux war, the stage company could not take them, so Brother Godbe purchased an outfit, and after a few adventures, such as being chased by the hostile Indians, they arrived safe in Salt Lake City. Shortly after his arrival in Salt Lake City, Brother Reynolds secured employment from Brother William Jennings, but before the close of the year he went to work in Pres. Young's office, and soon after became his secretary. His time has been engaged, with brief exceptions, in the employ of the Church from that time to the present. Soon after his arrival in Utah, Brother Reynolds joined the Territorial militia—the old Nauvoo Legion. He was a lieutenant in the third regiment of infantry, and secretary of the regiment. In the former capacity he commanded Company H at the famous Wooden Gun Rebellion, in November, 1870, but, unlike most of the other officers, he was not arrested and

sent to Camp Douglas. In February, 1869, Elder Reynolds was elected by the legislative assembly of the Territory a member of the board of regency of the University of Deseret, and was again elected to that office by the next and later legislatures. In May, 1871, Brother Reynolds returned to Europe, he having been called to assist Elder Albert Carrington in the editorship of the "Millennial Star." In the following September Pres. Albert Carrington was called back to Zion on account of complications growing out of legal persecutions, and Elder Reynolds was left in charge of the spiritual concerns of the European Mission. Shortly before this he had suffered a severe attack of smallpox, and on Pres. Carrington's return to Liverpool, in May, 1872, Brother Reynolds was released to return home, as his health remained quite poor. Soon after his return he was placed by Pres. Brigham Young first as treasurer and afterwards as manager of the Salt Lake Theatre. He later, in connection with W. T. Harris, became lessee of that well-known place of amusement. From 1875 to July, 1879, Brother Reynolds sat as a member of the municipal council of Salt Lake City. In the fall of 1874, when Judge McKean was chief justice of Utah, strong efforts were made to find indictments, under the Congressional law of 1862 against polygamy, and the arrest of a number of the leading authorities of the Church was threatened. The Latter-day Saints, believing this law to be unconstitutional, and that it would be so declared by the Supreme Court of the United States, the representatives of the Church agreed to furnish a test case. This idea the federal officers readily accepted and agreed to give the accused a fair trial so that the constitutionality of the law could be decided. Brother Reynolds was chosen to stand in the gap. He furnished the witnesses and testimony to the grand jury, and on October 23rd, that body found a true bill against him. On March 31, 1875, his trial before Judge Emerson commenced. It lasted two days. He was found guilty and sentenced to one year's imprisonment and to pay a fine of three hundred dollars. He appealed to the supreme court of the Territory, who set the indictment aside on the ground of the illegality of the grand jury who found it. Oct. 30, 1875,

another indictment was found against him, and on Dec. 9, 1875, his second trial commenced; this time before Chief Justice White. The jury returned a verdict of guilty, and he was sentenced to two years' imprisonment with hard labor and to pay a fine of five hundred dollars. An appeal to the Territorial supreme court was again taken. The case came up June 13, 1876, and the decision of the lower court was unanimously sustained. An appeal was then taken to the Supreme Court of the United States, but the case was not called up until Nov. 14, 1878. Jan. 6, 1879, Chief Justice Waite delivered the decision of the court confirming the decisions of the lower courts; the hard labor clause being eliminated by the Supreme Court as being in excess of the law. The corrected sentence was pronounced by the district court June 14, 1879, and on the 16th Brother Reynolds started, in charge of two deputy marshals, for the Nebraska State penitentiary at Lincoln. There he was shaved, had his hair cropped close, was dressed in the broad blue and white stripes, and became known as U. S. Prisoner, No. 14. He was appointed bookkeeper in the knitting department. The Lincoln penitentiary was then carried on under the silent system. No prisoner was allowed to speak outside the cells. There were two prisoners in each cell; Brother Reynolds' cell mate was a party by the name of Johnson, convicted of burglary. When the prisoners left their cells for the work shops they always walked in the lock step. His right hand used to be on the shoulder of a murderer, while the burglar had his right hand on Brother Reynolds. He only remained in Lincoln twenty-five days—very long ones to him—when he was brought back to Utah and placed in the Territorial penitentiary. In those days things were pretty rough at that institution, its regulations were very primitive, and vermin was abundant. There were no cells. Brother Reynolds was placed in one of the iron cages which were contained in a thin lumber building, and had Brother Lorenzo Colton as his companion. A new bunk house was shortly after built. Into it Brother Reynolds was transferred. It was made of two-by-four green lumber. There was a crack every two inches through which the winter winds blew. No fire

was permitted for fear the prisoners might burn it down. The thermometer is said to have gone down to thirty degrees below zero, and how some of the prisoners who had only one shoddy blanket to cover them escaped being frozen to death is a mystery. Brother Reynolds was supplied with plenty of bed clothing by his friends, but he generally went to bed with all his clothes on and a woolen comforter wrapped around his head. In the morning his beard would be one solid mass of ice. More bed clothing only added to the weight, it did not increase the warmth. He was released Jan. 20, 1881, having served his full time, less his good conduct allowance. While in prison Brother Reynolds did a great deal of writing in the prison yard, and for some time taught a school composed of prisoners. Ever since his arrival in Utah, Elder Reynolds has taken an active interest in Sunday Schools. In 1867 he was secretary of the Eighth Ward (Salt Lake City) Sunday School and the teacher of the boys' Bible class. Having removed his residence to the Twentieth Ward, he became, in 1868, librarian and a teacher in its Sunday School, and in December, 1869, was chosen its superintendent. This position he retained (with the exception of the periods of his absence on his mission and during his imprisonment) until the spring of 1885. Brother Reynolds is now the oldest member of the Board of the Deseret Sunday School Union. He has been the general treasurer of the Union since February, 1876—more than a quarter of a century. At the Sunday School Convention held in November, 1900, he was chosen second assistant general superintendent, and at the reorganization of the superintendency a few weeks ago, owing to the deaths of Superintendents Cannon and Maeser, he was appointed first assistant general superintendent. Brother Reynolds has been a very diligent and zealous worker in the Sunday School Union—especially as the chairman of several standing committees of its Board. March 18, 1866, Elder Reynolds was ordained a Seventy by Elder Israel Barlow, and received into the sixth quorum. In December, 1875, he was transferred to the twenty-fourth quorum and became a member of the council of that quorum. At the April conference, 1890, he was sustained as one of the First Seve-

Presidents of Seventies. He was set apart to that position by the Twelve Apostles, Pres. Lorenzo Snow being mouth, on the 10th of the same month. Brother Reynolds has done much literary work in connection with the publications of the Church. At times he has acted as an associate editor on the "Deseret News," and also as assistant to Pres. Geo. Q. Cannon on the "Juvenile Instructor," of which latter periodical he is today one of the associate editors. He has also written a number of books, of which the best known are his "Story" and his "Dictionary of the Book of Mormon." For twenty-years he has been engaged in the preparation of a "Concordance of the Book of Mormon." This is a work the magnitude of which few, who have not undertaken something similar, can understand. Its publication has been retarded by unexpected difficulties, but it is now in the hands of the printer. Besides the callings he has held in the Church and in connection with its auxiliary organizations, the subject of this sketch has occupied a number of positions in the business community, for instance, as a director of Z. C. M. L., of Zion's Savings Bank, of the Deseret Telegraph Line, etc., etc. He is a strong believer in the divinity of the United Order, and at the time Pres. Brigham Young was seeking to establish it among the Saints, Brother Reynolds was an officer in the original order, No. 1, and of the local organization where he resided. Elder Reynolds is a member of the American Association for the Advancement of Science.—T. Z.

**KIMBALL, Jonathan Golden,** one of the First Seven Presidents of Seventies since 1892, was born in Salt Lake City, June 9, 1853, "in a palatial Utah home of half a century ago—a residence of his father's, erected in 1848-49, which still stands practically as it was built at that time." Elder Kimball has many times stated publicly that he was very much pleased when being set apart for a mission by one of the Apostles to have it said in that blessing that he was a son of his father, Heber C. Kimball. His mother's name was Christeen Golden Kimball, she being the only member of her family that ever joined the Church. Brother Kimball was carefully trained by his father, as he was living in such close proxim-

ity to him that he was ever under his very watchful care. He had the privilege in his early years of accompanying his father with Pres. Brigham Young's large parties when visiting the settlements of the Saints. He was a student of the leading schools of Salt Lake City up to 1868, and had a life-scholarship paid in what has now terminated in the University of Utah; he was also a student of the "Morgan Commercial College." His father died June 22, 1868, and being the eldest child of his mother's family, unfortunately and against his mother's wishes he became attached to the vocation of driving a team—hauling wood from the canyons, ore from the mines, etc. To follow a profession of any kind was not urged upon young people in those days,



and notwithstanding every effort was made by his mother to secure more elevating employment, it failed; and the mother went out the second time, in 1875, as a pioneer, and with her family located in Meadowville, Rich county, Utah, where Brother Kimball and his brother Elias S., who has been his partner in business ever since, purchased four hundred acres of farm and meadow land, and in that cold, northern climate established a ranch and farm, and for fifteen years followed the horse and cattle business. They were successful and accumulated considerable means. From the time of his father's death, and up to the fall of 1881, he was under no restraint of any kind, but was as free as the birds that fly in the air; no man's hand was stretched

out to guide him in the footsteps of his father until that man of God, Elder Karl G. Maeser, was directed by the Spirit of the Lord to the isolated little settlement, made up largely of eleven of Heber C. Kimball's sons and their families. This great and good man called the people together in a log school house and testified of God, and spoke in the interest of the Brigham Young Academy. The Spirit of God awakened and aroused Brother Kimball and his brother Elias, and for the first time they realized there was something else to be accomplished in life besides looking after cattle and horses. They repented of their weaknesses, reformed, and after great sacrifices and the overcoming of many difficulties they both attended the Brigham Young Academy for two years, and were guided and tutored by Dr. Maeser and his associate teachers. While it is true they did not graduate or attempt to do so, they repented, reformed, and gained a testimony that God lives, and they have been loyal and true to the Brigham Young Academy ever since. At the expiration of the school term, Elder Kimball was called, April 6, 1883, by Pres. John Taylor, to fill a mission to the Southern States. In eight days after receiving his call he was set apart by Brother Moses Thatcher. Together with twenty-four Elders he landed in Chattanooga, Tennessee, and was appointed by Pres. Brigham H. Roberts to labor in Virginia, where he joined his companion as a traveling Elder and labored absolutely without purse or scrip. After laboring one year he was appointed to act as secretary of the Southern States Mission at Chattanooga under the direction of Pres. Roberts. He was very familiar with the details of the martyrdom of Elders Gibbs and Berry, as well as with the mobbing, shooting at and whipping of "Mormon" Elders during the year 1844. The last year of his mission his health and constitution were broken; he was troubled with malaria, which continued to afflict him for many years. In the spring of 1885 he received an honorable release, and returned via New Jersey, where he preached, and visited his mother's relatives. On his return he continued in the ranch business, and was ordained a Seventy by President C. D. Fjeldsted, July 21, 1886. On his return to Bear Lake he traveled as a

home missionary in that Stake, and was appointed to preside over an Elders' quorum, after which he was chosen and set apart as superintendent of the Young Men's Mutual Improvement Associations of the Bear Lake Stake, and visited the associations until he moved to Logan city. The Kimball brothers partook of the spirit that is now running rife in the world and commenced to worship the "Old Gold Calf," hoping to gain honor and renown by becoming rich. Elder Jonathan G., together with Newel and Elias, entered into the implement business under the name of "Kimball Brothers," establishing places of business at Logan and Montpelier. They signed notes for the first time for over thirty thousand dollars. They labored hard for four years, and lost their investment, but saved their good name and paid their debts. Their ranch was exchanged for Cache valley property, and their cattle and horses invested in real estate. They were not yet convinced of the danger of speculation, but went into the real estate business during the boom, and bought everything almost that was for sale, and wound up their career as business men by investing in a company that had purchased 119,000 acres of land in Canada. What they failed to lose their friends helped them out of, and they were for the time being prevented from chasing after the golden calf. Moral: "Don't go in debt." The Lord again came to the rescue, and Brother Jonathan G. was called, Aug. 1, 1890, by Pres. Wilford Woodruff to succeed Elder William Spry as the president of the Southern States Mission. Notwithstanding his health was seriously impaired, and he was about to graduate in a business way, the Prophet of the Lord promised him he should regain his health and be blessed of the Lord, which was literally fulfilled. Brother Kimball labored three years as president of the Southern States Mission, and was succeeded by his brother, Elias S. Kimball. April 6, 1892, he was chosen one of the First Council of the Seventy, and was ordained by Apostle Francis M. Lyman, two days later. Brother Kimball was called to be one of the aids in the General Board of the Young Men's Mutual Improvement Associations in the year 1896, and has taken an active part in filling appointments, as directed by the

General Board, in nearly every Stake in Zion, visiting the young men's conferences, young men's and young ladies' conjoint conferences, and conventions. He has also been one of the chief workers for four consecutive years, as one of a committee in directing a missionary work among the young men, under the instructions of the General Board. In the year 1897 about eighty-seven missionaries labored in the Stakes of Zion, visiting about twenty-five thousand young men and urging upon them to enroll their names and become Mutual Improvement workers. The hearts of hundreds of young men were softened, and many repented and were baptized. One Elder baptized over ninety people in one Stake, and the young men followed this Elder from settlement to settlement to listen to his preaching on the principles of the gospel. There are many very interesting incidents and touching stories told connected with the successful labors of these missionary Elders. In the year 1898 one hundred and fifty missionaries were sent out and they visited sixteen thousand eight hundred young men and accomplished great good. The plan of missionary work was somewhat changed in 1899, as only thirty-eight Elders received a regular call (as all others had been called) by the Presidency of the Church, and were set apart as are the Elders who go on foreign missions. These thirty-eight Elders were called to Salt Lake City and instructed by the leading authorities of the Church for five days; and one Elder was sent to each Stake as a representative of the General Board, to labor with the officers of the Stakes and associations, and to awaken an interest in the work. In the year 1900 another change was adopted and a local missionary work was introduced, wherein local missionaries were appointed in each association. These brethren went quietly to work to convert careless young men, and it was intended to have as many missionaries in each Ward as they had young men to labor with. The committee this year (1901) intend to send out among the young people another company of select and choice young Elders as regularly called missionaries, under the direction of the General Board, as it is believed there is a great field of labor among the young people for the preaching of the gospel. There are

very few, if any instances, where the young men have rejected these missionaries in their labors during the past four years. In January, 1901, Brother Kimball was appointed by President Snow and given the privilege, in company with his wife and Elder Heber J. Grant and family, to visit the California Mission, the object of the call being chiefly that he might become acquainted with that field of labor. He had the privilege of meeting with the Elders and Saints and listened for the first time to the "Mormon" Elders preach on the street corners. Elder Kimball was very much impressed with that country and people and believes a Stake of Zion will yet be established in the State of California.

**WELLS, Rulon Seymour**, one of the First Seven Presidents of Seven-



ties since 1893, was born July 7, 1854, in Salt Lake City, Utah, inside the stone wall just east of the "Deseret News" corner. He is the son of Pres. Daniel H. Wells and Louisa Free. In 1861 that part of Pres. Wells' family of which Rulon was a member moved across the street south, to the Wells home (formerly occupied by Apostle Ezra T. Benson), where Rulon lived until his marriage in 1883. He was baptized by his father when about eight years of age, and confirmed by Elder John V. Long. Brother Rulon attended the various common schools of his boyhood. He also attended the Morgan & Macauley night school for penmanship, and finally the Deseret Uni-

versity, then under the direction of Elder David O. Calder as a commercial college. He was a student at that institution when Dr. John R. Park came and inaugurated the change by which the Commercial College was transformed into a collegiate institution. Dr. Park was ably assisted by Professor Bellerive, Dr. Benedict, Professor Monch and later by Dr. Maeser. Under the tuition of these educators he took a scientific and classical course, such as was at that time being offered. He was ordained an Elder by Elder W. J. Smith Aug. 15, 1863, and he left school April 1, 1871, to accept of his first employment with a party of engineers who, with Jesse W. Fox, sen., as chief engineer, started from Salt Lake City to locate and survey the route of the Utah Southern Railroad, now a part of the Oregon Short Line system. In the winter of 1873-4, Brother Wells was chosen by the Utah legislature as engrossing clerk. In 1874 he was employed by Elder John R. Winder in the assessor and collector's office for Salt Lake City. In 1875 he was employed at the saw mills "E" and "F," Big Cottonwood canyon, belonging to his father, in the capacity of book-keeper. It was while in this employment in October, 1875, that he received the call for his first mission. The following incident as related by himself is of interest: I was measuring lumber as it came from the mill and was being stacked near by, when I was seized with a peculiar feeling over which I had no control, and which impelled me to descend from the pile of lumber and go to the office, a little board shanty which served the purpose of office, store and bed-room combined. It was situated about 300 or 400 feet from where I was working. After entering the door and locking it, I knelt down and prayed to the Lord 'to send me where He wanted me to go.' This was the whole burden of my prayer which lasted only about one minute. The whole proceeding was to me a very strange one, for I did not understand the meaning of it, and it was so unusual and out of the ordinary. On this very day, and probably at the same moment, my name was being called in the Tabernacle at Salt Lake City, where the conference was then being held, for a mission. The first intimation I had of this call was when my mother, then fifty-one years old,

rode on horseback, in company with Archibald Livingstone, who was superintendent of the mills, on the following day to mill F and apprised me of this fact." Oct. 22, 1875, Brother Wells was ordained a Seventy, and set apart for his mission to Europe by Pres. Brigham Young, assisted by Pres. Daniel H. Wells. On arriving in Liverpool Brother Rulon was assigned to the Swiss and German Mission, whither he journeyed in company with Elder Martin Lenzi. In 1876 he assisted Elder Theodore Brandley in holding a public meeting in the city of Berlin, which was attended by dignitaries of the German empire, there being present members of the reichstag and the royal police and several representatives of the state church. Returning home again in company with Elder Lenzi, with a company of emigrating Saints, Elders Lenzi and Wells having charge of the Swiss and German branch of the company, they held meeting on board the steamer "Wisconsin," and arrived in New York, July 7, 1877, where Elder Wells was met by his mother and his sister, and after visiting with his father's relatives in the State of New York, he continued his journey home, where he arrived July 23, 1877. He was afterward active as a home missionary for a number of years. Brother Wells was in the employ of Z. C. M. I. from 1877 until 1880, and for a few months kept books for Mr. John Brooks who was running the Chicago Smelter at Rush Lake, Tootle county. In 1881, he accepted a position from Hon. John W. Young, having charge of his books and clerks in Arizona on the line of the Atlantic and Pacific Railway Company, where Brother Young had a contract for building one hundred miles of road, besides getting out ties and timber. Brother Wells returned home in December, 1882. Jan. 18, 1883, he married Miss Josephine E. Beattie, daughter of Hampton S. and Marlon T. Beattie, by whom he has had seven children, two sons and five daughters. During this year he built his present home in the Eighteenth Ward and moved in on Jan. 9, 1884; here he has resided ever since. He at once identified himself with the Ward, and served in the several capacities of teacher in the Sunday School, Ward teacher, president of the Mutual Improvement Association and second assistant superintendent of the Sunday School. On returning from

Arizona he was again employed by Z. C. M. I. until March, 1886, when he accepted the secretaryship of the Co-operative Wagon & Machine Company, then known as Grant, Odell & Company. He served as secretary and treasurer, also as director of this institution until 1896, excepting for about a year, 1891-2, during which time he had charge of the office work of Heber J. Grant & Company. He was secretary of Zion's Benefit Building Society, and was elected secretary of the Home Fire Insurance Company of Utah; this latter position he also held until 1896. April 5, 1893, he was chosen to fill the vacancy in the First Council of Seventies caused by the death of Pres. Jacob Gates, and was ordained on the same day to that position by Pres. George Q. Cannon, assisted by Pres. Wilford Woodruff and several of the Apostles. May 8, 1896, he was called on a mission to Europe, having been unanimously chosen by the First Presidency and Twelve Apostles to succeed Apostle Anthon H. Lund in the presidency of the European Mission. He departed for this mission in company with Elder Joseph W. McMurrin, June 29, 1896. During this mission he visited the various conferences of Great Britain five or six times, and those of the continental missions three or four times, mostly in company with Elder Joseph W. McMurrin, his collaborer in the presidency of the mission. He returned home on Christmas eve, 1898, having been met in New York by his wife and eldest daughter, and accompanied by Pres. McMurrin. Soon after he took up the insurance business, and on Dec. 1, 1899, was installed as manager at Salt Lake City of the Mutual Life Insurance Company of New York. Since returning from Europe he has visited many of the Stakes of Zion at the quarterly conferences, and labored with his associates among the Seventies. He is also one of the General Board of the Y. M. M. I. A. In November, 1900, he was elected to the lower house of the fourth legislature of the State of Utah, and served the term from Jan. 14th to March 14th, 1901.—(See also *Juvenile Instructor*, Vol. 34, p. 481.)

**STEVENSON, Edward**, one of the First Seven Presidents of Seventies, was a son of Joseph Stevenson and Elizabeth Stevens, and was born May

1, 1820, at Gibraltar, Spain. In 1827 he came to America in company with his father's family, consisting of four sons and two daughters, Edward being the fourth son. When he was but eleven years of age his father died, and he went to live with a Dr. Richardson. In 1833, being then thirteen years old, he heard Elders Jared Carter and Joseph Woods preach the gospel and believed their testimonies. He was baptized by Japhet Fosdick Dec. 20, 1833. His mother and others of the family also joined the Church. This was in Michigan. They afterwards joined the body of the Church and endured the hardships and persecution incident to life among the Saints in those trying times. At Far West, Mo., Edward became quite in-



timately acquainted with the Prophet Joseph Smith, whom he first met in Michigan, and though so young, took an active part in the defense of that town. After passing through the persecutions of Missouri, he became a resident of Nauvoo, where he was ordained a Seventy May 1, 1845, under the hands of Joseph Young and others. Subsequently he became a president of the 20th quorum of Seventies, and was for many years its senior president. Bro. Stevenson came to Utah in 1847; in crossing the plains and mountains he was a captain of ten in Charles C. Rich's company. Subsequently, he crossed the plains eighteen times, and the Atlantic ocean nine times as a missionary for the Church. In 1857-58

he filled a mission to the United States, returning as leader of a large company of Saints. In 1869 he was called on another mission to the States from which he returned in 1870. In reporting his mission to Pres. Brigham Young, he spoke of Martin Harris, one of the Three Witnesses to the Book of Mormon, who was still living in Kirtland, Ohio, and who had expressed a desire to come to Utah. Consequently Elder Stevenson was called on a special mission to bring Martin Harris to the headquarters of the Church. He responded willingly, and returned to Salt Lake City, accompanied by Martin Harris, Aug. 30, 1870. From 1865 to 1877, when not away on distant missions, Elder Stevenson traveled as a special home missionary among the Saints in the mountains, during which time he visited nearly all the settlements of the Saints in Utah. In 1872 he was sent on a mission to the United States and Canada; in 1877-78 he filled a mission to the Southern States, and in 1883-84 another mission to the United States and Canada. In February, 1886, he was set apart for another mission to the United States and Europe. In the course of his experience, Elder Stevenson made himself familiar with many scenes of early Church history, and in his public discourses and lectures imparted much information in relation thereto. Accompanied by Elders Andrew Jensen and Joseph S. Black, he visited nearly all the "waste places of Zion" in 1888, obtaining valuable historical information. Among those with whom he discussed events of vital importance were the witnesses to the Book of Mormon, and his record of what those witnesses testified to him was given wide publicity, so that all might know thereof and verify the accuracy of his declarations. He says of Oliver Cowdery: "I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates of the Book of

Mormon was accepted of the Lord, and that it would go forth to the world, and that no power on the earth should stop its progress." Elder Stevenson said of David Whitmer, in 1886, after recounting previous testimonies he had listened to from him: "David Whitmer is now just past eighty-one years of age. In this his last testimony he said to me: 'As sure as the sun shines and I live, just so sure did the angel appear to me and Joseph Smith, and I heard his voice, and did see the angel standing before us, and on a table were the plates, the sword of Laban and the ball or compass.'" Concerning Martin Harris, Elder Stevenson wrote: "In the year 1869, I was appointed on a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation. While there I met Martin Harris, soon after coming out of the Temple. He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony just the same as I heard him bear thirty-six years previous. \* \* \* Aug. 19, 1870, in company with Martin Harris, I left Kirtland for Utah, and on the 21st he was with me in Chicago, and at the American Hotel bore testimony to a large number of people of the visitation of an angel, etc." To fill a vacancy caused in the First Council of Seventies by the death of Elder John Morgan, Edward Stevenson was chosen and set apart as one of the First Seven Presidents of Seventies Oct. 9, 1894, by Apostle Brigham Young. From that time until his death he labored assiduously in preaching the gospel and attending to the duties of his calling. He filled a special mission to Mexico, and was engaged in missionary labors in the Northwest, when he was taken sick, Sept. 11, 1896, at Walla Walla, Washington. After his return home his health improved so much that he was enabled to resume his ministerial labors; but he received a setback in December, 1896, after which he was confined to his house till Jan. 27, 1897, when he passed away. Elder Stevenson was the husband of four wives and the father of 28 children, namely 20 boys and 8 girls. He married his first wife (Nancy A. Porter) in Nauvoo in 1845; and he also received his endowments



in the Nauvoo Temple. He married his second wife, Elizabeth J. DuFresne, a native of the Jersey Islands, in 1855, in Salt Lake City. He also married Emily E. Williams in 1857, and Louisa Yates in 1872. Elder Stevenson was one of God's noblemen and one of the most faithful and energetic missionaries who ever preached the gospel in this dispensation. It is believed that he traveled and preached more on his own expense than any other Elder in the Church. He ranked high as a public speaker, and in private conversation he was untiring and entertaining. In his public and private life he was very exemplary; he was a strict observer of the Word of Wisdom, and partook of neither tea nor coffee during the last thirty years of his life.

**McMURRIN, Joseph William**, one of the First Seven Presidents of Seventies since 1896, and at present the junior member of that council, is the son of Joseph McMurrin and Margaret Leaning, and was born Sept. 5, 1858, in Tooele, Tooele county, Utah. Shortly after his birth, his parents moved to Salt Lake City, where he spent his boyhood days. His opportunities for scholastic education were but meager, and while quite a youth he was apprenticed to the stone-cutter's trade, and worked for about two years on the Salt Lake Temple. When only seventeen years old he was called upon a colonizing mission to Arizona. He left his home to fulfill this call Feb. 1, 1876, driving two yoke of cattle on the way. After two months of hard travel he, with his companions, arrived near the present site of St. Joseph, on the Little Colorado river. He spent two years in assisting to establish that town. While upon this mission he gained considerable valuable experience in constructing dams and canals, in getting out timber from the forests, in building log houses, as well as in plowing and planting, and all such work as is common to pioneer life. A little incident that occurred while he was in Arizona is worth relating, showing, as it does, that he at that time had learned to put his trust in the Lord for guidance. It also furnishes an example of the efficacy of prayer. On one occasion, while upon the mountains in the midst of a dense forest, he lost his bearings and was unable to return to the camp where his

companions were located. He searched for hours for the camp, but all in vain. His feelings at this time were most distressing, as he knew there was little hope of finding any human beings or habitation within a hundred miles if he missed his companions. As the shades of night approached he knelt down and sought the Lord in prayer, asking that he might be directed back to the camp. Immediately on arising from his knees he felt strongly impressed to go in a direction exactly opposite to the one he had previously supposed was the one to take. He followed this impression and to his great



joy was led in a direct line to the camp. On being released from this Arizona mission he returned to his home in Salt Lake City, and for some time afterwards was engaged in hauling freight. Through this occupation he became familiar with the various mining camps in the vicinity of Great Salt Lake valley. In 1881, in connection with some friends, he secured a contract to build a part of the Oregon Short Line grade near Granger, Wyoming. While engaged in this work he received a call to take a mission to Great Britain, and in October of that year he left home in compliance with that call. Upon his arrival in Liverpool he was assigned to the Scottish conference. This was much to his satisfaction, as his parents were natives of Scotland and he had a strong desire to visit the land of his fathers. He labored for twenty-five months in

that land, the last seven months as president of the conference. His labors upon this mission were very enjoyable as well as profitable to him. He had the satisfaction of baptizing fifty souls, and among this number were two of his father's sisters. Ever since this his first mission abroad Elder McMurrin has been an enthusiastic advocate of missionary work, and now, after a lapse of twenty years, he feels assured that no other experience or training could have been of so much worth to him as that gained while a boy missionary in Scotland. After his return from Great Britain he was called as a home missionary, and was also active in the Ward in which he resided. On the night of Nov. 28, 1885, a tragedy occurred which, were it not for a miracle, would have terminated in the death of Elder McMurrin. This was during the period known among our people as the "crusade"—when officers of the law were raiding the settlements of the Saints in search of offenders against the Edmunds acts, and when much unnecessary violence was resorted to in order to capture those who were most eagerly sought. Elder McMurrin, on the occasion above mentioned, was attacked by a United States deputy marshal, who shot him twice in the bowels, the bullets passing entirely through his body. Being wounded in such a vital part, no hope could be entertained that human skill would be of any avail in saving his life. The most eminent doctors of the city were positive in their opinion that he could not live. More than one of them declared that no person had ever been known to survive such deadly wounds. Brother McMurrin also felt that his life was fast ebbing away, and fully expected to die. While in this condition—waiting for the end—and believing that he had but a few hours at most to live, he was visited by Apostle John Henry Smith. He related to the Apostle what the doctors had told him, and expressed his own belief in the correctness of their views. After hearing what Brother McMurrin had to say, Apostle Smith took him by the hand and said: "Brother Joseph, as an Apostle of the Lord Jesus, I promise you in the name of Jesus Christ that if you desire to live you shall live, no matter what doctors may say to the contrary." Elder McMurrin had a wife and two children at this time, and

had a strong desire to live to care for them, and the promise of the Apostle filled him with hope and joy. But when Apostle Smith had departed from the house, and when he looked at the dreadful wounds in his body, he could not believe it possible that the promise would be realized. God, however, in His merciful kindness, and in fulfillment of the promise of His inspired servant, spared his life. The wounds were healed, and Elder McMurrin was completely restored to soundness of body. His recovery was a miracle wrought by the power of the Lord, and he freely and emphatically acknowledges that such was the case. In 1886 Elder McMurrin was called a second time to take a mission to Great Britain. This time he labored in various parts of the mission. He was absent from home over four years, and during the last two and a half years of this period he presided over the London conference. He was accompanied on this mission by his wife and two children. While in London he was suddenly seized with an illness that caused him great pain for a considerable time. It appeared to be appendicitis that troubled him. His missionary companions administered to him, and through the prayer of faith he was instantly healed, and has never since been troubled in the same way. Again he had occasion to acknowledge the goodness and power of God exercised in his behalf. In July, 1896, he again took his leave of dear ones at home and started upon another foreign mission. This time he went as first counselor to Elder Rulon S. Wells, who at the same time was called to preside over the European mission. He spent two and a half years in the ministry while filling this position. During this time he traveled extensively throughout Great Britain, Holland, Belgium, Scandinavia, Germany, and Switzerland, and also visited France, Austria and Italy. At the general conference of the Church held in October, 1897, Brother McMurrin was sustained as one of the First Seven Presidents of the Seventies, and was ordained to this position by Apostle Anthon H. Lund, in Liverpool, England, Jan. 21, 1898. Brother Lund was then on his way to the Holy Land. Since his return from his last foreign mission, Pres. McMurrin has been chosen a member of the General Board

of the Young Men's Mutual Improvement Associations, and has been actively engaged in the ministry in the Stakes of Zion, visiting the Mutual Improvement Associations, the quorums of Seventies, attending Stake conferences, and performing other such duties as pertain to his callings. In his travels he has visited nearly all the Stakes of Zion. In company with Apostle Abraham O. Woodruff he made an extended trip into what is known as the Big Horn country, during the summer of 1890. On this journey they traveled with team about twelve hundred miles, and in doing so were occupied about six weeks. For about three hundred miles of the way they journeyed over the old "Mormon" emigrant road, which was first marked out by the pioneers of 1847. This to them was quite an interesting feature. The country along parts of the Shoshone river was examined, and after the return of the brethren it was decided to send a colony into the basin to locate there. On their journey these visiting brethren found quite a number of Latter-day Saints located at a town called Burlington. They had been there for a number of years, and Elders Woodruff and McMurrin organized them into a Ward. This year (1901) a Stake of Zion has been formed in the basin, and the prospects are that many more Latter-day Saints will build homes in that section of Wyoming. Brother McMurrin has already spent nearly ten years abroad as a missionary, and has traveled seventy-five thousand miles while engaged in missionary work. As a minister of the gospel he is earnest, active and enthusiastic, and his extensive experience in the ministry has made him highly capable in performing and directing missionary labors. He has a good knowledge of the gospel and of Church government, is discerning and discreet; and in his labors he enjoys to a marked degree the spirit of inspiration, not only in public speaking but also in directing the efforts and movements of himself and others. His life is an example of what may be accomplished by a willing obedience to those in authority. By ever seeking to perform the duties required of him, and by his studious habits, he has gained an education in the practical matters of life that will serve him admirably in the calling imposed upon him. The devel-

opment and knowledge received through his missionary labors make him eminently qualified for the position he holds as one of the presidents in the First Council of Seventies.—Edwin F. Parry.

**PARTRIDGE, Edward**, the first Presiding Bishop of the Church, was a son of William and Jemima Partridge and was born Aug. 27, 1793, at Pittsfield, Berkshire county, Mass. His father's ancestor was Scotch, having emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Mass., on the banks of the Connecticut river. His early life, so far as the meagre record of it informs us,



was uneventful; though, to use the words of the Prophet Joseph Smith—who gives in his own history a brief biographical sketch of Bishop Partridge—"he remembers that the Spirit of the Lord strove with him a number of times, inasmuch that his heart was made tender and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer." At the age of sixteen he was apprenticed to a hatter, and served about four years in acquiring a knowledge of that trade. During this time his mind was not idle upon the subject of religion, for "at the age of twenty he had become disgusted with the religious world," and "saw no beauty, comeliness or loveliness in the character of the God that was preached up by the sects." Still, he did not, as

many have done under like circumstances, discard the Bible and lose faith in the Supreme Being, because of the shortcomings of those who professed to worship Him, and their "private interpretations" of His word and character. He was satisfied that God lived, that the Scriptures were of divine origin, and he evidently made them the touchstone, so far as he was able in the absence of a better, to try the teachings of the ministers and professors with whom he came in contact. Once he heard "a Universal Restorationer" preach upon the love of God. This sermon gave him exalted opinions of the Deity, and he "concluded that universal restoration was right according to the Bible." He held to this belief until 1828, and was living in Painesville, Ohio, when he became a convert to the Campbellite faith; both he and his wife being baptized at Mentor, by Sidney Rigdon, one of the leading lights of that religious sect. But though converted, as the term goes, to this belief—which was probably nearer right than any other he had heard of—he was not without doubt, at times, of its being the true one, but continued one of the "disciples" (as the Campbellites called themselves) until the fall of 1830, when an event occurred that changed the whole current of his life and caused him to again investigate with anxious mind the subject of his soul's salvation. The event referred to was the arrival at Kirtland, Ohio, of Parley P. Pratt, Oliver Cowdery, Peter Whitmer, jun., and Ziba Peterson, Elders of the lately organized Church of Jesus Christ of Latter-day Saints. They had come from Fayette, Seneca county, New York, where the Church had been organized on the 6th of the preceding April; having been called by revelation through Joseph Smith, the Prophet, to take their journey into the western wilderness, carrying with them the Book of Mormon, to preach to the remnants of the kind, the Lamanites, and inasmuch as they received their teachings to establish the Church of God among them. (Doc. and Cov., Sec. 28 and 32.) They tarried some time at Kirtland and the vicinity, where many of the "Disciples" dwelt, of which sect Parley P. Pratt had once been a member. Among those who received their testimony and embraced the gospel was Sidney Rigdon, the

Campbellite preacher, and a portion of the flock over which he presided. Edward Partridge, one of his congregation, also became interested in the "new religion," but was not baptized until the 11th of December, following, when, having gone with Elder Rigdon to Fayette, on a visit to the Prophet, he was immersed by Joseph in the Seneca river. Of this visit the latter writes in his history: "It was in December that Elder Sidney Rigdon came to inquire of the Lord, and with him came that man (of whom I hereafter will speak more fully) Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end." Elder Sidney Rigdon having received what he came for (Doc. and Cov., Sec. 35), the word of the Lord came also to his companion, Edward Partridge, who was commanded to preach the gospel. (Doc. and Cov., Sec. 36.) A few days after his baptism Edward Partridge was ordained an Elder by Sidney Rigdon. Elders Partridge and Rigdon remained in the East until the latter part of January, 1831, when they started back to Kirtland, the Prophet and his wife Emma accompanying them. They reached there about the first of February. Three days after their arrival in that region—to which the Saints were now commanded to gather—a revelation was given to the Church (Doc. and Cov., Sec. 41), in which the following passage occurs: "And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the Church, and ordained a Bishop unto the Church, to leave his merchandise and spend all his time in the labors of the Church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile." Thus was Edward Partridge, in the thirty-eighth year of his age, "called of God as was Aaron," to the Bishopric—a similar calling in the same Priesthood held by and named after the illustrious brother of Moses. He was ordained a High Priest, June 3, 1831, by Lyman Wight, at a conference held at Kirtland. Soon afterwards the Prophet, with Sidney Rigdon, Edward Partridge, Martin

Harris and other Elders, was directed by the Lord to journey to the land of Missouri. They were told that the next conference should be held there, upon the land which the Lord would consecrate unto His people, it being the land of their inheritance, where the city of Zion should be built, but it was then in the hands of their enemies. (Doc. and Cov., Sec. 52.) They left Kirtland on the 19th of June, and arrived at Independence, Jackson county, Missouri, about the middle of July. Here, in the ensuing August, in a revelation from the Lord, Bishop Partridge and his counselors, with others, were told that this was the "land of their residence," and they were instructed to bring their families there and settle. On the third of that month Bishop Partridge, with seven others, including the Prophet, were present at the dedication of the site of the future Temple, a spot a little west of the court house in Independence. Two days afterward he wrote a letter to his wife in Painesville, Ohio, in which he says: "I have a strong desire to return to Painesville this fall, but must not; you know I stand in an important station, and as I am occasionally chastened I sometimes feel as though I must fail; not to give up the cause, but to fear my station is above what I can perform to the acceptance of my heavenly Father. I hope that you and I may so conduct ourselves as to at last land our souls in the haven of eternal rest. Pray for me that I may not fall. I might write more, but will not. Farewell for the present." Here, then, he continued to reside—after moving his family from Ohio—officialing as Bishop of Zion, and up to December, 1831, was the only Bishop in the Church. The next time the name of Bishop Partridge appears in the Prophet's record, is at a general council of the Church, held at Independence, April 26, 1832, soon after the Prophet's arrival there on his second visit to Missouri. At this meeting Joseph was acknowledged as President of the High Priesthood—according to a previous ordination at a conference in Amherst, Ohio—and Bishop Partridge in behalf of the Church, gave to President Smith the right hand of fellowship. The scene is described as "solemn, impressive and delightful. During the intermission a difficulty or hardness which had existed between

Bishop Partridge and Elder Rigdon was amicably settled." "July 20, 1833," writes Bishop Partridge, "George Simpson and two other mobbers entered my house (while I was sitting with my wife, who was quite feeble, my youngest child being then about three weeks old) and compelled me to go with him. Soon after leaving my house, I was surrounded by about fifty mobbers, who escorted me about half a mile to the public square, where I was surrounded by about two or three hundred more. Russel Hicks, Esq., appeared to be the head man of the mob; he told me that his word was the law of the county, and that I must agree to leave the county or suffer the consequences. I answered that if I must suffer for my religion it was no more than others had done before me; that I was not conscious of having injured any one in the county, therefore I would not consent to leave it. Mr. Hicks then proceeded to strip off my clothes and was disposed to strip them all off. I strongly protested against being stripped naked in the street, when some, more humane than the rest, interfered, and I was permitted to wear my shirt and pantaloons. Tar and feathers were then brought, and a man by the name of Davies, with the help of another, daubed me with tar from the crown of my head to my feet, after which feathers were thrown over me." This dastardly outrage, with others of still greater enormity, committed under the broad sunlight of American liberty, with the executive of the State looking on and in secret league with these mobocratic wretches, was but the "beginning of sorrows," for the persecuted Saints of Jackson county. Their cruel expulsion from their homes and their flight to Clay county was the next act in the tragedy. There, in November, 1833, we next find the subject of our sketch—still the Bishop and acknowledged head of the Church in Zion—faithfully but fruitlessly endeavoring to obtain for his people a redress of grievances. He resided in Clay county until the fall of 1836, but some time during the three years went on a mission to the Eastern States, whence returning he visited Kirtland in the latter part of October, 1835. While there, on Saturday, Nov. 7th, the word of the Lord came to the Prophet, saying: "Behold, I am well

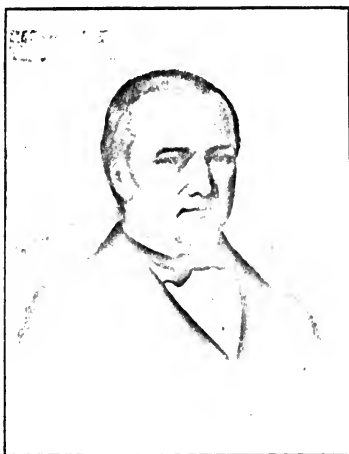
pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard for the salvation of the souls of men. Verily, I say unto you, their sins are forgiven them; therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school and also the solemn assembly for a wise purpose in me. Even so. Amen." Pursuant to the divine instruction, Bishop Partridge remained, and was present at the dedication of the Kirtland Temple, March 27, 1836, and at subsequent ceremonies in that sacred edifice. On the 4th of May, following, he started back to Clay county, where he arrived in due season. The mobocratic spirit, while not so rampant as before, was by no means extinct. Threatenings and annoyances were frequent, in spite of the kindness and hospitality of many to the "Mormon" refugees, and in the fall of 1836, the main body of them, at the suggestion of the people of Clay county, who agreed to buy their lands, moved eastward into a region afterwards named Caldwell county, where the city of Far West, laid out and populated by the Saints, became temporarily, their central gathering point. Here they were permitted for a season to have peace. But as they increased in numbers and made settlements in the adjacent counties of Daviess and Carroll, the old jealousy was revived and the mob spirit once more began to rage. The Daviess county election riot, the battle of Crooked river, the siege, surrender and sacking of Far West, with all the attendant horrors of rapine and redhanded cruelty perpetrated by the ruthless mob and soldiery—which finally culminated in the driving of thousands of people from their homes in the fall and winter of 1838—are matters familiar to the reader of Church history. Bishop Partridge was a participant in many of the heartrending trials then visited upon a peaceable and unoffending community. He thus relates one of the high-handed acts of wholesale robbery committed by the mob militia of Missouri: "While I was a prisoner confined to the town of Far West, I was, with the rest of the inhabitants, collected within a circle on the public square, and there, surrounded by a strong guard, we were compelled to sign a deed of trust, which

deed was designed to put our property into the hands of a committee, to be disposed of by them to pay all the debts which had been contracted by any and all who belong to the Church—also to pay all damages which might be claimed by the people of Daviess county, for any damages they might have sustained from any person whatever. I would remark that all those who did deny the faith were exonerated from signing this deed of trust." He also tells how himself and scores of his brethren, in the bleak autumn of that year, were driven off like dumb cattle to Richmond, Ray county, a distance of thirty miles; and there kept as prisoners for three or four weeks, without cause, and upon no civil process whatsoever. Says he, "We were confined in a large open room, where the cold northern blast penetrated freely. Our fires were small and our allowance for wood and food was scanty; they gave us not even a blanket to lie upon; our beds were the cold floors. \* \* \* The vilest of the vile did guard us and treat us like dogs; yet we bore our oppressions without murmuring; but our souls were vexed night and day with their filthy conversation, for they constantly blasphemed God's holy name." During the winter of 1838-39, in conformity with Governor Boggs's exterminating order—to massacre the "Mormons" or drive them from the State—and fearing the threats of General Clark to carry into effect that wicked and unheard of act of tyranny, the family of Bishop Partridge moved to Quincy, Ill., where, after his release from prison, he rejoined them, and continued to dwell until the ensuing summer or fall. After the purchase of lands and the settlement of the Saints at Commerce, Hancock county (afterwards Nauvoo), a general conference of the Church was held there on Saturday, Oct. 5, 1839. At this meeting it was unanimously agreed that that should be "a Stake and a place of gathering for the Saints," and Bishop Partridge was appointed to preside as Bishop of the Upper Ward, while Bishop Newel K. Whitney and Bishop Vinson Knight were assigned in like capacity to the Middle and Lower Wards, respectively. But the career of Edward Partridge was drawing to a close. His health was broken and for many months he had been unfitted for heavy or manual labor. The persecutions he had passed through

added to the sickly climate in which the Saints were now settling, finally overcome what was left of a healthy, but by no means robust constitution. About ten days prior to his decease, he was taken with pleurisy in his side, as the result of overlifting, and prostrated upon the bed from which he never again rose. He expired on Wednesday, May 27, 1840, at his home in Nauvoo, in the forty-seventh year of his age. The Prophet Joseph writes in his journal, under the same date, this closing comment on the death of his friend: "He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands."—Orson F. Whitney. (See also "Contributor," Vol. 6, p. 3.)

**WHITNEY, Newell Kimball**, the second presiding Bishop of the Church, was born Feb. 5, 1795, at Marlborough, Windham county, Vermont. Records of recent appearance give April, 1835, as the time of his earliest American ancestor's departure from England for the shores of the western world. The eldest son and second child among nine, whose parents were Samuel and Susanna Whitney, he was the one destined to distinguish his family in its relationship with the Latter-day cause of Christ and to become, like Joseph of old, a savior to his father's house. The date, or even the year, of his removal from his native town, is uncertain. Like many another poor boy, with his fortune in the little pack he carried on his shoulder, he bade farewell at an early day to father, mother, brothers, sisters and the associations of boyhood. At the age of nineteen, he was engaged as a sutler, or merchant in a small way, at the historic village of Plattsburg, N. Y., on the west shore of Lake Champlain. It was in Plattsburg bay that the naval battle of Champlain was fought, in which the British flotilla under Commodore Downie was defeated by the American Commodore McDonough, Sept. 11, 1814; while the land forces, amounting to fourteen thousand men, under Sir George Prevost, were defeated by General Maccomb. The writer had it from the late Rev. Samuel F. Whitney, of Kirtland, Ohio, that his brother, Newel, took part in the engagement on land. Possibly his mercantile relations at this period made

him acquainted with the traders and trappers of Green Bay, Lake Michigan, when, after losing his property by the war, he next established himself as an Indian trader. An incident occurred while here that came near costing his life. A drunken savage, incensed at his refusal to supply him with liquor, after obtaining it elsewhere, returned to wreak vengeance on the one whose discretion he mistook for ill will. The redskin, weapon in hand, was in hot pursuit, when an Indian girl named Moudalina seized him, and at the peril of her own life held on till his intended victim was safe out of the way. Newel K. Whitney never forgot the timely service rendered him by this dusky heroine. One of his daughters was named Moudalina in memory of the



Lamanite maid who saved her father's life. Leaving Lake Michigan he located at Painesville, Ohio, where he fell in with a merchant named Algernon Sidney Gilbert, who, recognizing his business qualifications, and feeling a friendly interest in him, took him into his store as clerk and gave him some knowledge of bookkeeping. This was about the year 1817. Several years later we hear of the prosperous mercantile firm of Gilbert & Whitney, with headquarters at Kirtland, a few miles from Painesville and not far inland from Lake Erie. Newel had steadily risen from the time he entered the merchant's employ until now he was junior partner of the firm. One of the reasons that may have induced this change of

residence from Lake Michigan to Ohio, was an acquaintance he had formed with a young lady living in Kirtland—Miss Elizabeth Ann Smith, a native of Connecticut (where her parents resided), who had come out west with a maiden aunt to whom she was devotedly attached. A mutual affection springing up between her and the young merchant, they were married Oct. 20, 1822. "Mother Whitney," as she came to be widely known, gives the following brief sketch of the man who made her his wife: "He was a young man who had come out west to seek his fortune. He had thrift and energy and accumulated property faster than most of his associates. Indeed, he became proverbial as being lucky in all his undertakings. He had been trading at Green Bay, buying furs and skins from the Indians and trappers for the eastern market, and exchanging them for goods suitable to the wants of the people in that locality. In his travels to and from New York he passed through the country where we resided; we met and became attached to each other, and my aunt granting her full approval, we were married. Our tastes and feelings were congenial, and we were a happy couple with bright prospects in store. We prospered in all our efforts to accumulate wealth; so much so that among our friends it came to be remarked that nothing of N. K. Whitney's ever got lost on the lake, and no product of his was ever low in the market." Up to this time neither had made any profession of religion, though hers was eminently a spiritual nature, while he was more of a business-like or temporal turn of mind. Though cherishing an unflinching faith in a future state, and believing an honest straightforward course to be the only sure passport to its happy possession, he did not as quickly as she recognize the necessity of putting on the outward armor of religion. His eyes were open to the hypocrisy of the sectarian world, and it was not in his nature to rush blindfold into anything. However, they made up their minds to join the Disciples, or "Campbellites"—as they were commonly called—the doctrines enunciated by that sect seeming to them to be most in accordance with the Scriptures. Having joined, they remained members of that church, of which Sidney Rigdon was the local head, until

Parley P. Pratt and other "Mormon" Elders preached in Kirtland the fullness of the everlasting gospel. To hear with Mother Whitney was to believe; and to believe, to be baptized. Her husband, with characteristic caution, took time to investigate, but entered the fold a few days afterwards. This was in November, 1830. Some time before they had been praying earnestly to the Lord to know how they might obtain the gift of the Holy Ghost. The Campbellites baptized for the remission of sins and believed also in the laying on of hands and the gifts of the Spirit, but did not claim authority to confer the Holy Ghost. "One night," says Mother Whitney, "it was midnight—my husband and I were in our house at Kirtland, praying to the Father to be shown the way when the Spirit rested upon us and a cloud overshadowed the house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the spirit and the cloud that was over us. We were wrapped in the cloud. A solemn awe pervaded us. We saw the cloud and felt the Spirit of the Lord. Then we heard a voice out of the cloud saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we marveled greatly, but from that moment we knew that the word of the Lord was coming to Kirtland." About the first of February, 1831, a sleigh containing four persons, drove through the streets of Kirtland and drew up in front of Gilbert & Whitney's store. The occupants of the sleigh were evenly divided as to sex. One of the men, a young and stalwart personage, alighted, and springing up the steps walked into the store and to where the junior partner was standing. "Newel K. Whitney, thou art the man!" he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance. "You have the advantage of me," replied the one addressed, as he mechanically took the proffered hand. "I could not call you by name as you have me." "I am Joseph the Prophet" said the stranger, smiling. "You've prayed me here; now what do you want of me?" Mr. Whitney, astonished, but no less delighted, conducted the party (who were no other than the Prophet Joseph Smith, his wife Emma, and two servants, just arrived



from Fayette, the birthplace of the Church) across the street to his house on the corner, where he introduced them to his wife. She shared fully his surprise and pleasure. Joseph says of this episode: "We were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife lived in the family of Brother Whitney several weeks and received every kindness and attention that could be expected, and especially from Sister Whitney." Says she: "I remarked to my husband that this was the fulfillment of the vision we had seen of a cloud, as of glory, resting upon our house." To bring it to pass yet more literally during the time the Prophet resided with them, and under their very roof, a number of the revelations were given, now recorded in the Book of Doctrine and Covenants. The appointment of Newel K. Whitney as Bishop of Kirtland and the eastern branches of the Church, was the next important event in his history. Joseph, who is said to have seen him in vision, praying for his coming to Kirtland, recognized the part he was destined to play in the great drama of the latter days. He was one whom he trusted implicitly, not only in monetary matters, in which he often consulted him, but with many of his most secret thoughts, which he could confide but to few. But, though Joseph loved him as a bosom friend, he did not fail to correct him whenever occasion required, and the candor of his rebuke, and the outspoken nature of their friendship, served only to knit their souls more closely together. Bishop Partridge was now presiding in Missouri, the land of Zion, and for several months Elder Whitney had been acting as his agent in Ohio, the land of Shiloh. The work having increased, and the importance of Kirtland as a Stake of Zion having grown correspondingly, it had become necessary to "lengthen her cords" and give her a Bishopric of her own. The revelation signifying this to be the will of the Lord, was given December 4, 1831. (Doc. and Cov., Sec. 72.) The thought of assuming this important responsibility was almost more than he could bear. Though in natural gifts few men were better qualified for such a position, he nevertheless distrusted his ability, and deemed himself incapable of discharging the high and holy

trust. In his perplexity he appealed to the Prophet: "I cannot see a Bishop in myself, Brother Joseph; but if you say it's the Lord's will, I'll try." "You need not take my word alone," answered the Prophet, kindly, "Go and ask Father for yourself." Newel felt the force of this mild rebuke, but determined to do as he was advised. His humble, heartfelt prayer was answered. In the silence of night and the solitude of his chamber he heard a voice from heaven: "Thy strength is in me." The words were few and simple, but they had a world of meaning. His doubts were dispelled like the dew before the dawn. He straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called. On the first day of April, 1832, Bishop Whitney left Kirtland, in company with President Smith, on the latter's second visit to Missouri. They arrived in safety at their destination, and having transacted the business which took them thither, started from Independence on their return, the 6th of May ensuing. Between Vincennes, Indiana, and New Albany, near the falls of the Ohio, the horses of the coach on which they were traveling, took fright and ran away. While going at full speed, Bishop Whitney and the Prophet leaped from the vehicle. The latter cleared the wheels and landed in safety, but his companion, having his coat fast, caught his foot in the wheel and was thrown to the ground with violence, breaking his leg and foot in several places. This accident delayed them four weeks at a public house in Greenville. Dr. Porter, the landlord's brother, who set the broken limb, remarked, little thinking who the travelers were, that it was "a pity they did not have some 'Mormons' there, as they could set broken bones or do anything else." Joseph administered to his friend, and he recovered rapidly. They had fallen, it seems, into suspicious if not dangerous hands. In walking through the woods adjacent to the tavern, the Prophet's attention had been attracted by several newly-made graves. His suspicion, though not thoroughly aroused, was brooding over this circumstance when an incident occurred to emphasize it. After dinner, one day, he was seized with a violent attack of vomiting, accompanied by profuse hemorrhage. His

jaw became dislocated through the violence of his contortions, but he replaced it with his own hands, and making his way to the bedside of Bishop Whitney, was administered to by him, and instantly healed. The effect of the poison, which had been mixed with his food, was so powerful as to loosen much of the hair of his head. It was evident that they could remain there no longer in safety. The Bishop had not set his foot upon the floor for nearly a month, and, though much improved, was far from being in a fit condition to travel. But Joseph promised him that if he would agree to leave the house next morning, they would start for Kirtland, and would have a prosperous journey home. The sick man consented, and they accordingly took leave next day of the place where they believed their murder had been planned. They experienced the fulfillment of the Prophet's words most remarkably, and after a pleasant and prosperous journey, reached Kirtland some time in June. In September of that year, a revelation was given, in which the following passage occurs: "And the Bishop, Newel K. Whitney, also, should travel round about and among all the Churches, searching after the poor, to administer to their wants by humbling the rich and the proud; he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the Bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the gospel, with a loud voice, of the desolation and utter abedishment which awaits them if they do reject these things; for if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded, and an hair of his head shall not fall to the ground unnoticed." Concerning one of these missions, the Prophet's record says: "I continued the translation, and ministering to the Church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Whitney, from which I returned on the 6th of November (1833), immediately after the birth of my son Joseph Smith, 3rd." The time had now arrived to establish

the United Order in Kirtland. The firm of Gilbert & Whitney had been dissolved, as to Kirtland, the business they formerly carried on being superseded by that of N. K. Whitney & Co. The Church had become a large owner in the establishment, as was doubtless the case at Independence, Mo., where a branch store, under the old firm name, was conducted by Bishop Whitney's partner, A. S. Gilbert, now also a member of the Church. The Kirtland Saints having entered the Order, in the distribution of stewardships which took place, the "Ozondah," or mercantile establishment, fell to the lot of Newel K. Whitney, or as he was named in the revelation, "Abashdah." (Doc. and Cov., Sec. 104.) Among the blessings realized by Bishop Whitney was the conversion of his father, whom he brought to Kirtland, where he joined the Church and died. His mother and other near relatives also came into the fold and she too died there. The following is a paragraph from the Prophet's autobiography: "Thursday, January 7, 1836: Attended a sumptuous feast at Bishop N. K. Whitney's. The feast was after the order of the Son of God—the lame, the halt and blind were invited, according to the instruction of the Savior. Our meeting was opened by singing, and prayer by Father Smith; after which Bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a bountiful refreshment, furnished by the liberality of the Bishop. The company was large, and before we partook we had some of the songs of Zion sung, and our hearts were made glad while partaking of an antepast of those joys that will be poured out upon the heads of the Saints when they are gathered together on Mount Zion, to enjoy each other's society forevermore, when there will be none to molest or make us afraid." This Feast for the Poor, says Mother Whitney, "lasted three days, during which all in the vicinity of Kirtland who would come were invited and entertained. The Prophet Joseph and his counselors were present each day, talking, blessing and comforting the poor by words of encouragement and their most welcome presence. He often referred to it afterwards and testified of the great blessing he felt in associating with the meek and humble whom the

Lord 'delights to own and bless.' He said it was preferable and far superior to the elegant and select parties he afterwards attended, and afforded him much more satisfaction." Among those who stood true to the Prophet during the troublous times, of the apostasy at Kirtland, from which place Joseph and other leaders were finally compelled to flee, was Bishop Newel K. Whitney. He also left Kirtland in the fall of 1838, for Missouri, whither the great body of the Church had preceded him. His destination was Adam-ondi-Ahman, where many of the Saints were settling, and where he had been summoned by revelation to preside. Before he could reach there the mob troubles in Caldwell county arose, Far West fell a prey to their fury, and the Saints, numbering fifteen thousand men, women and children, were driven from the State. The Bishop and his family continued on their way as far as St. Louis, where the terrible reports of these outrages were confirmed. They returned northward to Carrollton, Greene county, Illinois, where the Bishop settled his family temporarily, and then went back to Kirtland to wind up some business for the Church and await further instructions from the Prophet, who with other leading Elders had been thrown into prison. Bishop Whitney returned to Carrollton in the spring of 1839, and was just in time to join his family in their flight across the Mississippi, an anti-"Mormon" mob, headed by a man named Bellows, who had known them in Kirtland, having formed against them. Aided by kind friends, they made their escape in the night time. We next hear of them at Quincy, in the same State, at which place and in its vicinity, the main portion of the scattered Saints had congregated. Agreeable to an appointment made at a conference held there May 6, 1839, Bishop Whitney arrived at Commerce (afterwards Nauvoo) on the seventeenth of June. His mission was to act in unison with the other Bishops in locating and settling the Saints upon the lands purchased by them in that locality. On the fifth of October of that year, he was appointed Bishop of the Middle Ward, and officiated in that capacity until called to be the Presiding Bishop of the Church. A prophecy of Joseph's in relation to the Whitney family, uttered in Kirtland, nine years

before, was fulfilled soon after they removed from Quincy to Commerce, in the spring of 1840. They at first resided in a very unhealthy neighborhood, and all fell sick with chills and fever. Joseph, on visiting them and witnessing their condition, was touched with compassion. He remembered how kindly they had received him and his family, when they were homeless, and at once urged them to come and occupy a comfortable cottage on his own premises, in a much healthier locality. His generous offer was accepted, and the change soon restored them to wonted health. Joseph had said to Sister Whitney, at Kirtland, that even as she had opened her house to him, he would do a similar act in her behalf in a day when circumstances would require it. The friendship and intimacy existing between the Prophet and Bishop Whitney was strengthened and intensified by the giving in marriage to the former of the latter's eldest daughter, Sarah, in obedience to a revelation from God. This girl was but seventeen years of age, but she had implicit faith. She was the first woman, in this dispensation, given in plural marriage by and with the consent of both parents. Her father himself officiated in the ceremony. The revelation commanding and consecrating this union is in existence, though it has never been published. It bears the date July 27, 1812, and was given through the Prophet to the writer's grandfather, Newel K. Whitney, whose daughter Sarah became the wife of Joseph Smith for time and all eternity. The ceremony preceded by nearly a year the written document of the revelation on celestial marriage, first committed to paper July 12, 1843. But the principle itself was made known to Joseph some years earlier. Among the secrets confided by him to Bishop Whitney in Kirtland, was a knowledge of this self-same principle, which he declared would yet be received and practiced by the Church; a doctrine so far in advance of the ideas and traditions of the Saints themselves, to say nothing of the Gentile world, that he was obliged to use the utmost caution, lest some of his best and dearest friends should impute to him improper motives. The original manuscript of the revelation on plural marriage, as taken down by William Clayton, the Prophet's scribe, was given by Joseph to Bishop

Whitney for safe keeping. He retained possession of it until the Prophet's wife Emma, having persuaded her husband to let her see it, on receiving it from his hands, threw it into the fire and destroyed it. Bishop Whitney, foreseeing the probable fate of the manuscript, had taken the precaution before delivering it up, to have it copied by his clerk, the late Joseph C. Kingsbury, who executed the task under his personal supervision. It was this same copy of the original that Bishop Whitney surrendered to President Brigham Young at Winter Quarters in 1846-7, and from that document "polygamy" was published to the world in the year 1852. Passing by the terrible tragedy which deprived the Church of its Prophet and its Patriarch, and the almost incessant storm of persecution that raged until it culminated in the exodus of the Saints from Nauvoo across the frozen Mississippi, in the winter of 1846, we next find the subject of this memoir at Winter Quarters, officiating as presiding Bishop and Trustee-in-Trust for the Church. To the latter of these offices, he, in conjunction with Bishop George Miller, had succeeded at the death of President Joseph Smith. Bishop Miller apostatizing, the office continued with Bishop Whitney until his death. From Winter Quarters in the spring of 1847, two of his sons, Horace K. and Orson K., went west with the Pioneers. He himself remained where his services were most needed, having charge in conjunction with Isaac Morley, of emigrational matters on the frontier. The year following he led a company of Saints across the plains to Salt Lake valley, arriving on the eighth of October. As his wagons rolled into the settlement, the general conference of the Church was just closing. But one more incident remains untold. It is the morning of Monday, September 23, 1850. An anxious group is gathered about the doorway of an unpretentious abode on City Creek, in what is still known as the Eighteenth Ward. Presidents Brigham Young, Heber C. Kimball and others are there, exerting their faith that God will spare the life of one who lies within stretched upon a bed of suffering. Two days before he had returned from the Temple Block, where the labors of the Bishopric occupied much of his attention, complaining of a severe pain in

his left side. It was pronounced bilious pleurisy. He never recovered, but grew rapidly worse during the remaining thirty-six hours of his mortal existence. Eleven o'clock came, and as the final sands of the hour passed, the immortal spirit of Newel K. Whitney, freed from its coil of clay, soared upward to the regions of the blest. A post mortem tribute in the "Deseret Weekly News" of Sept. 28, 1850, says: "Thus in full strength and mature years, has one of the oldest, most exemplary, and most useful members of the Church fallen suddenly by the cruel agency of the King of Terrors. In him, the Church suffers the loss of a wise and able counselor and a thorough and straightforward business man. It was ever more gratifying to him to pay a debt than to contract one, and when all his debts were paid he was a happy man, though he had nothing left but his own moral and muscular energy. He has gone down to the grave, leaving a spotless name behind him, and thousands to mourn the loss of such a valuable man."—Orson F. Whitney.

**HUNTER, Edward**, the third presiding Bishop of the Church, was the second son and seventh child of Edward and Hannah Hunter, and was born June 22, 1793, in Newtown township, Delaware county, Penn. His paternal ancestors were from the north of England, and on his mother's side he was of Welsh extraction. The original of the Hunter family is supposed to have been "William the hunter," from whom came the Hunters of Medomsley Hall, near Newcastle-on-Tyne, the village of Medomsley existing as early as A. D. 1183. John Hunter, the great-grandfather of the Bishop, passed over to Ireland some time in the seventeenth century, and served as a lieutenant of cavalry under William of Orange, at the battle of the Boyne, where he was wounded. He afterwards came to America, and settled in Delaware county, Penn., about twelve miles from Philadelphia. Edward Hunter, Esquire, the Bishop's father, was justice of the peace of Delaware county for forty years. On his mother's side, three generations back, was Robert Owen, of North Wales, a man of wealth and character, and a firm sympathizer with Cromwell and the Protectorate. On the restoration of Charles II he refused to

take the oath of allegiance and was imprisoned for five years. The Bishop was fond of referring to this incident in the life of his ancestor. He would relate the circumstance in his quaint, desultory way, and coming to the close, repeat the words: "Oath of allegiance—yes, yes—refused to take it—imprisoned for five years"—and then, lifting up his hands, throwing back his head, and half shutting his eyes in a sort of dreamy ecstasy would exclaim: "Beautiful! beautiful!" Robert Owen, after his release from prison, emigrated to America and purchased property in the neighborhood of the "City of Brotherly Love." Like its founder, William Penn, he was himself a Quaker. His son George sat in the State legislature,



and held various offices of public trust. Such in brief is the lineage of the third presiding Bishop. It was the intention of his father to give him a thorough scholastic training. He, however, expressed a preference for agricultural pursuits. His choice was humored, but he was prevailed upon to acquire a trade, and became proficient as a tanner and currier. He subsequently attended school and mastered the art of surveying, and finally went into business in Philadelphia with a merchant named Bomount. He had previously made a trip to the west as far as Louisville, Kentucky, intending to go on to St. Louis, but was diverted from his purpose and returned home via the Southern and Atlantic States. When Edward was twenty-two years of age

his father died. He was offered his position as justice of the peace, but declined it on account of his youth. He was also tendered the Federal candidacy and certain election to the Pennsylvania legislature, but would not accept it as he was a Democrat and chose to remain one. He served seven years as a cavalry volunteer, and three years as county commissioner of Delaware county, receiving at the election a higher vote than any other officer on the ticket. After farming in Delaware county for four or five years, he removed to Chester county, where he purchased a fine farm of five hundred acres, well stocked and cultivated. He there married Ann Standly, youngest daughter of Jacob and Martha Standly, an honest, capable family of that vicinity. He was then about forty years of age. Let the Bishop's own record now speak for him: "I always had an inquiry of the Lord as to how I could worship Him acceptably. My father told me to belong to no religious sect, but to keep sacred that all men have the right to worship God according to the dictates of their consciences. He said our form of government was too good for a wicked world, and that its blessings of liberty would not be appreciated and respected. I succeeded in business beyond my expectation. I attended different places of worship and sustained all sects in the right to worship God in their own way, but could not connect myself with any. I was called on to give the privilege to have erected on my land, on the site of an old school house which had burned down, a house for educational purposes and also for holding meetings. I agreed to give the land for ninety-nine years and help build the house, if they would allow all persons and persuasions to meet in it to worship God. This was particularly stated in the articles of agreement, and a good house was built called the West Nantmeal Seminary. My sister, living in my family, was a great reader of the Scriptures and would often say, 'how is it we cannot join any of the professions of the day.' I would tell her they were hewing out cisterns that would not hold water; that the history of sectarianism was one scene of bloodshed and strife, but we would look on and see if they could make anything else out of it." Such was the state of his mind on the

subject of religion, when, in the spring of 1839, he heard of a strange sect called "Mormons," some of whose preachers, traveling through that region, had learned of the West Nantmeal Seminary and taken steps to procure the hall for the purpose of holding meetings. Immediately a tumult was raised, and it was declared by some of the leading residents that it would not do to have the "Mormons" there. "Why?" inquired Mr. Hunter. "Oh, they are such a terrible people," was the reply. "Why are they terrible?" he asked. "Why—why"—stammered the accusers—"Dr. Davis says they are a very dangerous people, and it will not do to let them preach here." "Oh, that's it?" said the honest, independent farmer, his democratic blood beginning to boil. "When I gave the lease for that land and helped to build that house, it was particularly agreed and stated in the lease that people of every religion should have the privilege of meeting there to worship God. Now, those Mormons are going to have their rights, or else the lease is out and I'll take the Seminary." This determined speech brought the bigots to their senses, and no further objection was raised. Soon after that Mr. Hunter, hearing that a "Mormon" Elder was going to preach at a place called Locust Grove, a few miles away, and that he was liable to be badly treated, mounted his horse and rode over to the meeting for the express purpose of seeing that the stranger was not imposed upon. The Elder's name was Elijah H. Davis. "He was a humble young man," says the Bishop, "the first one that I was impressed was sent of God. I was sitting by Dr. Griffith, our representative, Robert Johnson, one of the trustees, addressing the Elder, said: 'I wish you would say something about the Atonement.' He spoke well on the subject, but before he was through Johnson interrupted him and ordered him to quit preaching. I sprang up and said: 'He is a stranger and shall have justice shown him and be respected; we will hear him and then hear you speak.' I was informed that there were many present opposed to the 'Mormons,' but I resolved as I lived that Mr. Davis should be protected, if I had to meet the rabble on their own ground. I kept my eye on them and determined to stand by him at the risk

of person and property. I had friends, though Mr. Davis had none. Mr. J. Johnson, brother to Robert Johnson, came to me as I was going out and apologized for his brother's conduct. I walked out of the crowd, got on my horse and rode home alone." On reaching home and retiring for the night, he lay awake for some time meditating on what had taken place. "My reflections were," says he, "why have I taken such a decided stand for those strangers, and I asked the Lord: 'Are those Mormons thy servants?' Instantly, a light came in the room at the top of the door, so great that I could not endure it. I covered my head with the bed-clothes and turned over to the wall. I had exerted my mind and body much that day and soon fell asleep." Mr. Hunter's house, from that time forth, was a home for all "Mormon" Elders traveling in that vicinity. During the winter of 1839-40, he was honored by a personal visit from the Prophet Joseph Smith, who was on his way back from Washington, after presenting to Pres. Van Buren the memorial of his people's grievances, and invoking, in vain, governmental protection for the Latter-day Saints, recently driven out of Missouri. Joseph preached at the Seminary and spent several days with Mr. Hunter before proceeding westward. Oct. 8, 1840, Edward Hunter was baptized by Elder Orson Hyde, then on his way to Palestine, and soon after received a visit from Elder Hyrum Smith, the Prophet's brother. He attended conference at Philadelphia, and subscribed liberally to the building of the Nauvoo House and the Temple. At a subsequent visit of Brother Hyrum Smith, as they were walking along the banks of the Brandywine, the conversation turned upon the subject of the departed; and Brother Hunter was constrained to inquire about his children whom he had lost, particularly a little boy, George Washington by name, an excellent child to whom he was devotedly attached. "It is pretty strong doctrine," said Elder Smith, "but I believe I will tell it. Your son will act as an angel to you; not your guardian angel, but an auxiliary angel, to assist you in extreme trials." The truth of this was manifested to him about a year and a half later, when, in an hour of deep depression, the little boy appeared to him in vision. Brother Hun-

ter says: "In appearance he was more perfect than in natural life—the same blue eyes, curly hair, fair complexion, and a most beautiful appearance. I felt disposed to keep him, and offered inducements for him to remain. He then said, in his own familiar voice: 'George has many friends in heaven.'" In September, 1841, he visited Nauvoo, the headquarters of the Saints, and purchased a farm and several town lots, deciding to make it his permanent place of abode. Returning to Pennsylvania, he disposed of two of his farms, and invested considerable means in merchandise, and in June, 1842, moved with his family to the bosom of the Church. He took with him seven thousand dollars in money and four or five thousand dollars in goods of different kinds, all of which he placed in the hands of the Prophet, to be used for the general advancement of the work of God. He paid out thousands of dollars in improving his property in and about Nauvoo, and furnishing many hands with employment. According to Joseph's own words, Brother Hunter assisted him, in one year, to the extent of fifteen thousand dollars. It was given cheerfully, for his soul naturally liberal, was wrapped up in his religion, for which he felt willing to make any sacrifice. Indeed, he had given so much to the Church, that Joseph finally told him he had done enough, and to reserve the rest of his property for his own use. He was a patient sharer in the persecutions to which the Church and its principal men were continually subjected. About twelve months after taking up his residence in Nauvoo, he was arrested with several others on a charge of treason and taken to Carthage for trial. How this must have incensed his patriotic soul, which had tenaciously observed the laws of his country from childhood, and regarded his native land with all the love and reverence which high and noble natures alone can feel, is left to the imagination of those who knew him. Suffice it, that no one appeared against them at the trial; and the trumped-up charge being dismissed, they were set at liberty. He was at the trial of the Prophet, in Springfield, the capital of Illinois, when Judge Pope, after the verdict of acquittal had been rendered, ordered the clerk of the court to put it on record that the "Mormon" leader

should not be tormented any longer by such vexatious prosecutions. During those troubled times the Prophet, whose life was constantly being sought, was hid up for long periods in the house of Brother Hunter, who enjoyed his confidence and had been chosen one of his life guards. Under his roof, during one of these seasons of retirement, was revealed the latter part of the revelation concerning baptism for the dead. He received from the Prophet during this period many precious blessings and promises, in recognition of his friendship and fidelity. Edward Hunter was one of the City Council of Nauvoo which authorized the abatement of the "Expositor," a libelous sheet established by apostates, bitter enemies of the Saints, for the purpose of stirring up mob violence against them. The act of abatement, which was peaceably but thoroughly executed, was magnified by the anti-"Mormons" and invested with all the sensation of which it was capable, and the brunt of censure, as usual, fell upon the leaders of the Church. Brother Hunter, at Joseph's request, visited Springfield to interview Governor Ford and represent matters in their proper light, and ask him to use his influence to allay the excitement and hostility which had now set in like a flood in the direction of Nauvoo and the "Mormons." Joseph's parting words to him were: "You have known me for several years; say to the governor, under oath, everything good and bad you know of me." Brother Hunter was accompanied on his errand by J. Billis and P. Lewis. They were followed for miles by officers whose intention was to arrest them, but having the promise of God's Prophet that they should accomplish their journey and return in safety, they were not overtaken, and in due time arrived at their destination. Governor Ford had gone to Carthage, but his wife assured the messengers that His Excellency would not take any action, pro or con, until he had seen "Mr. Smith." On their return, the whole country was in an uproar and they learned that Joseph and Hyrum had given themselves up and gone to Carthage. Threats were made on all sides that the "Mormon" leaders would never get away alive, and the bloody sequel showed that such was indeed the purpose of those who had induced them to surrender their per-

sons, though they had done so on the pledged word of the governor of the State that they should be protected. Brother Hunter and his companions reached Nauvoo June 27, 1844, the very day and about the same hour that Joseph and Hyrum Smith were murdered in Carthage jail. "Next day," says his narrative, "their bodies were brought from Carthage to Nauvoo. We formed two lines to receive them; I was placed at the extreme right, to wheel in after the bodies, and march to the Mansion. As we passed the Temple, there were crowds of mourners there, lamenting the great loss of our Prophet and Patriarch. The scene was enough to almost melt the soul of man. Mr. Brewer, myself and others took Brother Joseph's body into the Mansion House. When we went to the wagon to get the corpse, Colonel Brewer, a U. S. officer, taking up the Prophet's coat and hat, which were covered with blood and dirt, said, 'Mr. Hunter, look here; vengeance and death await the perpetrators of this deed.' At midnight Brothers Dimick B. Huntington, G. Goldsmith, William Huntington and myself carried the body of Joseph from the Mansion House to the Nauvoo House, and put him and Hyrum in one grave. Their death was hard to bear. Our hope was almost gone, not knowing then that Joseph had prepared for the Kingdom to go on, by delivering the keys to the Twelve and rolling off the burden from his shoulders on to theirs. Great sorrow prevailed in the hearts of the people. Pres. Brigham Young and most of the Twelve were away." Nov. 23, 1844, Elder Hunter was ordained a High Priest and Bishop and set apart to preside over the Fifth Ward of Nauvoo. He was ordained by Pres. Brigham Young, Apostle Heber C. Kimball and Presiding Bishop Newel K. Whitney, the first named being mouth. Among the promises made to him, and one that was impressed deeply upon his mind, was that he should "have power to raise up the drooping spirit," and simultaneously with its utterance a remarkable sensation thrilled through his being, confirming the truth of the speaker's words. He was Bishop of the Fifth Ward for about two years, until he left Nauvoo in the spring or summer of 1846, and joined the main body of the exiled Saints at Winter Quarters. He had been delayed

by sickness for several weeks in Iowa. Bishop Hunter sustained a loss in property, by the exodus, of about fifty thousand dollars. He spent the winter of 1846-7 at Winter Quarters, where he acted as Bishop of the Seventh Ward. While there, preparing and fitting out for the West, he suffered much from sickness in his family. He was appointed captain of one hundred wagons, and followed in the wake of the Pioneers six or eight weeks after their departure. Pursuing a trackless course, but meeting with something new and interesting every day to relieve the otherwise tollsome and dreary journey, he and his company arrived in Great Salt Lake valley Sept. 29, 1847. Says the Bishop: "We were all well, but our teams were worn down. We had an open winter and our stock recruited. Our breadstuffs were very limited and we used to get roots from the Indians and dig them ourselves. The Mormon Battalion came, bringing gold, but no flour. Flour sold at fifty cents per pound." Elder Hunter was appointed Bishop of the South Fort, and in February, 1849, he was chosen Bishop of the 13th Ward, Salt Lake City. In the fall of 1849, he was sent back by the First Presidency to the Missouri river, to superintend the emigration of the poor Saints to the Valley. He took with him funds for this purpose amounting to five thousand dollars, and thus set in motion the vast emigrating enterprise which has peopled with souls from two hemispheres the mountain vales of Utah. He returned to the Valley Oct. 10, 1850. During his absence the death of one of his dearest friends took place—Presiding Bishop Newel K. Whitney, who expired Sept. 23, 1850. Bishop Hunter was chosen to succeed Bishop Whitney in the presidency of the Aaronic Priesthood, April 7, 1851. His counselors, for a year or more, were Presidents Brigham Young and Heber C. Kimball; afterwards Bishops Leonard W. Hardy and Jesse C. Little were appointed to fill those positions, and later on Bishop Robert T. Burton took the place vacated by Bishop Little. April 6, 1853, during the general conference of the Church, Bishop Hunter and others laid the southwest cornerstone of the Salt Lake Temple, and he delivered the oration. In closing his record the Bishop says: "I have acted in the Priesthood and the



part allotted me, with the love and fear of God before my eyes, by the aid of His Spirit to the best of my ability, and I hope acceptably in the sight of God and those who preside over me in this Latter-day work." It would require a volume to tell all that could be told, even briefly, of the life and character of this good and noble man. Honest, straightforward in his dealings, and candid even to bluntness in his speech, his heart overflowed with kindness and he enjoyed the love and confidence of all. Childlike and humble, he was nevertheless shrewd and discerning. He was charitable and open-handed to all, even to tramps and vagrants. He would sometimes quote them in his humorous way: "Hunting work, hunting work, yes, yes, but they don't want to find it very bad. Feed them, brethren, feed them—mustn't let them starve." He was not only quick to perceive, but ready and witty at retort, and had an eccentric way of turning a conversation suddenly sprung upon him, into a channel utterly foreign to the purpose of the other party, and then, as the visitor arose to leave, thinking he had come on a fruitless errand, would suddenly revert to the original theme and give the answer which he had all along been cogitating, while his speech was pursuing a different course. He was a great exhorter to faithfulness, particularly in the payment of tithes and offerings. His familiar speech at the Bishop's meetings: "Pay your tithing and be blessed," has passed into a proverb. The death of Bishop Hunter occurred on Tuesday, Oct. 16, 1883. The immediate cause was internal inflammation, an ailment from which he had suffered for years, and which he anticipated would finally prove fatal. His health had been feeble for a long time, though his mind was unimpaired, and for the last month he had frequently been absent from his office. Among those who visited his bedside during his illness were President John Taylor and Apostle Erastus Snow. So passed from this stage of action, where for over ninety years he had acted well and faithfully every part assigned him, a man of God as noted for his uprightness and integrity, as for his genial nature and overflowing kindness of heart. His memory will live as long as the great work with which

he was identified, and which he labored so long and faithfully to establish.—Orson F. Whitney.

**PRESTON, William Bowker**, the fourth presiding Bishop of the Church, and the present incumbent of that office, is by birth an American, a native of Franklin county, Virginia, where he was born Nov. 24, 1830. The name of Preston was known in the annals of history, as early as Malcolm 1st, of Scotland, who reigned from A. D. 944 to 953. Leolphus De Preston was the first of that name, of whom there is any record. It is supposed that the town of Preston, famous in the Church



annals as the place where the first gospel sermon was preached by Latter-day Saint Elders in Europe in this dispensation, took its name from that of the Bishop's family. During the Catholic persecutions which marked the reign of Queen Mary, called "bloody Mary" for her crimes, the Prestons, who were stout Protestants, fled to Ireland, and during subsequent persecutions by the Catholics in the "green isle," several members of the family emigrated to America and settled in the Old Dominion. The Bishop's father was Christopher Preston, a cousin of William Ballard Preston, of Virginia, and W. C. Preston, of North Carolina, both members of Congress from their respective States. His mother's maiden name was Martha Mitchell Claytor. He was the third son and child in a fami-

ly of seven. Christopher Preston was a well-to-do farmer, and, naturally enough, his son William's earliest recollections are those of the harvest field, where he doubtless acquired something of that knowledge of subduing and cultivating the earth which in after years fitted him for his career as a pioneer, farmer and colonizer. At the age of nineteen he changed his avocation as a tiller of the soil for that of clerk in a store, first in the immediate vicinity of his home and afterwards at Lynchburg, forty-five miles from where he was born. He continued in that occupation until the year 1852, when, as a youth in his twenty-second year, he left home and his native State to see and battle with the world. He had often heard of the wonderful land of California—the golden magnet of the great west, and with the motive of the sight-seer rather than the placer hunter, he was drawn thither to behold that marvelous amalgamation of men of all characters and nations, which the gold-thirsty stream of emigration was pouring down the Pacific slope into the lap of the new Eldorado. Caring little or nothing for the life of a gold hunter, and having gratified the original desire which impelled him westward, he settled down as a farmer and stock raiser in Yolo county, California. He had for his neighbors the Thatcher family, who were "Mormons," and it was through them that he became acquainted with the history and religion of the Latter-day Saints, of whom till then he had scarcely heard. William B. Preston was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Henry G. Boyle, in the month of February, 1857. Immediately afterwards, he was called into the ministry by Pres. George Q. Cannon, then in charge of the Pacific Coast Mission, and, being ordained an Elder by Geo. Q. Cannon, traveled in Upper California, and the regions round about. He labored in that capacity until Pres. Young, in the fall of 1857, called home all the Elders and Saints, in consequence of the invasion of Johnston's army. The company in which Elder Preston traveled to Utah, included Moses Thatcher, his future brother-in-law. Henry G. Boyle was captain of the company, he being one of the "Mormon Battalion and familiar with the route. It being too late in the season

to cross the plains, they traveled south from Sacramento along the coast, and by way of Los Angeles and San Bernardino into southern Utah, thence north to Salt Lake City, where they arrived on New Year's day, 1858. The acquaintance of Elder Preston with the Thatcher family, and their subsequent friendship, had ripened into a fonder feeling for one of its members, and on Feb. 24, 1858, the second month after their arrival in this city, he took to wife Miss Harriet A. Thatcher. The organization of "Minute Men," one thousand strong, by Pres. Young, to meet the exigencies of those stirring times, included William B. Preston, who was also in the Utah exodus or "move," and went south as far as Payson. Early in the spring of 1858, he went back to the Platte bridge, with twenty-two others, to bring to Utah a lot of goods and merchandise, cashed there by the "Y. X. Company," at the outbreak of the troubles between the people of Utah and the government. This expedition involved considerable risk, as the "Utah war" was hardly over, and the troops at Fort Bridger were still watching "Mormon" movements with suspicious eyes. After some narrow escapes, the mission of the bold and trusty twenty-three was successfully accomplished, and they returned in safety to their homes. Brother Preston prepared to settle at Payson, and with this object in view built himself a house, making the adobies and shingles with his own hands. The winter following, he went with a company of others to California, to purchase clothing and merchandise for Father Thatcher's store, returning, after an eventful experience both ways, in the spring of 1859, with two wagon-loads of merchant freight, of which the people in those early times stood much in need. He now reconsidered his intention of locating permanently at Payson, and recognizing in the settling of the virgin valley of Cache, opportunities for growth and enterprise which the more thickly settled locality he was then in did not present, he, in connection with Father Thatcher and his family resolved to move north and assist in colonizing Cache valley. Their intention was carried into effect in August, 1859, when William B. Preston, with his wife and two of his brothers-in-law, John B. and Aaron Thatcher, left Pay-

son and journeyed to Cache valley, then a region of grass and sage-brush. They camped and prepared to locate on the present site of the city of Logan, of which they were among the principal founders. "This is good enough for me,"—the laconic speech of William B. Preston, as he halted and staked out his horses on the grassy banks of Logan river, has almost become a proverb with the inhabitants of the flourishing vale now known as "Utah's Granary." They were busy at work erecting their house, when, in November of that year, Apostles Orson Hyde and Ezra T. Benson were sent by Pres. Young to organize the settlements of Cache valley, which had been located under the direction of the veteran pioneer, Peter Maughan. "Who are you going to have for Bishop of Logan?" inquired Apostle Hyde of Bishop Maughan. The latter, pointing out Preston's house, said: "There is a young man living in that house, who seems to be a very enterprising, go-ahead man, who, I think, will make a good Bishop. He and the Thatcher boys have done the most in the shape of building and improving during the time they have been here. They have worked day and night." The Apostles seemed satisfied with this honest, plain-spoken recommendation, and accordingly, on Nov. 14, 1859, William B. Preston was chosen, ordained and set apart as Bishop of Logan, under the hands of Orson Hyde, Ezra T. Benson and Peter Maughan. At that time the population of Logan was made up of seventeen families. The next enterprise in which the young Bishop took a leading and active part was the construction of the Logan and Hyde Park canal, and its successful accomplishment with the beneficent results that have followed are due in no small degree to the native energy and character force of William B. Preston. Early in the year 1860, while two feet of snow yet "lingered in the lap of spring," he assisted Surveyor Jesse W. Fox to lay off the city of Logan, and during that year spent much of his time in receiving new-comers, who now began to immigrate thither in great numbers and apportioning off and selecting for them homes. In 1860-61, a new apportionment of representation having been made, by which Cache county was given two representatives and one counselor in the Territorial assembly,

at the ensuing election Bishop Preston was chosen a representative and spent the winter of 1862-63 in the legislature. Having made two trips to the Missouri river with ox teams to immigrate the poor, in the years 1863 and 1864, he spent the winters of those years as a member of the legislative assembly. At the April conference of the Church in 1865, he was called with forty-six others on a mission to Europe, and was given charge of the company as far as New York. In those days of ox teams and stage coaches, such a trust meant much more than it possibly could mean nowadays. They left Salt Lake City May 10, 1865. On arriving at New York the Bishop decided, before sailing, to visit his parents in Virginia, whom he had not seen for thirteen years, and of whom he had heard nothing during the civil war. He found them broken up and ruined in property by the war, but enjoyed a very pleasant visit with them, and after a brief stay among his relatives, returned to New York and sailed for Liverpool. Arriving at that port, the headquarters of the European Mission, on Wednesday, Aug. 23, 1865, he was assigned to the Newcastle and Durham conference as its president, where he labored until January, 1866, when, at a conference held in Birmingham, he was called by the presidency of the mission to the Liverpool office, to take charge of the business department. Here he labored three years, during which time he visited the Paris Exposition in August, 1867. Released from his mission at the expiration of three and a half years, he sailed from Liverpool for home July 14, 1868, on the steamship "Colorado," in charge of a company of six hundred Saints, and reached Salt Lake City early in the following September. The advent of the great railroad, which was then being pushed ahead, gave him a new field in which to operate, and in the winter of 1868-69, we find him in Echo canyon, a sub-contractor under Pres. Brigham Young, engaged in constructing the Union Pacific railroad. Returning to Logan, he resumed his duties as Bishop, and at the next election was again sent to represent Cache county in the legislature of 1872. He also served as a member of that body in 1876, 1878, 1880 and 1882. After the death of Bishop Peter Maughan, April 24, 1871, Bishop Preston was called to

act as presiding Bishop in Cache valley. The Utah and Northern railroad was projected in the month of August, 1871. Bishop Preston was one of the leading spirits in the enterprise, and under the advice and direction of Pres. Young, perhaps did more than any one else in uniting the people of Cache valley upon the execution of the project. A company was organized for this purpose in 1871, with John W. Young as president, and William B. Preston as vice-president and assistant superintendent. The road was completed to Franklin in May, 1874. Bishop Preston was its vice-president until the property passed into the possession of the Union Pacific Company. In the month of May, 1877, the Cache Stake of Zion was re-organized by Pres. Young, and Moses Thatcher appointed president, with William B. Preston as his first counselor. This position he held until Pres. Thatcher was called into the quorum of the Twelve, April, 1879, when he succeeded the latter as president of the Cache Stake. The death of Presiding Bishop Edward Hunter Oct. 16, 1883, left that office vacant until the following spring, when, in general conference, April 6, 1884, William B. Preston was called to the high and responsible position which he now occupies. Thoroughly practical in his views and methods, he combines the intelligence of the progressive business man with the energy and ability to put his ideas into execution—a man more of deeds than of words, though not lacking in either when occasion for their use arises. Bishop Preston has made his presence and influence felt in the sacred and important calling, for which he was evidently by nature and Deity designed.—Orson F. Whitney.

**MORLEY, Isaac**, first counselor to Bishop Edward Partridge from 1831 to 1849, was the son of Thos. E. Morley, and was born March 11, 1786, at Montague, Hampshire county, Mass. He was an early settler in the so-called Western Reserve, being one of the men that cut down the woods and introduced agriculture in northern Ohio. He served his country in the war with Great Britain in 1812-15, and also held the position of captain in the Ohio militia. In June, 1812, he married Lucy Gunn in Massachusetts. When Oliver

Cowdery and missionary companions passed through Ohio in the latter part of 1830, Isaac Morley was among the first converts. At that time he was the owner of a good farm and considerable property, which he devoted to the establishment of the latter-day work. He was ordained a High Priest June 3, 1831, by Lyman Wight, and on the same day set apart as a counselor to Bishop Edward Partridge. This office he filled until the demise of Bishop Partridge in 1849. In June, 1831, he was also appointed by revelation to travel to Missouri in company with Ezra Booth, preaching by the way. (Doc. and Cov., 52: 23.) During the month of July, 1833, and while in their heated frenzy, the Jackson county mob had demolished or razed to the ground the printing office and dwelling house of Wm. W. Phelps & Co., at Independence, and tarred and feathered Bishop Edward Partridge, Isaac Morley and five others stepped forward and offered themselves as a ransom for their brethren, willing to be scourged or die, if that would appease the anger of the mobocrats, who on that occasion were gathered together to the number of five hundred men, armed with rifles, dirks, pistols, clubs and whips. In 1835, Elder Morley visited the Eastern States on a mission, in company with Bishop Partridge. On their return to Kirtland, in November, Joseph the Prophet wrote: The word of the Lord came to me, saying: "Behold I am well pleased with my servant Isaac Morley and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men." He attended the dedication of the Kirtland Temple in March, 1836, and received his blessings in the same, after which he returned to Missouri and helped to locate the city of Far West, where he settled his family. At a general assembly of the Church held Nov. 7, 1837, he was chosen Patriarch of Far West, and ordained to that office under the hands of Joseph Smith, Sidney Rigdon and Hyrum Smith. He remained at Far West until the arrival of General John Clark and army with the exterminating order of Governor Lilburn W. Boggs, and was one of the fifty-six citizens taken by the military and marched to Richmond, Ray county, to await trial; he was turned over to the civil authorities at

that place, where he, after the famous mock-trial, together with others, was discharged by Judge Austin A. King, Nov. 24, 1838. Upon the final expulsion of the Saints from Missouri, he located in Illinois, near Lima, Hancock county; the settlement made by him and others was named Yellome. Here he began to gather round him the comforts of life by his industry, being engaged principally in the coopering business. In the fall of 1845 his houses, cooper's shop, property and grain were burned by a mob, and he was driven from the ashes by his hard-earned home to Nauvoo, where he remained until the expulsion of the Saints from Illinois. He removed to Winter Quarters, where he buried his wife, and emigrated to Great Salt Lake valley in 1848. In the fall of 1849 he took charge of the company which settled Sanpete valley. The winter which followed was very severe, and notwithstanding the supplies of the settlers were barely sufficient to subsist upon, the Indians were not allowed to starve; some of the settlers had to shovel the snow from the grass that their animals might have something to eat. These things nearly disheartened most of the settlers, yet "Father Morley," as he was familiarly called, was never discouraged, but exhorted his brethren to diligence, faithfulness and good works, and encouraged them by telling them that it would be one of the best settlements in the mountains. He lived to see Sanpete valley dotted with thriving villages and termed the granary of Utah. Elder Morley served as a senator in the general assembly of the provisional State of Deseret. In 1851 he held a seat in the legislative council of Utah Territory, as a councillor from Sanpete county, to which office he was re-elected in 1853 and 1855. During the last ten years of his life he devoted himself exclusively to the duties of his calling as a Patriarch, conferring blessings upon thousands of the Saints. He died at Fairview, Sanpete county, Utah, June 24, 1865. Isaac Morley was of a kind and gentle disposition, unassuming in his manner; and his public preaching and that of his fellow-laborer, Bishop Partridge, was spoken of by the Prophet Joseph, in the following characteristic terms: "Their discourses were all adapted to the times in which we live and the circumstances under

which we are placed. Their words are words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel." (See also "Deseret News" (weekly), Vol. 14, p. 313.)

**HARDY, Leonard Wilford**, first counselor to Bishop Edward Hunter from 1856 to 1883, and to Wm. B. Preston in 1884, was born Dec. 31, 1805, in Bradford, Essex county, Mass., and was baptized Dec. 2, 1832, by Orson Hyde. He was soon afterwards ordained an Elder and labored faithfully in the ministry so far as he had opportunity.



Dec. 6, 1841, in company with Apostle Wilford Woodruff and wife, Milton Holmes, Dan Jones and wife and Hiram Clark and wife, Brother Hardy went on board the "John R. Skiddey," William Skiddey, captain, for Liverpool, to fill a mission in England. They had a very rough passage, but arrived in safety Jan. 4, 1845, being 26 days on the voyage. After landing and holding a conference in Liverpool, Elders Hardy and Holmes labored awhile in the Manchester conference, after which Elder Hardy took charge of the Preston conference, being appointed to preside March 9, 1845. On his arrival there he was placed the first night in a bed, where a person had just died of the smallpox, and the linen of which had not been changed. The result was an attack of the disease, and he passed through a severe stage of sickness.

Through the administration of the Elders his life was preserved. He attended the various conferences in England with Apostle Woodruff and the other brethren during the time he spent in England, and labored faithfully, baptizing many into the Church. He presided over the Preston conference until the 31st of August, after which he labored in various conferences in England until Oct. 19, 1845, when he and Elder Holmes took passage for the return to New York. Before he left, Elder Hardy requested Elder Woodruff to lay his hands upon his head and give him a blessing. Elder Woodruff consented, and in the blessing told him that he should arrive home to his family and friends in safety, and be gathered to Zion. He told him also he should spend his last days as one of the leading Bishops in the land of Zion. At the close of the blessing Elder Hardy remarked: "Brother Woodruff, I always thought you were a man of truth. I can comprehend arriving home in safety, but I cannot comprehend being a leading Bishop in Zion." And he says it came nearer trying his faith than anything that ever happened to him in the flesh. Elder Woodruff told him to wait and see, and if it did not come to pass, he would acknowledge that the spirit that dictated it was not the spirit of truth. The future events of his life showed that it was correct. On the return of the Pioneers from the Valley in 1847, Brother Woodruff was sent in the spring of 1848 to Boston to gather up the Saints, who still remained in the East. Elder Woodruff, leading the last company himself toward the Rocky Mountains, was joined by Elder Hardy and his family at Boston, who left there April 9, 1850, with a hundred Saints. In the organization of the company on the frontiers for crossing the plains, Elder Hardy was appointed captain of the first fifty. The cholera visited all the traveling camps that season, and their camp did not escape. Eleven members of the company died; Elder Hardy was attacked by the disease, and the day that he was in his lowest condition the camp had a severe stampede, the excitement attending which was so great that it came near costing his life. The administration of the Elders, however, again preserved

him. He passed through all the labors, cares and vicissitudes of the camp from Boston to Salt Lake City, arriving on Oct. 14th, having been on the road 188 days. After his arrival in the Valley, Elder Hardy was ordained a Bishop April 6, 1856, and called to preside over the 12th Ward, Salt Lake City; and on the 21st of June he was also appointed by Pres. Young to preside pro tem. over the 11th Ward. He was afterwards called to be Presiding Bishop Hunter's first counselor, being set apart Oct. 12, 1856, and officiated as such up to the death of Bishop Hunter, when he was appointed first counselor to Bishop Wm. B. Preston, and acted in that capacity up to his own death. Nov. 20, 1869, he started on a short mission to the East. He spent most of his time on this mission in Massachusetts, his native State, and returned in March, 1870, having held a number of meetings and baptized two persons. Almost his entire life after he joined the Church was one continuous mission of unceasing activity. Even after the destroyer laid his ruthless hand upon him and the dread warning was given that death would shortly claim his own, the energetic spirit of the man would allow him no peace unless he was at his post in the Bishop's office; and there he might have been seen every day when he was really unfit to leave his chamber. Bishop Hardy died in Salt Lake City July 31, 1884. In his obituary, published in the "Deseret News," the following occurs: "Three important virtues have characterized the life of Bishop Leonard W. Hardy, and these are honesty, truthfulness, and virtue. That he was also a strictly temperate man his wonderful preservation and hale appearance, notwithstanding his great age, amply testify. Of the honest, noble qualities of his heart little need here be said. His name is known throughout the land as a synonym for kindness, benevolence and charity. His cheering tones will live long in the memory of the poor and low-spirited, and his readiness to extend assistance to the needy will never be forgotten by the host of Saints who learned to love him as a father. His long life has been wisely and well spent, and the peaceful slumber of his weary body is but a fitting preparation for his glorious awakening on the resurrection morn."

**BURTON, Robert Taylor**, second counselor to Bishop Edward Hunter from 1875 to 1883, and first counselor to Bishop Wm. H. Preston since 1884, is the son of Samuel Burton and Hannah Shipley, and was born Oct. 25, 1821, at Amersberg, Canada West. He was the tenth in a family of fourteen children, seven of whom were born in England and the rest in America. His parents emigrated to America in 1817, and after residing two or three years in New York State they removed to western Canada. Some time in the autumn of 1837 two "Mormon" missionaries came into the neighborhood where the Burton family resided. Robert T. Burton, then only sixteen years of age, persuaded his father to entertain the Elders and provide a place in which they could expound their views. Soon after this the youth visited some relatives in the State of Ohio, spending the winter at school and the next summer in helping his widowed sister, Mrs. Jane Layborne, upon her farm. During his absence from home his father's family was converted to "Mormonism." He was informed of this fact by his mother, who in September visited him and her kindred in Ohio, and requested him to accompany them in their proposed migration to the far west. This meant at that time the State of Missouri, where the Latter-day Saints were gathering in large numbers. He consented to do so, though not without some reluctance, the result of certain rumors unfavorable to the Saints that were afloat concerning them in Ohio. Returning to Canada he was himself converted to the faith which his parents had espoused, and was baptized by Elder Henry Cook, October 23, 1838. In the latter part of that month he left Canada, with his father's family, for Far West, Caldwell county, Missouri, and had gone as far as Walnut Grove, Knox county, Illinois, when he learned of the terrible persecutions of the Saints in the adjoining State. He therefore concluded, with others, to remain at Walnut Grove, where a branch of the Church was organized, and there the Burton family resided for about two years. They then removed to Nauvoo. From June, 1843, to 1844, Robert T. Burton, who had been ordained an Elder, was absent from Nauvoo on a mission in Illinois, Michigan and Ohio, in company with Elder Nathaniel V.

Jones. Having baptized a goodly number and organized branches in the two latter States, they returned home, Elder Burton's arrival being just two weeks before the martyrdom of the Prophet and Patriarch. Right at this time he performed his first military duty, enlisting in Captain Gleason's cavalry company, Nauvoo Legion. He was on guard duty in Nauvoo at the time of the Carthage jail tragedy and for some time afterwards was constantly on duty there and in the vicinity, endeavoring to protect the lives and



property of his persecuted people from rapine and robbery. A lover of music and possessing talent in that line, he became a member of the Nauvoo Brass Band, and also connected himself with the Nauvoo Choir, besides performing other public duties. In January, 1845, he was called on a special mission, with Elder Samuel W. Richards, to travel through some of the central counties of Illinois for the purpose of allaying prejudice in the minds of the people, the result of falsehoods circulated by apostates and others in the vicinity of Nauvoo. He returned in time to be married on the 18th of December, to Miss Maria S. Haven, the ceremony uniting the young couple being performed by President Brigham Young at the home of the Havens in Nauvoo. The nearest approach to a wedding tour experienced by Bro. and Sister Burton was the tragic exodus of the ensuing spring, when the Saints began to leave

Nauvoo upon their long and tollsome pilgrimage into the unknown West. The Burtons were in one of the first companies that started, crossing the Mississippi on the ice, February 11, 1846, and encamping on the western bank. The snow was about eighteen inches deep and the weather intensely cold—so cold that many of the homeless pilgrims were compelled to cross and recross the frozen river several times, with teams and wagons, for additional supplies of clothing, bedding and provisions. The Burtons left Sugar Creek in the general move westward. Progress was slow and difficult, owing to the absence of roads and the prevailing wet weather, the country being covered with water and mud almost the entire distance to the Missouri river, where they arrived about the middle of June. The main camp was at Council Bluffs, but Bro. Burton with his wife and his aged parents made a temporary home at a point lower down the river. There his mother died, a victim to the hardships and exposures of the enforced exodus, and was buried in a lonely grave on the banks of the Missouri. The survivors of the family, after accumulating the necessary teams and supplies for the journey across the plains, left their Missouri home, and on May 20, 1848, rejoined the main body of the Saints at Winter Quarters. By this time the Pioneers had been to the Rocky Mountains and returned, and President Young and his associates were now organizing the main emigration. Robert T. Burton and his family were in the company led by Pres. Brigham Young, with whom they came to Salt Lake valley, arriving there in the latter part of September. During the journey Bro. Burton acted as bugler for the camp. He and his family lived in the Old Fort until January, 1849, when, Salt Lake City having been laid out and divided into ecclesiastical Wards, they moved into the Fifteenth Ward. Elder Burton first lived with his brother-in-law, William Coray, but on the 15th of August removed to the corner of Second West and First South streets, where he still resides. In the fall of that year the local militia was organized, under the reminiscent title of "Nauvoo Legion." In the first company of cavalry that was formed—the one commanded by Captain George D. Grant—Robert T. Burton was appointed bugler. Early in

1850 this company was called into active service to defend the settlers in Utah county against hostile Indians. Leaving Salt Lake City on the evening of February 7th, they traveled all night, and arriving at Provo early on the morning of the 8th, found the Indians strongly fortified on the south bank of Provo river, where they stoutly defended themselves for three days against the attack of Captain Grant's "Minute Men" and others of the militia. On the third day a little company of cavalry made a determined assault upon the enemy's position, and after receiving the Indian fire, which momentarily checked their charge, rallied, swept on and captured a barricade formed by a double log house, from which the savages fled precipitately after defending it as long as possible. In the very thick of the fray, two of the cavalry men—Robert T. Burton and Lot Smith—heedless of the bullets that whistled past their ears and splintered the wood-work in every direction, rode round to the front of the house and spurred their horses into the passage way between the log buildings. They were the first of the troopers inside the house, most of their comrades entering by sawing through the logs at the rear. The campaign was quite successful, the Indians being driven from the valley into the mountains. In September of the same year Elder Burton was one of a company ordered north against the Shoshone Indians, and in November he and his comrades again went to Utah county against a remnant of the tribe they had fought there the previous spring. While on this campaign he was elected lieutenant. In December he was ordered to Tooele county in pursuit of marauding savages. This trip was a very trying one, the company having no tents or other shelter, and being without sufficient bedding or clothing. After a hard experience they returned to Salt Lake City, having accomplished very little. In June, 1851, he accompanied another expedition against the Indians on the western desert, and though the men suffered much for want of water, they were entirely successful, killing, in a battle fought at the edge of the desert west of Skull valley, nearly all the members of this hostile tribe. In the spring of 1852 he took a small company of men to Green river to serve papers issued from the District



court and protect the settlers in that section from Indians and renegade white men. The following year he was elected captain of company "A"—the original cavalry corps—and on March 1st, 1855, he received his commission as major. His commission as colonel came on June 12th, two years later. In October, 1856, he accompanied the relief corps that went out to meet and help in the beleated handcart companies, struggling through the snow five or six hundred miles east of Salt Lake City. The weather was extremely cold, and not only the immigrants but their rescuers ran short of provisions and were reduced to one-fourth rations, until the arrival of further relief. After the companies had been provided for as well as possible under the circumstances, Major Burton was placed in charge of the train and conducted it to Salt Lake City, arriving there on the last day of November. "This," says he, "was the hardest trip of my life. Many of the immigrants died from cold and hunger and were buried by the wayside." The next fall found him in the midst of the trouble known as the "Echo Canyon War." On the 15th of August, pursuant to orders previously issued, he started eastward at the head of a small company of mounted men, numbering about eighty in all, to assist the immigration then en route to the Valley, take observations as to the movements of the United States troops also on the way to Utah, and report the information to headquarters. He faithfully carried out his instructions. Meeting, at Devil's Gate, on the 21st of September, the vanguard of Johnston's army, commanded by Colonel Alexander, Colonel Burton and his scouts hovered in the vicinity of the advancing troops, watching and reporting their movements until they arrived on Ham's Fork, twenty miles northeast of Fort Bridger. At the latter point, Colonel Burton joined General Wells, the commander of the Legion, now opposing, by order of Governor Brigham Young, the further advance of the invading army. About the middle of October Colonel Burton, with a heavy force of cavalry, intercepted Colonel Alexander, who, finding his way through Echo Canyon blocked by ice, snow and hostile militia, was supposed to be attempting a detour to the northward, thinking to enter Salt Lake valley by

the Fort Hall route. Alexander was compelled to return southward and camp on Black's Fork, where he was joined in November by General Johnston. The Federal army having gone into winter quarters at Fort Bridger, Colonel Burton rejoined General Wells in Echo Canyon. He remained there until the 5th of December, and then returned to Salt Lake City. In the spring of 1858, when the people in general moved south to avoid a possible collision with the government troops, who were making preparations to march through Salt Lake City, Colonel Burton was left with a force of militia to guard the property of the absent community. In 1862, by order of Acting-Governor Fuller, he proceeded with a company of picked men as far east as the Platte river, for the purpose of protecting the mails from Indians and lawless white men, who, taking advantage of the outbreak of the Civil War, were attacking and burning mail stations, driving off stock, way-laying stage coaches, killing passengers, cutting open mail sacks and scattering the contents, and committing various other depredations. This duty he performed to the entire satisfaction of the governor and other authorities. In June of the same year occurred the "Morrisite War," in which Colonel Burton played a very prominent part, commanding, as deputy of the Territorial marshal, the posse sent against the Morrisites by order of Chief Justice Kinney of the Third District Court, whose writs the Morrisite leaders had treated with contempt, and with their followers were in armed rebellion against the execution of the laws. The details of this affair, including General Burton's trial on a trumped-up charge of murder in vexatious proceedings instituted many years afterwards with his triumphant acquittal (March 7th, 1879) by a jury composed equally of "Mormons" and non-"Mormons," are related in Volumes two and three of Whitney's History of Utah. Robert T. Burton received his commission as major-general from Governor Durkee in 1868. In all the military history of Utah up to the disbandment of the Nauvoo Legion in 1870, General Burton, under Lieutenant-General Wells, was one of the principal men in perfecting the organization and directing the operations of the Territorial militia. In addition to his military offices,

he has held civic positions as follows: constable of Salt Lake City in 1852; U. S. Deputy marshal in 1853 and for many years thereafter; sheriff, assessor and collector of Salt Lake county from 1854 to 1874; deputy Territorial marshal from 1861 until several years later; collector of internal revenue for the District of Utah, by appointment of President Lincoln, from 1862 to 1869; assessor of Salt Lake county in 1880; a member of the Salt Lake City Council from 1856 to 1873; and a member of the Legislative Council from 1855 to 1887. While serving in the legislature, he was appointed in 1876 one of the committee of three to arrange, compile and publish all the laws of the Territory of Utah then in force, his associates in this important labor being Hon. Abraham O. Smoot and Hon. Silas S. Smith. From 1880 to 1884 Hon. Robert T. Burton was a member of the Board of Regents of the University of Deseret. His ecclesiastical record since coming to Utah is as follows: In 1859 he was appointed counselor to Bishop Andrew Cunningham of the Fifteenth Ward, and in 1867 he became the Bishop of that Ward. In November, 1869, he went upon a mission to the Eastern States, and during his absence spent some time in the city of Washington, assisting Utah's delegate, Hon. William H. Hooper, in the interests of his constituency. In May, 1873, he left for Europe, to fill a mission placed upon him at the previous April conference. He visited various parts of Great Britain and the neighboring continent, spending some time in the principal cities of Germany, Austria, Italy, France and Switzerland. On returning to England he was appointed president of the London conference. July, 1875, found him again in Utah. While in England in 1875 he was chosen second counselor to Edward Hunter, the presiding Bishop of the Church, but continued to act as Bishop of the Fifteenth Ward until 1877. After the death of Bishop Hunter, he became First Counselor to his successor, Bishop William B. Preston. The date of this appointment was July 31, 1884. Since that time he has acted continuously in this capacity. Bishop Burton was one of the first of our citizens to engage in home manufacturing. Associated with A. O. Smoot and John Sharp, he built the Wasatch Woollen Mills on Parley's Canyon creek, near the southeastern

part of Salt Lake City. He has a fine farm on State street, below the southern suburbs and for many years has been engaged in farming and stockraising. He has been thrice married and is the father of a numerous family of children, mostly sons. In his seventy-ninth year, Bishop Burton is still active in his labors, and may be seen daily at his post of duty in the presiding Bishop's office.—Orson F. Whitney.

**CORRILL, John**, second counselor to Bishop Edward Partridge from 1831 to 1837, was born Sept. 17, 1794, in Worcester county, Mass. He resided in Ashtabula, Ohio, in the fall of 1830, when Oliver Cowdery and fellow-missionaries passed through that part of the country on their way to Missouri. Mr. Corril became a convert a little later, being baptized Jan. 10, 1831. A few days later, he was ordained an Elder, and soon afterwards called on a mission, with Solomon Hancock as his missionary companion. They went to New London, about one hundred miles from Kirtland, where they built up a branch of the Church of thirty-six members, in the face of bitter opposition. June 3, 1831, after his return to Kirtland, he was ordained a High Priest, and at the same time blessed and set apart as second counselor to Bishop Edward Partridge, under the hands of Lyman Wight. Soon afterwards he was called by revelation to go to Missouri and preach the gospel by the way (Doc. and Cov., 52: 7). After his arrival in Missouri he became an important factor in the affairs of the Church in that land, and he was one of the High Priests who were appointed to watch over the several branches of the Church in Jackson county. In the famous agreement, signed by the Jackson county mob leaders and some of the brethren, in July, 1833, John Corril and Sidney Gilbert were allowed to remain awhile at Independence to wind up the business of the Saints. During the persecutions which took place early in November, 1833, John Corril and other brethren were imprisoned in the Jackson county jail; but were soon after liberated. After the expulsion of the Saints from Jackson county, Elder Corril, as one of the leading men of the Church in Missouri, took an active part in public affairs, and his name is attached to nearly all the correspondence which passed between the Saints,

Governor Daniel Dunklin and other officials, as well as the leaders of the mob. When Joseph the Prophet with Zion's Camp visited Missouri in 1834, John Corrill (together with others), was chosen to go to Kirtland to receive his blessings in the Temple, which at that time was in course of construction at that place. After his arrival in Ohio, he was appointed to take charge of the finishing of the Kirtland Temple and was subsequently present at its dedication in March, 1836. Not long after this event, he returned to Missouri, where he became one of the founders of Far West, in Caldwell county, and was trusted with many responsibilities both of a spiritual and a temporal nature. At a meeting held at Far West Aug. 1, 1837, Titus Billings was appointed to succeed John Corrill as a counselor to Bishop Partridge. At a conference held at Far West Nov. 7, 1837, "John Corrill was chosen to be keeper of the Lord's Store House," and at a meeting held at the same place April 6, 1838, John Corrill and Elias Higbee were appointed Church historians, "to write and keep the Church history;" but as Bro. Corrill soon afterwards apostatized, he is not known to have magnified his calling as a historian. Joseph the Prophet, in his history of Aug. 31, 1838, writes as follows: "I spent considerable time this day in conversation with Bro. John Corrill, in consequence of some expressions made by him, in presence of several brethren who had not been long in the place (Far West). Bro. Corrill's conduct for some time had been very unbecoming, especially in a man in whom so much confidence had been placed. He said he would not yield his judgment to anything proposed by the Church, or any individuals of the Church, or even the Great I Am given through the appointed organ, but would always act upon his own judgment, let him believe in whatever religion he might." At the trial of prominent Elders of the Church at Richmond, Mo., in November, 1839, John Corrill testified with much bitterness against his former friends and associates in the Priesthood. He was finally excommunicated from the Church at a conference held at Quincy, Ill., March 17, 1839. In that year (1839) John Corrill served as a member of the Missouri legislature, and published a pamphlet of fifty pages, entitled "A

brief history of the Church of Latter-day Saints (commonly called Mormons), including an account of their doctrine and discipline, with the reasons of the author for leaving the Church."

**BILLINGS, Titus**, second counselor to Bishop Edward Partridge from 1837 to 1840, was born March 25, 1793, at Greenfield, Franklin county, Mass. He was the second person baptized in Kirtland, Ohio, in November, 1830, and in the spring of 1832 he left Kirtland, and moved to Jackson county, Mo., where he passed through the terrible persecutions of 1833. On the night "the stars fell" (Nov. 13, 1838), he was engaged in helping the Saints to move, and the following day he moved his family across the Missouri river to Clay county. He was ordained a High Priest and counselor to Bishop Edward Partridge Aug. 1, 1837, under the hands of Edward Partridge and Isaac Morley. He participated in the Crooked river battle and afterwards laid down his arms in Far West after taking an active part in its defense. In company with other brethren, whose lives were sought by the mobbers, he left Far West in the night to escape mob violence. In traveling northward through the wilderness, he was three days without food but finally reached Quincy, Ill. Subsequently he located at Lima, Adams county, Ill., and at the time of the "house burnings" in 1845 removed to Nauvoo. In common with the Saints generally he was forced into exile, and after passing through untold sufferings on the journey, he reached Great Salt Lake valley in 1848, crossing the plains as captain of the first fifty in Heber C. Kimball's company. In the fall of 1849, together with others, he was called by the presidency of the Church to settle Sanpete valley; in compliance with which he became one of the first settlers of Manti. Subsequently he located in Provo, Utah county, where he resided until his death, which occurred at that place Feb. 6, 1866.

**LITTLE, Jesse Carter**, second counselor to Bishop Edward Hunter from 1856 to 1874, was the son of Thomas and Relief Little and was born Sept. 26, 1815, at Belmont, Waldo county, Maine. His parents were of Scotch-Irish extraction. He joined the Church in the Eastern States, and was ordained

a High Priest April 17, 1845, by Parley P. Pratt. In 1846 Elder Little acted as president of the mission in the New England and Middle States. On a visit to Washington, D. C., he learned from President Polk the intention of the government to raise a battalion of men to march to California. On hearing this, Elder Little started immediately for the camps of the Saints by way of Nauvoo, to consult with the authorities of the Church. Previous to this he had been very active in his labors in the East and had done all in his power to create a sympathy in behalf of his people. After assisting in organizing the battalion and accompanying the enlisted brethren as far as Fort Leavenworth, Elder Little returned to the East to resume his mission. Responding to a call from Pres. Brigham Young, he left a wife and two children at Petersboro, New Hampshire, early in 1847, and traveled three thousand miles to join the Pioneers, whom he overtook April 19, 1847, at a point about seventy miles west of Winter Quarters. When the company was organized as a military command, Jesse C. Little was appointed adjutant. After returning from his pioneer journey he was instructed to resume his presidency over the branches of the Church in the Eastern States, which he did. He arrived in Great Salt Lake valley the second time in 1852, and from that time until the day of his death he was a resident of the Territory of Utah. For many years he was prominent in ecclesiastical, civil and military affairs, and filled many important positions of honor and trust in the community. In the early fifties he opened a hotel at the Warm Springs, Salt Lake City, and did a good business there for many years. When an ordinance providing for the organization of a Fire Department in Salt Lake City was passed, Oct. 17, 1856, Jesse C. Little was appointed chief engineer. In 1856 he was ordained to the office of a Bishop and set apart as second counselor to Bishop Edward Hunter; and he occupied that important position till 1874, when he resigned. Subsequently he removed to Morgan county, and resided for a long time at Littleton, in said county. He died in Salt Lake City, Dec. 26, 1893. The immediate cause of his demise was a complication of ailments, and his last illness was somewhat protracted. In

a short obituary published in the "Deseret News" at the time of his death the following occurs: "Col. Jesse C. Little is dead. The announcement will bring into the minds of thousands in Utah, particularly the early settlers, memories of stirring events, whose importance has become more thoroughly understood through the lapse of time, in which Col. Little was a prominent participant."

**CANNON, John Quayle**, second counselor to Bishop Wm. B. Preston from 1884 to 1886, is the eldest son of George Q. Cannon and Elizabeth Hoagland, and was born in San Francisco, Cal., April 19, 1857, his father at that time being on a mission to California, accompanied by his wife. They returned the following winter to Salt Lake City, where John Q. was baptized by his father, April 19, 1865. In July, 1873, he was ordained to the office of an Elder; learned the trade of a printer at the "Deseret News" Office, and being called to take a mission to Europe, he left home Aug. 9, 1881, and arrived in Liverpool, England, on the 27th. After laboring in the London conference for about seven months, he was called to the Swiss and German Mission, where he labored a short time in the North German conference; afterwards he was secretary of the mission, with headquarters at Berne, Switzerland, and finally succeeded P. F. Goss in the presidency of the mission. He occupied the latter position for about ten months. Before returning home he visited the principal cities on the European Continent, having been joined by his wife, in whose company he returned home June 25, 1882, after an absence of about three years. In the following October conference he was appointed to act as second counselor to Presiding Bishop Wm. B. Preston, a position which he occupied until September, 1886. From 1889 to 1892 he was editor of the Ogden "Standard," and from October, 1892, until the breaking out of the war with Spain, April 1898, he was editor in chief of the "Deseret News." Having been since 1894 prominently connected with military affairs in Utah, he enlisted as a volunteer for the war, and in May, 1898, was commissioned lieutenant-colonel of cavalry, serving as such in Florida until mustered out at the close of hostilities. He

is now president of the Geo. Q. Cannon Association, and resides in Salt Lake City.

**WINDER, John Rex**, second counselor to Presiding Bishop Wm. B. Preston since 1886, was born at Biddenden, county of Kent, England, Dec. 11, 1820. He received a very limited education, and when about twenty years of age, he went to London, where he obtained a situation in a West End shoe store; he married Ellen Walters Nov. 24, 1845. Nearly two years later he went to Liverpool, where he resided the next five years. One day in July, 1848, while in the store, he picked up a small piece of paper, a fragment of a torn-up letter, on which were written the words "Latter-day Saints." He wondered what it meant, for he had never seen or heard the name before. He asked one of the clerks about it, and was



told that there was a church in America by that name, that they were called Mormons, that they had a Prophet named Joseph Smith and that there was a branch of the Church that held meetings in the Music Hall, Bold Street, Liverpool. "This," says Bishop Winder, "was the first I ever heard of the Latter-day Saints or Mormons. I went to their meeting, crept up a back stairs and peeped through the banisters. Elder Orson Spencer was preaching on the first principles of the gospel. I thought he knew I was there, for every word he said, seemed to be expressly for my

benefit. I began to examine into the principles taught, soon became convinced of their truth and was baptized Sept. 20, 1848, by Elder Thomas D. Brown. On the 15th of the following month my wife was baptized by Apostle Orson Pratt. We were associated with the Liverpool branch until February, 1853, when we left for Salt Lake City, sailing on the ship 'Elvira Owen.' We had three children living and one dead, two of the former being twin daughters, then about four months old. When about ten days out from Liverpool, I was taken down with the small-pox, having caught it from a child who brought it on board at starting and was in the next apartment of the ship. I was the first to discover it. Soon, however, five others were found to have the disease. A small house was built on deck and we were all quarantined. Thus my wife was left with her twin babes to care for, without my assistance, and this was no small task on ship-board. A few days later, in the evening about nine o'clock, Brother William Jones, a young man lying next to me, died, and in a short time the sailors took him out and cast him into the sea. As I lay there pondering over the situation, I heard the sailors say, 'we will have him next,' meaning me. I did not believe what they said. I had a living faith that I would recover and get to Zion. There were only five cases on board and only one death." Arriving at Keokuk, Iowa via New Orleans and St. Louis, Elder Winder, who had fully recovered his health, joined Joseph W. Young's company, and with his family crossed the plains, arriving at Salt Lake City on the 10th of October, 1853. Soon after his arrival there he engaged in business with Samuel Mulliner in the manufacture of saddles, boots and shoes, and also in conducting a tannery. In 1855 he entered into partnership with William Jennings, proprietor of the Meat Market Tannery and manufacturer of boots, shoes, saddles, harness, etc. He continued in this business until after the return from "The Move," in July, 1858. Prior to this he had become prominent as a military man, having joined the Nauvoo Legion in 1855. He was captain of a company of lancers, and was in Echo Canyon during the fall and winter of 1857-58, being left with fifty men to guard the canyon and its approaches after

Johnston's army had gone into winter quarters at Fort Bridger and General Wells and Colonel Burton had returned to the city. Matters having quieted down, he was relieved of vidette duty about Christmas time, Major H. S. Beatie taking his place at "Camp Weber." Soon again, however, he was in the saddle. On the 8th of March, 1858, he raised eighty-five mounted men and accompanied General George D. Grant through Tooele county and on to the Great Desert, in pursuit of a band of Indians, who had stolen a large number of horses from settlers in Tooele. The pursuing party was caught in a storm on the desert, lost the trail of the Indians and returned to Salt Lake City, soon after which Captain Winder was called with a company of men to take charge of the defenses in Echo canyon. He remained there until peace was declared. Having dissolved partnership with William Jennings, Mr. Winder formed another partnership with President Brigham Young and Feramorz Little, and built a tannery on Parley's Canyon creek. While engaged in this business, he purchased his present home, Poplar Farm, and commenced farming and stock raising, pursuits in which he has always taken great delight. When the native bark for tanning became scarce, and they were unable to compete with importations, the tanning business was suspended. During the three years—1865-67—Captain Winder was engaged in the Blackhawk Indian war in Sanpete county, part of the time as aid to General Wells, and in 1868 he collected and made up the accounts of the expenses of the war, amounting to \$1,100,000. This claim was submitted to Congress by Delegate William H. Hooper, but has never yet been paid. In 1870, John R. Winder was appointed assessor and collector of Salt Lake City, which position he held for fourteen consecutive years. He served three terms in the city council, from 1872 to 1878. In 1884 he resigned as assessor and collector and was appointed water master of the city, occupying that position until April, 1877, when he retired from it to enter upon his labors as second counselor to Presiding Bishop Wm. B. Preston, to which office he was set apart on the 25th of that month, by President George Q. Cannon and Apostle Franklin D. Richards. In April, 1892, when the

great Salt Lake Temple was approaching completion (the design being to finish the structure and have it ready for dedication in April, 1893, forty years from the time of its inception), Bishop Winder was given special charge of the work of completion, and discharged that duty with characteristic energy and zeal. He was a liberal donor to the fund which met the heavy expenses entailed by the work, and after the dedication was appointed and set apart, in May, 1893, as first assistant to Pres. Lorenzo Snow, in charge of the Temple. That position he still holds. During the dedication ceremonies President Joseph F. Smith referred in terms of great commendation to the faithful, persistent and efficient labors of Bishop Winder in his superintendency of the sacred edifice, and pronounced a blessing upon him for time and all eternity. For many years prior to these later appointments, Bishop Winder held important ecclesiastical positions. In 1854 he was ordained a Seventy, and in 1855 became one of the presidents of the 12th quorum of Seventy. March 4th, 1872, he was ordained a High Priest by Presiding Bishop Edward Hunter and was set apart to take charge of the Fourteenth Ward, Salt Lake City, during the absence of Bishop Thomas Taylor on a mission. He subsequently acted for a season as Bishop Taylor's first counselor. In April, 1872, he became a member of the High Council of the Salt Lake Stake of Zion. In addition to the secular offices previously mentioned, he has held the following positions: Lieutenant-Colonel, First Regiment Cavalry, Nauvoo Legion; United States Gauger in the Internal Revenue Department, and a director since 1856 in the Deseret Agricultural and Manufacturing Society. He was a member of one of the early Constitutional conventions held in Utah. During the old political regime, he was for a long time chairman of the Territorial and County Central committees of the People's party. He was a director in the Utah Iron Manufacturing Company, and is now a Director in the Utah Sugar Company; also in the more recently established Ogden Sugar Company. He is president of the Deseret Investment company, a director in Z. C. M. I., in the Deseret National Bank and in the

Deseret Savings Bank. He was vice-president of the Pioneer Electric Company, and is now president and director in the Union Light and Power Company. As may well be imagined, Colonel Winder's life has been a most busy and withal a very useful one. He is a walking encyclopedia of general information on Utah affairs, much of which pertains to times fast passing beyond the memory of the oldest inhabitant. In business he is known as a "rustler." He is sensitive, quick to think, speak and act, but when not burdened with care is full of jovial good nature. Honorable in his dealings, successful in his undertakings, he is eminently a good citizen, devoted to his religion and to the general interests of the people of the State. His first wife, Mrs. Ellen Walters Winder, a faithful and amiable companion, died November 7, 1892. She was the mother of ten children, six of whom are living. On the 28th of October, 1893, Bishop Winder married his present wife, also an estimable lady, who was Miss Maria Burnham, of Fruitland, New Mexico. By a former wife, now dead, to whom he was united in marriage in 1856, he is the father of ten children, all living. At the advanced age of eighty years, Bishop Winder is in good health, active in the performance of his duties, and seems to enjoy life as much as he did in the days of his youth and prime.—Orson F. Whitney.

**COWDERY, Oliver,** one of the Three Witnesses to the Book of Mormon and the first General Church Recorder, was born Oct. 3, 1806, in the town of Wells, Rutland county, Vermont. He was principally raised in the town of Poultney, Rutland county, whence his father removed when Oliver was only three years old. About the year 1825, Oliver removed to the State of New York, where his elder brothers were married and settled, and about two years later his father also moved to that State. Oliver was employed as clerk in a store until the winter of 1828-29, when he taught the district school in the town of Manchester, Ontario county, N. Y., nine miles from his father's house. There he first became acquainted with the family of Joseph Smith, sen. (father of the

Prophet), who was one of those who sent children to the school, and Oliver went to board awhile at his house. During that time the family related to him the circumstances of young Joseph having received the plates of the Book of Mormon. Oliver became deeply interested and determined to find out the particulars about this wonderful event. He also prayed to the Lord to enlighten his mind, and one night, after he had retired to rest, the Lord manifested to him, that he had been told the truth in relation to the finding of the plates. He then concluded to pay Joseph Smith a visit, in order to learn more about it, which he did, and on April 5, 1829, he first met the Prophet at his temporary home in Harmony, Penn., whither he had removed because of the persecutions to which he had been subjected in the State of New York. This meeting of Joseph and Oliver was not only providential for the latter, but also for the Prophet himself, who had already been the custodian of the plates of the Book of Mormon for some time, but had been unable to proceed with the translation for the want of a scribe. In Oliver he saw the proper person to assist him in his work, and two days after his arrival, Joseph Smith "commenced to translate the Book of Mormon," with Oliver Cowdery as scribe. A few days later a revelation was given to Oliver Cowdery through Joseph Smith. (Doc. and Cov., Sec. 6.) While engaged in the work of translating, Oliver became exceedingly anxious to have the power to translate bestowed upon him, and in relation to his desire two revelations were given to him through the Prophet Joseph (Doc. and Cov., Sec. 8 and 9). On various other occasions he was favored with the words of the Almighty direct through the Prophet, with whom he for a number of years afterwards was very closely connected in his administrations in the Priesthood and official duties generally. (See Doc. and Cov., Sec. 7, 13, 17, 18, 23, 110, etc.) May 15, 1829, Joseph Smith and Oliver Cowdery went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, which they found mentioned in the record. While engaged in prayer, a messenger from heaven descended in a cloud of light, and laying his hands upon them, he ordained

them, saying: "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." This heavenly messenger said that this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost. He also told them that his name was John, the same that is called John the Baptist in the



New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchisedek, which Priesthood he said would in due time be conferred on them, when Joseph should be the first and Oliver the second Elder in the Church. The messenger also commanded them to go and be baptized and ordain each other, and directed that Joseph should first baptize Oliver, and then Oliver baptize Joseph. This they did, after which Joseph laid his hands on Oliver's head and ordained him to the Aaronic Priesthood. Oliver then laid his hands on Joseph and ordained him to the same Priesthood. Early in June Joseph Smith and wife and Oliver Cowdery removed to Fayette, Seneca county, N. Y., where the trans-

lation of the Book of Mormon was continued and finished. John Whitmer, one of the sons of Peter Whitmer, sen., assisted considerably in the writing. It was some time during the month of June of this year (1829) that the plates were shown to the three witnesses; and not long afterwards Joseph Smith and Oliver Cowdery were ordained to the Melchisedek Priesthood by Peter, James and John. A revelation directed principally to Oliver Cowdery was also given, making known the calling of Twelve Apostles in the last days. (Doc. and Cov., Sec. 18.) When the Church was organized in Fayette, April 6, 1830, Oliver Cowdery was one of the original six members, and was on that occasion ordained by Joseph Smith to be the second Elder in the Church. April 11th, Oliver preached the first public discourse delivered by any Elder in this dispensation. The meeting in which this took place was held in Mr. Whitmer's house, in Fayette. In the following June, Oliver accompanied the Prophet to Colesville, Broome county, where a large branch of the Church subsequently was raised up, amidst considerable persecution. In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., and Ziba Peterson were called to go on a mission to the Lamanites in the wilderness. These missionaries took leave of their friends late in October of the same year, and started on foot. After travelling for some days, they stopped and preached to an Indian nation near Buffalo, N. Y., and subsequently raised up a large branch of the Church in Kirtland, Ohio. Among the converts at the latter place was the famous Sidney Rigdon, who afterwards became so prominent in the Church. In the beginning of 1831, after a very hard and toilsome journey in the dead of winter, the missionaries finally arrived in Independence, Jackson county, Missouri, about fifteen hundred miles from where they started. This was the first mission performed by the Elders of the Church in any of the States west of New York. Oliver Cowdery and Parley P. Pratt commenced a prosperous mission among the Delaware Indians across the frontier line, but they were finally ordered out by the Indian agents, accused of being disturbers of the peace. Being thus compelled to cease their work among



the Lamanites for the time being, the Elders commenced preaching to the whites in Jackson county, with considerable success. In February, 1831, Elder Pratt was sent back to the East, while Elder Cowdery and his other companions remained in Missouri until the arrival of the Prophet Joseph and many other Elders from the East, in July following, when Jackson county was designated as a gathering place of the Saints and dedicated for that purpose. When the Temple site was dedicated, Aug. 3, 1831, Elder Cowdery was one of the eight men present. He subsequently returned to Kirtland, Ohio, with the Prophet, where they arrived Aug. 27th. The next day (Aug. 28, 1831) he was ordained a High Priest by Sidney Rigdon. In the following November he and John Whitmer were sent back to Missouri with the revelations, which were to be printed there by Wm. W. Phelps. Jan. 22, 1832, in Kaw township, Jackson county, Mo., Oliver Cowdery married Elizabeth Ann Whitmer, a daughter of Peter Whitmer, sen.; she was born in Fayette, Seneca county, N. Y., Jan. 22, 1815. On the Prophet's second visit to Missouri, in 1832, Oliver Cowdery was appointed one of a committee of three to review and prepare such revelations as were deemed necessary for publication. He was also one of the High Priests appointed to stand at the head of affairs relating to the Church in Missouri. After the destruction of the printing press and the troubles in Jackson county, in July, 1833, Oliver Cowdery was sent as a special messenger from the Saints to Kirtland, Ohio, to confer with the First Presidency. He arrived there in the latter part of August. At a council held in Kirtland, Sept. 11, 1833, he was appointed to take charge of the printing office to be established at that place, and there he subsequently recommenced the publication of the "Evening and Morning Star." When the press was dedicated, Dec. 18, 1833, the Prophet records the following concerning Elder Cowdery: "Blessed of the Lord is Brother Oliver; nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils, he shall be forgiven, and he shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and

an ensign unto the nations. Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keeps the commandments, and hearkens unto the counsel of the Lord, his rest shall be glorious." At the organization of the first High Council in the Church, at Kirtland, Feb. 17, 1834, Elder Cowdery was elected a member. He acted as clerk of the Council for a number of years, and subsequently acted as president of the Council. When the Prophet, with Zion's Camp, started for Missouri in May following, Oliver, together with Sidney Rigdon, was left in charge of the Church in Kirtland. In the evening of Nov. 29, 1834, Joseph Smith and Oliver Cowdery united in solemn prayer and made a covenant with the Lord, that if he would prosper them in certain things, they would give a "tenth to be bestowed upon the poor of his Church, or as he shall command." This was the first introduction of the paying of tithing among the Latter-day Saints. In February, 1835, the Three Witnesses, Oliver Cowdery, David Whitmer and Martin Harris, chose twelve men from the Elders of the Church, to officiate as the Twelve Apostles. In blessing them and giving them instructions Oliver Cowdery took a prominent part. He was also one of the trustees of the school in Kirtland, where he studied Hebrew and other languages, in connection with the Prophet and other Elders. Sept. 14, 1835, he was appointed to act as Church Recorder. He had previously acted in the same capacity from April, 1830, to June, 1831. Elder Cowdery was present at the dedication of the Temple in Kirtland, and took an active part in giving the assembled Elders their washings and anointings. April 3, 1836, together with the Prophet Joseph, he saw and heard the Savior, and also Moses, Elias and Elijah the Prophet, who committed unto them the keys necessary for the furtherance of the work of the great latter-day dispensation. (Doc. and Cov., Sec. 110.) Sept. 3, 1837, at a conference held in Kirtland, Elder Cowdery was appointed assistant counselor to the First Presidency. Some time during that year he removed to Far West, Caldwell county,

Mo., where he acted as clerk of the High Council and Church Recorder. He was also a member of a committee appointed to select locations for the gathering of the Saints. April 11, 1838, Elder Seymour Brunson preferred the following charges against Oliver Cowdery before the High Council of Far West: "1st. For persecuting the brethren by urging on vexatious lawsuits against them, and thus distressing the innocent. 2nd. For seeking to destroy the character of President Joseph Smith jun., by falsely insinuating that he was guilty of adultery, etc. 3rd. For treating the Church with contempt by not attending meeting. 4th. For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs. 5th. For selling his lands in Jackson county, contrary to the revelations. 6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as president of the Council, and by insulting the High Council with the contents of said letter. 7th. For leaving his calling, in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law. 8th. For disgracing the Church by being connected in the bogus business, as common report says. 9th. For dishonestly retaining notes, after they have been paid; and, finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession." The following day (April 12th) the Bishop of Far West and High Council examined his case. "The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints. After his excommunication, Oliver Cowdery engaged in law business and practiced for some years as a lawyer in Michigan, but he never denied the truth of the Book of Mormon. On the contrary he seems to have used every opportunity to bear testimony of its divine origin. While practicing law in Michigan, a gentleman, on a certain occasion, addressed him as follows:

"Mr. Cowdery, I see your name attached to this book (Book of Mormon). If you believe it to be true, why are you in Michigan?" The gentleman then read the names of the Three Witnesses and asked, "Mr. Cowdery, do you believe this book?" "No, sir," was the reply. "Very well," continued the gentleman, "but your name is attached to it, and you declare here (pointing to the book) that you saw an angel, and also the plates, from which the book purports to be translated; and now you say you don't believe it. Which time did you tell the truth?" Oliver Cowdery replied with emphasis, "My name is attached to that book, and what I there have said is true. I did see this; I know I saw it, and faith has nothing to do with it, as a perfect knowledge has swallowed up the faith which I had in the work knowing, as I do, that it is true." At a special conference held at Kanesville, Iowa, Oct. 21, 1848, and presided over by Apostle Orson Hyde, Oliver Cowdery was present and made the following remarks: "Friends and Brethren,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God. He called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be

saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person. I laid my hands upon that man - yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ." In the early part of November following Elder Hyde called a High Council in the Log Tabernacle, to consider the case of Oliver Cowdery. Having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body Brother Cowdery said: "Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed." Brother George W. Harris, president of the Council, moved that Brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, Brother Cowdery had written

to David Whitmer. Brother Cowdery again rose and said: "If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. I acknowledge this authority." Brother Hyde moved that Brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten, which was seconded and carried unanimously. Soon afterwards he was re-baptized. Elder Samuel W. Richards relates the following: "The arrival of Oliver Cowdery and his family at Council Bluffs from the east in the winter of 1848-49 was an interesting event in the history of the Church. With his family, he was on his way to the body of the Church located in Utah, but as some time must elapse before emigrant trains could venture upon the plains, he determined to visit his wife's friends, the Whitmers, in Missouri. While making that journey, a severe snow storm made it convenient for his family to spend several days with Elder Samuel W. Richards and family, who were temporarily residing in upper Missouri, awaiting the opening of the emigration season. That favorable opportunity was made the most of to discuss all matters of interest connected with the early history of the Church, with which Elder Cowdery was personally acquainted and Elder Richards was not. His relation of events was of no ordinary character, maintaining unequivocally all those written testimonies he had furnished to the Church and world in earlier days. Moroni, Peter, James and John, and other heavenly messengers, who had ministered to him in connection with the Prophet Joseph Smith, were familiarly but sacredly spoken of, and all seemed fresh upon the memory as though but events of yesterday. His language was considerate, precise and forcible—entirely free from lightness or frivolity—such as might be expected from one who had been schooled with angels and taught by Prophets; more of the heavenly than the earthly. His only ambition seemed to be to give himself and the remainder of his life to the Church; declared he was ready and willing, if desired, to go to the nations of the earth and bear his testimony of that which God and angels had revealed—a testimony

in his personal experience of many things which no other living person could bear. His hopes were buoyant that such might be his future lot as cast with the Church, in the body of which he declared the Priesthood and its authority were and must continue to be. An overruling Providence saw fit to order otherwise. Soon after arriving among his relatives in Missouri, he was taken sick and died, in full faith and fellowship of the latter-day work, desiring the world might know that his testimony was of God." ("Contributor," Vol. 5, page 446.) Oliver Cowdery died March 3, 1850, at Richmond, Ray county, Mo. Elder Phineas H. Young, who was present at his death, says: "His last moments were spent in hearing testimony of the truth of the gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations." Oliver Cowdery's half-sister, Lucy P. Young a widow of the late Phineas H. Young, relates that Oliver Cowdery just before breathing his last, asked his attendants to raise him up in bed, that he might talk to the family and his friends, who were present. He then told them to live according to the teachings contained in the Book of Mormon, and promised them, if they would do this, that they would meet him in heaven. He then said, "Lay me down and let me fall asleep." A few moments later he died without a struggle. David Whitmer testified to Apostles Orson Pratt and Joseph F. Smith in 1878, as follows: "Oliver died the happiest man I ever saw. After shaking hands with the family and kissing his wife and daughter, he said, 'Now I lay me down for the last time: I am going to my Savior;' and he died immediately, with a smile on his face." ("Millennial Star," Vol. 40, p. 774.) In an article published in the "Millennial Star," Vol. 48, page 420, Elder Edward Stevenson gives the following testimony in relation to Oliver Cowdery: "I have often heard him bear a faithful testimony to the restoration of the gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful

testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world, and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an angel from heaven."

**WHITMER, John**, the first regularly appointed Church Historian, was the third son of Peter Whitmer, sen., and Mary Musselman, and was born Aug. 27, 1802. He was baptized by Oliver Cowdery in Seneca lake in June, 1829, soon after Joseph Smith's arrival in Seneca county from Pennsylvania. His brothers David and Peter were baptized about the same time. John Whitmer assisted Joseph Smith and Oliver Cowdery considerably in writing while they were translating the latter part of the Book of Mormon in his father's house. In the meantime he became very zealous in the work, and, according to his earnest desire, Joseph inquired concerning him through the Urim and Thummim, and received a revelation in which he was commanded to declare repentance and bring souls unto Christ. (Doc. and Cov., Sec. 15.) He was closely associated with the Prophet in his early administrations, and accompanied him on his first missionary trips to Colesville, Broome county, N.Y., where a large branch of the Church was built up in the midst of considerable persecution. He was also present at the little meeting held at Harmony, Penn., in August, 1830, when the revelation concerning the Sacrament was given. (Doc. and Cov., Sec. 27.) In September, 1830, he was called by revelation to preach the gospel and to labor continuously in the interest of Zion (Doc. and Cov., Sec. 30), and on March 8, 1831, he was chosen by revelation to labor as a historian for the Church. (Doc. and Cov., Sec. 47.) June 3, 1831, he was ordained a High Priest by Lyman Wight, at Kirtland, Ohio. In November, 1831, he was called by revelation (Doc. and Cov., Sec. 69) to accompany Oliver Cowdery to Jackson county, Missouri, with the revelations which he previously had assisted Jo-

seph in copying and preparing for printing. He was also one of the "seven High Priests sent up from Kirtland to build up Zion," to stand at the head of the Church in Jackson county, Missouri, and at the time of the persecutions was a member of the committee who negotiated with the mob and agreed that the Saints should leave Jackson county. Later we find his name attached to petitions addressed to Governor Dunklin, of Missouri, praying for redress and protection against mob violence. In Clay county he was again quite active and his name appears in connection with several important documents and correspondences of the Church at that time. Next his brother David, John was the most prominent and able man among the Whitmers, and rendered efficient service to the Church in various ways, as long as he remained faithful. July 3, 1834, he was ordained one of the assistant presidents of the Church in Clay county, his brother David being ordained president on the same occasion. Some time afterwards John paid a visit to Kirtland, Ohio, where he acted as a High Counselor and took an active part in the affairs of the Church as one of the presiding officers from Missouri. He was present at the dedication of the Kirtland Temple, and received his blessings and anointings under the hands of the First Presidency, after which he returned to Missouri. At a meeting of High Priests held at Far West, Missouri, April 7, 1837, he was appointed to act as a member of a committee for the sale of town lots in Far West. At a conference held at Far West, Nov. 7, 1837, objections were made to John Whitmer as one of the assistant presidents of the Church in Missouri, but after he had made confessions he was temporarily sustained in his position. He was finally rejected, however, together with David Whitmer and Wm. W. Phelps, the other two presidents of the Church in Missouri, Feb. 5, 1838. John Whitmer was excommunicated from the Church by the High Council at Far West, March 10, 1838, "for persisting in unchristian-like conduct," for (in connection with David Whitmer and Wm. W. Phelps) having kept \$2,000 of Church funds, which had been subscribed and paid in by members of the Church for building the Lord's House in Far West, etc. After his excommu-

nication from the Church, John Whitmer refused to deliver up the Church documents in his possession to the proper authorities which gave occasion for quite a severe letter from Joseph Smith and Sidney Rigdon. The records, however, have never been obtained; they are still in the custody of the Whitmers or their relatives, who reside in Richmond, Ray county, Mo. But Elder Andrew Jenson, while on a visit to Richmond in 1893, succeeded in getting an exact copy of the "Old Whitmer Church Record," which is now at the Historian's Office. After the fall of Far West, in 1838-39, John Whitmer took advantage of the cheap rates at which the lands which the Saints were compelled to leave could be bought, and he succeeded in purchasing the principal part of the old town-site. When he died at his residence at Far West, July 11, 1878, he was known as an extensive farmer and stock-raiser. Although he never joined the Church again after his excommunication in 1838, he was always true to his testimony in regard to the Book of Mormon. Even in his darkest days, and at the time he first turned his back upon the Church and the Prophet Joseph, he declared in the presence of a number of Missourians—enemies to the work of God—that he knew the Book of Mormon was true. His nephew John C. Whitmer, of Richmond, Ray county, Mo., who was with him a few days before his death, testified to Elder Andrew Jenson in 1888 that John Whitmer bore testimony to the truth of the Book of Mormon until the last. This statement is corroborated by many others who visited him on various occasions previous to 1888. John Whitmer was the father of four children, three sons and one daughter. One of his sons died when about ten years old and another was killed in the late civil war. His only remaining son, Jacob D. Whitmer, lived in 1888 on the old Far West site, and owned one of the best farms in that part of the country, including the Temple Block, which he inherited from his father. John's only daughter also lived in Far West in 1888, on the old homestead, a short distance east of Jacob D. Whitmer's residence.

**ROBINSON, George W.**, general Church recorder from 1837 to 1840, was born May 14, 1814, in Pawlet, Rutland

county, Vermont. He married Athalia Rigdon, the eldest daughter of Sidney Rigdon, and is first mentioned in Church history in connection with a conference held at Kirtland, Ohio, Sept. 3, 1837, at which he acted as clerk. At a meeting held at the same place Sept. 17, 1837, Geo. W. Robinson was unanimously elected General Church Recorder in place of Oliver Cowdery, who had removed to Missouri. Early in 1838 Elder Robinson also removed to Missouri, arriving in Far West March 28, 1838, and at a meeting held at that place April 6, 1838, he was again appointed "General Church Recorder and clerk to the First Presidency." In June, 1838, he accompanied the Prophet to Daviess county and assisted in organizing the Stake of Adam-on-di-Ahman in that part of the country. In the evening of Oct. 31, 1838, together with the Prophet Joseph and others, he was betrayed into the hands of the mob militia by Geo. M. Hinkle. Escaping death by the court martial, he was tried before Judge Austin A. King at Richmond in November, 1838, and acquitted. During the following winter he removed to Quincy, Ill., where he busied himself in taking affidavits of those who had suffered during the Missouri persecutions. He was one of the first "Mormon" settlers of Commerce (afterwards Nauvoo) and was appointed postmaster at that place in April, 1840. Six months later (October, 1840) he was released from his position as Church Recorder, as he intended to remove to Iowa. He was one of the original incorporators of the Nauvoo Agricultural and Manufacturing Association, organized in Nauvoo in 1841. Soon afterwards he denied the faith, and at a meeting held at Nauvoo Aug. 29, 1842, he was denounced by the Prophet Joseph. It appeared that he associated himself with the notorious John C. Bennett, and left Nauvoo about 1843. In 1846 he was living on a farm in Cuba, Allegany county, N. Y., but later he resided in Friendship, in the same county, where he died several years ago. His father-in-law, the late Sidney Rigdon, also died at Friendship, at the house of Geo. W. Robinson.

**HIGBEE, Elias**, Church Recorder from 1838 to 1843, was the son of Isaac and Sophie Higbee and was born Oct. 23, 1795, in Galloway, Gloucester coun-

ty, New Jersey. In 1803 he removed with his parents to Clermont county, Ohio. At the age of twenty-two, he married Sarah Ward, and removed to Cincinnati. He received the gospel in the spring of 1832, and in the summer of the same year went to Jackson county, Missouri, where he was baptized and then returned to Cincinnati. He was ordained an Elder under the hands of his brother, Isaac Higbee, Feb. 20, 1833, and arrived in Jackson county with his family in March. In the fall of 1833 he was driven by the mob to Clay county. He was ordained a High Priest by Orson Pratt, Aug. 7, 1834, by order of the High Council in Clay county. March 26, 1835, he started on a mission, preaching the gospel through the States of Missouri, Illinois, Indiana and Ohio. Arriving at Kirtland, he labored on the Temple until it was finished, and received his endowments therein. In the spring of 1836, he returned to his family in Missouri and removed them to Caldwell county, where he was appointed county judge. At a general conference held at Far West, Mo., April 6, 1838, he and John Corrill were appointed Church Historians, "to write and keep Church history." In 1839 he was driven out of Missouri by the mob, and subsequently settled at Commerce, Ill. Oct. 6, 1840, he was appointed one of the committee to build the Nauvoo Temple, which office he maintained until his death, which occurred at Nauvoo June 8, 1843. He endured much persecution for the gospel's sake, both in Missouri and other places. In his official capacities he was always just and trustworthy and manifested great zeal for the prosperity of the latter-day work. He left a large family.

**THOMPSON, Robert Blashel**, General Church Recorder from 1840 to 1841, was born Oct. 1, 1811, in Great Driffield, Yorkshire, England, and was educated at Dunnington, in the same county. He united with the Methodists at an early age, and preached what he believed to be the gospel, in connection with that sect for a number of years; emigrated to Upper Canada in 1834, and embraced the gospel there, being baptized and confirmed by Elder Parley P. Pratt in May, 1836. He was ordained an Elder by Elder John Taylor, at a conference held in Upper

Canada, July 22, 1836, removed to Kirtland in May, 1837, where he married Mercy Rachel Fielding, June 4, 1837, and being appointed to take a mission to Upper Canada, he returned in the same month, and commenced preaching in Churchville and the villages adjacent. He baptized a considerable number, and continued his labors there until he was called upon to remove to Missouri. He arrived in Kirtland in March, and starting from there in company with Hyrum Smith and family, he arrived in Far West, June 3rd, where his daughter Mary Jane was born on the 14th of June. He remained there until November, when he, with many of the brethren, were forced to flee into the wilderness to escape the fury of the mob, who swore they would kill every man who had been engaged in the Crooked river battle. He stood near David W. Patten when he fell. Together with the rest of the brethren he suffered much from exposure and lack of food. After his arrival in Quincy, Ill., he engaged as clerk in the court house, and remained there until the liberation of Joseph and Hyrum from prison. When the Saints settled at Commerce, he removed there, and engaged as scribe to Joseph the Prophet. At the general conference of the Church held at Nauvoo, Oct. 3, 1840, he was appointed "General Church Clerk," in place of Geo. W. Robinson, who intended to remove to Iowa. Elder Thompson entered upon the duties of his office with energy and zeal. When the Nauvoo Legion was formed, he received the office of colonel, and also aid-de-camp. In May, 1841, he became associated with Don Carlos Smith in the editing of "The Times and Seasons." On the 16th of August he was seized with the same disease of which Don Carlos had died on the 7th. The attachment between them was so strong, it seemed, as though they could not long be separated. He died Aug. 27, 1841, leaving one child. By his special request no military procession was formed at his funeral, which took place on the 29th.

**SLOAN, James**, General Church Recorder from 1841 to 1843, was a son of Alexander and Anna Sloan, and was born Oct. 28, 1792, in the county of Tyrone, Ireland. He joined the Church at an early day, and received a patri-

archal blessing Feb. 6, 1838, at Portage, Medina county, Ohio, under the hands of Joseph Smith, sen., by whom he was also ordained a High Priest Feb. 18, 1838. During the winter of 1838-39 he visited Joseph Smith and fellow-prisoners in Liberty jail, Mo., several times. He passed through the Missouri persecutions and testified under oath at Quincy, Ill., in 1840, that his life had been threatened by the Missourians, that his property had been taken by them, and that he was obliged to "flee from the State with his family, greatly to his disadvantage." He was one of the early "Mormon" settlers of Nauvoo, where he was appointed the first city recorder, Feb. 1, 1840, and later secretary of the Nauvoo Legion. In September, 1842, when the office of notary public was created by the city council of Nauvoo, James Sloan was elected to fill the position. Under date of Feb. 10, 1843, Joseph Smith records in his history: "I prophesied to James Sloan, city recorder, that it would be better for him ten years hence, not to say anything more about fees." In May following he was called on a mission to Ireland, on which he started about two months later. Accompanied by his wife he arrived in Liverpool, England, Sept. 30, 1843, together with Reuben Hedlock and other missionaries. At a general conference of the British mission held in Liverpool, April 6, 1844, Elder Sloan represented 52 members of the Church in Ireland; he was now appointed to preside over the Bradford conference. After his return to America he figured prominently among the Saints in Iowa, and when the first selection of officers for Pottawattamie county took place in March, 1848, he was appointed district clerk. He subsequently migrated to the Valley and died a faithful member of the Church.

**JAQUES, John**, assistant Church Historian from 1889 to 1900, was the son of Thomas Jaques and Mary Ann Heighington, and was born Jan. 7, 1827, at Market Bosworth, Leicestershire, England. At the age of seven years he entered the Market Bosworth grammar school, and became at once a bright and diligent student. When about fourteen years old he was apprenticed to learn the trade of a cabinet maker. Becoming a convert to "Mormonism," he was baptized by

Thomas Brown Ward, in the fall of 1845, at Gresley, Derbyshire. He was ordained an Elder at Whitwich, Leicestershire, Sunday, Jan. 9, 1848, under the hands of John Fidoe, Thos. Stevenson and Wm. Cartwright. At the time of his baptism he became a member of the Branstone branch, but was later identified with the Stratford-on-Avon branch, of the Warwickshire conference, in which conference he labored as a traveling Elder. Subsequently, he was appointed to labor in the mission office at Liverpool. While thus engaged, he married Miss Zilpah Loader,



of Oxfordshire, England, Oct. 31, 1853, at Liverpool. Having received an honorable release from his missionary labors in Great Britain he emigrated with his family to America, sailing from Liverpool May 22, 1856, on the packet ship "Horizon," which arrived in Boston, Mass., June 30, 1856. Reaching the frontiers, Elder Jaques made the necessary arrangements for crossing the plains in Captain Martin's handcart company. This was one of the companies that suffered so much in the snow storms on the mountains, and in which many emigrants lost their lives; among those who succumbed to the hardships of that memorable journey was Bro. Jaques' eldest child, a daughter, who died near Green river Nov. 23, 1856. Elder Jaques, with family, arrived in Salt Lake City Nov. 31, 1856;

and he soon afterwards found employment on the public works. He was ordained a Seventy Feb. 2, 1857, by Wm. Burgess, and became a member of the 9th quorum of Seventy. When Johnston's army approached Salt Lake City in 1858, Bro. Jaques and family, together with many others, moved to Springville, Utah county, but returned to the city the same year. In the latter part of 1859 he was called by Pres. Brigham Young to labor as a clerk in the Historian's Office, where he was employed until September, 1863. Next, by the consent of Pres. Young, he associated himself with Thos. B. H. Stenhouse and became assistant editor of the "Daily Telegraph," a newspaper published in Salt Lake City. Subsequently he located temporarily in Ogden, where the "Telegraph" was continued in 1869; and Elder Jaques remained with the paper until he was called on a mission to Great Britain. During this mission, which lasted from 1869 to 1871, he labored principally in the Liverpool office as assistant editor of the "Millennial Star." After his return from his mission he entered the "Deseret News" Office, where he was employed about eight years, or until he became permanently associated with the Historian's Office, where he now labored the remainder of his days. From 1889 till his death he was sustained as assistant Church historian. Besides the numerous ecclesiastical positions held by him both at home and abroad, he served two terms in the Utah legislature, was a commissioned captain of topographical engineers of the Nauvoo Legion, and was twice elected school trustee in the 12th Ward, Salt Lake City, where he resided. For many years he acted as private secretary to Pres. Wilford Woodruff, and was also secretary of the Genealogical Society of Utah. In his younger days he was a ready writer, and became the author of several books and pamphlets treating upon gospel principles. Among those may be mentioned his "Catholicism for Children," which passed through a number of editions and was for many years used as a text book in Latter-day Saints schools. It has also been translated into several foreign languages. His pamphlet entitled "Church of Jesus Christ of Latter-day Saints" became very popular among both Saints and strangers.



Among the authors of Latter-day Saint hymns, his name also appears, and the beautiful production, "O say what a truth," etc., together with other soul-inspiring productions from his pen, which are published in the Latter-day Saints hymn books, will perpetuate his memory for many generations to come. In 1872 he yielded obedience to the law of plural marriage by taking to wife Miss Mary Ann Amott, who bore him two sons. (She died April 24, 1901, in Salt Lake City.) He was the father of eleven children, seven sons and four daughters, of whom six sons and one daughter survived him. His oldest son was born on the journey across the plains, near Florence, Neb., in 1856. Elder Jaques was set apart as a president in the 8th quorum of Seventy, April 19, 1876, and in December, 1893, he became senior president of said quorum, which position he held till Dec. 31, 1898, when he was ordained a High Priest by Angus M. Cannon. After seven weeks' illness, Elder Jaques died of Bright's disease at his home in Salt Lake City, June 1, 1900. In speaking of his life's labor the "Deseret News" said: "John Jaques was a strong man, his abilities rising high above the average. He was useful wherever he was placed. . . . He was not a demonstrative man, and every one did not gain access into the inner circles of his life, but those who did enjoy his confidence and who knew his heart knew him to be genuine—a man of strong character and one who would lay his head on the block for a conviction. . . . He did not shine among his fellows with that glitter that is sometimes taken for brilliant mentality. He was retiring in manner and not forward in speech. He made no special effort at oratory. Even in conversation his words were few and sometimes brusque, though not antagonistic. He had opinions of his own which he was not afraid to express whatever might be the views of those who surrounded him. Yet he was not offensive in his language. He was for many years a great worker. For full half a century he labored incessantly in that which he firmly believed was the cause of human redemption. His first literary efforts were known through the "Millennial Star." The brightness of that luminary received much of its lustre for a considerable period from his active mind and facile pen. In poetry and in

prose he reflected the light of truth for the benefit of his fellows, and his logical thoughts and spiritual sentiments were a comfort and a strength to many honest souls."

**PENROSE, Charles William**, assistant Church Historian from 1896 to 1899, was born Feb. 4, 1832, at Camberwell, London, England. Being naturally of a studious and inquiring turn of mind, with quick perception and remarkable memory, he speedily mastered at school the common rudiments of education. He read the Scriptures when only four years old, and was well versed in the doctrines of the Bible, the wonderful sayings and predictions of the Savior, and the ancient Prophets and Apostles. This paved the way for his acquaintance with, and his subsequent acceptance of, Mormonism, which, from its Scriptural character, its reasonable and substantial doctrines, feasible theories, and sound, practical results, attracted his attention while a mere lad, and, in due time, after he had thoroughly investigated and compared its teachings with the Bible, numbered him among its converts. He joined the Church of Jesus Christ of Latter-day Saints in London, May 14, 1850, and is the only member of his father's family who has ever embraced the faith. His scriptural attainments and spiritual inclinations soon brought him under notice of the presiding authorities of the London conference, and in January, 1851, when not yet nineteen years old, he was ordained an Elder, and two months later was sent on a mission to Maldon, in Essex, to preach the gospel, "break new ground," and build up branches of the Church. This movement was much in opposition to the wishes of his friends, and to his own pecuniary interests, as he had been offered, on condition of his remaining home, a life situation in a government office. Shutting his eyes to the gilded bait of temptation, he took up the cross of the Master, and literally "without purse or scrip," taking not a penny in his pocket, nor even a change of dress, started out afoot upon his mission as a servant of the Lord. With bleeding feet but undaunted heart, he reached the town of Maldon, having slept out of doors for the first time in his life the chilly night previous. He was an utter stranger in the place, and the

first "Mormon" Elder to visit that region of the country. He met with much opposition, but steadily worked his way in the town of Maldon, and the country round about, and succeeded in raising up branches of the Church in Maldon, Danbury, Chelmsford, Colchester and other places, baptizing a great number of persons of both sexes, many of whom are now in Utah, and being instrumental, by the laying on of hands, in the restoration to health of many persons afflicted with disease. He possessed the gift of healing to a re-



markable degree, and several of the cures performed were of a miraculous order. He labored for seven years in poor agricultural districts, opening new missionary fields, building up branches, suffering many hardships and trudging on foot between three and four thousand miles every year. It was during this period, on Jan. 21, 1855, that he married Miss Lucetta Stratford, of Maldon, sister of the late Bishop Edward Stratford, of Ogden, who with all the family he had was brought into the Church. Elder Penrose was next called to preside over the London conference, and subsequently over the Cheltenham pastorate, consisting of the Cheltenham, Worcestershire, Monmouthshire and Herefordshire conferences; and later over the Birmingham pastorate, consisting of the Birmingham, Warwickshire, Staffordshire and Shropshire conferences. His pen, ever brilliant and keen, at this time was almost as busy

as his ready tongue. He wrote many theological articles for the "Millennial Star," the principal Church organ of the European mission, and out of the silken and golden threads of his poetical thoughts and emotions, wove the fabric of those beautiful songs of Zion which have cheered the hearts and fired with patriotism and holy zeal the drooping souls of thousands. In the year 1861, after over ten years of gratuitous and successful service in the ministry, he was released from his labors and emigrated to America. He crossed the sea in the sailing ship "Underwriter," assisting in the charge of 620 passenger, and living with them in the steerage during the thirty days from Liverpool to New York. He also helped to care for them during the journey through the States and up the Missouri river. He crossed the plains, driving his own ox team, with his family and his wife's relatives, and was eleven weeks on the tollsome way. Arriving in Utah he settled in Farmington, Davis county, and for the first time in his life went to work in the fields, climbing the mountains for firewood, and laboring at the hardest kind of physical work, for which he was naturally unfit, and teaching school in the winter. He made headway, however, and acquired a small home. During his three years' residence there, he was ordained one of the presidents of the 56th quorum of Seventy. In the fall of 1864, at the solicitation of Apostle Ezra T. Benson, he removed to Cache valley and again labored for a home, teaching school in the winter. He had scarcely more than secured some land, a log cabin and lot, when he was called, in April, 1865, to go to England on a mission, and was notified to be in Salt Lake City by the first of May, prepared with means to carry him on his journey. In company with forty other missionaries, in charge of Captain Wm. B. Preston, Elder Penrose set out upon his second journey across the plains, with mule teams, but walking most of the way. They were thirty-six days in reaching Omaha. The Indians were very hostile at the time, and people were killed before and behind the little band of missionaries, but they got through in safety, despite many fears and predictions to the contrary, and reaching New York, sailed for Liverpool. Elder Penrose arrived

in England, labored first among the colliers in Lancashire, with success, and on the first of February, 1866, was sent to preside over the Essex conference, which he had built up several years before. On the 6th of June following he was appointed to preside over the London conference. He traveled all over the British Isles and visited Paris during the great exposition. The last two years of his mission he assisted to edit the "Millennial Star," under Pres. Franklin D. Richards; also preaching on Sundays in different places, baptizing many in Liverpool, and helping to ship many companies of emigrating Saints. At the close of the emigration season of 1868, he was released from his mission and sailed for home; taking rail from New York to Point of Rocks, and thence by stage line to Salt Lake City, arriving in Utah after an absence of three and a half years. He next engaged in mercantile pursuits, with Wm. H. Shearman, in Logan, under the firm name of Shearman and Penrose, and did a fine business until the co-operative movement was instituted, when the whole stock was turned over to the new institution. May 1, 1869, Elder Penrose became secretary and treasurer of the Logan Co-operative Institution, and bookkeeper for the store. He acted as a home missionary, travelling and preaching on Sundays, often in company with Apostle Benson; was a member of the High Council, and took an active part in all Church movements in the county. In January, 1870, he resigned his position in the Co-operative Institution, bade adieu to Logan and took up his residence in Ogden, having been invited by Apostle Franklin D. Richards to take editorial charge, under his supervision, of the "Ogden Junction," which had just been started as a semi-weekly. This was an occupation for which he was peculiarly well fitted, not only by nature which undoubtedly designed him for a journalist, but by education and experience; and the paper which he did so much to build up and render popular, and which lived and prospered as long as he was connected with it, will be long remembered for the interest and pointed vigor, the "snap and ginger" of his pungent writings. He was assistant editor one year, and was then made editor-in-chief, and afterwards business manager as well. He started the "Daily Junc-

tion" in September, 1872, and much of the time was its editor, local business manager, and traveling agent, and—to use his own terse expression—was "worked half to death." Having previously become naturalized, he was elected, Feb. 13, 1871, a member of the Ogden City council. He took active part in all the affairs and improvements of the municipality as long as he remained in Ogden, and he was re-elected to the council every term; his name was found on both tickets whenever there were two parties in the field. He served, in all, four terms, and before the expiration of the last one had removed to Salt Lake City. At the organization of the Weber Stake of Zion he was ordained a High Priest and made a member of the High Council, and remained so for a long time after his removal from Ogden. He also acted as a home missionary both in a Stake and Territorial capacity. His political record in the municipality having won him influence and the confidence of his associates and the people generally, he was chosen delegate from Weber county to the constitutional convention of 1872, being elected by the popular vote Feb. 5th, of that year. He helped to frame the constitution of the State of Deseret and the memorial to Congress, being on the committees having that work in hand. The same year he represented Weber county in the Democratic Territorial convention, which was composed of both "Mormons" and Gentiles, and nominated for his wing of the party, Hon. George Q. Cannon as delegate to Congress, making a pointed speech in the convention. He was a member and secretary of the People's County Central Committee, and a live worker in all political movements, making speeches and using his influence in every way for the success of the People's party. During the same period, he was busily engaged in ecclesiastical affairs under Pres. Franklin D. Richards. In August, 1874, he was elected a member of the legislature, representing Weber county in the Territorial assembly. He took an active part in all general measures, introduced a number of bills, drafted public documents, and rendered other valuable service for which his literary ability and native legal acumen well qualified him. At the same time he wrote all

the editorials and reports of the legislature for the "Ogden Junction." In 1875 he found himself so overworked that he resigned the business management of the "Junction," but continued as editor, and did all the literary work, local and telegraph included, for both the daily and semi-weekly issues. He also continued active in municipal and Church affairs. In the fall of 1876, Elder Penrose went to California to represent Thomas and Esther Duce, mother and son, in the adjustment of a pecuniary issue. In September of that year the Duces had been shot by a Wells, Fargo and Co.'s guard, who dropped his gun, a double-barrelled weapon loaded with slugs, the whole contents being fired into them. Thomas was literally riddled, and his mother was shot through the windpipe. Elder Penrose, assisted the doctor to dress the wounds; both patients recovered. The company disclaimed responsibility for the accident, but Elder Penrose met with the managers in San Francisco, prevailed on them and obtained five thousand dollars' compensation for the Duces. In June, 1877, by request of Pres. Brigham Young, he came to Salt Lake City and became connected with the "Deseret News," under the general editorial management of Hons. Geo. Q. Cannon and Brigham Young, jun., the "Junction" Company keenly felt his loss, and offered to give him the paper entirely. On the organization of the "Deseret News" company, at the first meeting of the Board of Directors held Sept. 3, 1880, Charles W. Penrose was made editor-in-chief of that veteran journal and remained so for years. He became a home missionary of the Salt Lake Stake, and traveled and preached in many places. At a special election in 1879, held for the purpose of filling the vacancy caused by the death of Hon. Albert P. Rockwood, member-elect of the legislature for Salt Lake county, Charles W. Penrose was the people's choice for that office, which he filled with credit to himself and to the satisfaction of his constituents. He served during the session of 1880 on various important committees, including the judiciary, and introduced many bills, among them a bill to take away all political disabilities from women. The bill created no end of discussion, comment and debate, its author mak-

ing able and pithy speeches in its favor, and finally it passed both houses, but was vetoed by the Governor. Elder Penrose was re-elected and served in the legislative session of 1882; he was chairman of the committee on claims, and did a great deal of work on various committees; being particularly useful in drafting public documents and correcting errors in the framing of bills. He was elected to the constitutional convention and helped to frame the constitution of the State of Utah, which was making another effort under a change of name from "Deseret," for its long withheld right of admission into the Union. He also assisted to prepare the memorial to Congress. All this time he was performing editorial work for the "Deseret News." The death of David O. Calder, in the summer of 1884, caused a vacancy in the presidency of the Salt Lake Stake of Zion which was filled Aug. 2, 1884, Elder Penrose being then appointed, at the quarterly Stake conference, second counselor to President Angus M. Cannon, a position which he still holds. Since that time his voice has often been heard in the Tabernacle and in other congregations of the Saints; he is an ever ready and apparently unfulfilling fountain of instruction. As one of the presidency of the Salt Lake Stake of Zion it is also a part of his duty and labors to sit in the High Council in judgment upon all matters before that tribunal. In the fall of 1883; in order to recuperate his energies, which were sorely taxed by overwork, he took a trip in company with Charles R. Savage, Esq., over the D. and R. G. Railway to Denver, thence through Colorado, south to New Mexico, Arizona and California, returning to Utah via the Central Pacific route. On his return he resumed his manifold duties. He had previously written a valuable work entitled "Mormon Doctrine." In the fall of 1884 he delivered several Sunday evening lectures in the Twelfth Ward Assembly Hall, answering anti-Mormon objections and charges against the faith and practice of the Latter-day Saints. Chief of these lectures were those on "Blood Atonement" and the "Mountain Meadows Massacre," completely refuting the common stories in relation thereto. Both lectures were published at the "Juvenile Instructor" office. He continued to defend the "Mormon"

cause politically and religiously, by press discussions as well as public speeches and private interviews with strangers. These vigorous labors excited the hostility of the anti-Mormon ring, and he was singled out, in the crusade under the Edmunds law, as a conspicuous target for their animosity. In the beginning of January, 1885, he was sent on a brief mission to the States, and during his absence his legal wife and family, down to a boy eight years old, were compelled to go before the grand jury. The wife refused to testify against her husband, but the evidence desired was extorted from the children. While in the States Elder Penrose was appointed on a mission to England, and forthwith bade farewell, by letter, to those he held most dear this side of the water, and once more crossed the bosom of the mighty deep. After a rough passage and safe landing at Liverpool, he was appointed by Pres. Daniel H. Wells to preside over the London conference, and assist editorially on the "Millennial Star." He revived the work in London, his old field of labor, was gladly hailed by former acquaintances, wrote several articles for London papers, helped to ship emigrants of every company from Liverpool, and attended conferences with Pres. Wells all over England, Scotland and Wales. He also visited Ireland and preached in the open air in the city of Belfast to three thousand people. A great uproar ensued, followed by a spirited discussion in the Belfast papers. He visited Dublin and the Isle of Man, and from there went to the Lake District of England. He accompanied Pres. Wells on his continental tour through Denmark, Sweden, Norway, Germany and Switzerland, preaching in Copenhagen, Christiania, Stockholm, Berlin and Berne, returning to England by way of Paris. He made a stir in several English towns and brought many persons into the Church, besides writing articles for the "Star" and also for the "Deseret News." He returned home from this mission by call from Pres. John Taylor, and resumed active work as editor of the "Deseret News." He then went to New York and Washington, D. C., and wrote a number of articles for several newspapers, defending the Church from attacks of enemies. Together with Franklin S. Richards he visited personally

nearly every member of Congress, and also President Cleveland and cabinet, explaining the situation in Utah. He also wrote articles for the "Deseret News." He spent two winters in Washington in this missionary work, wrote articles for the "Forum" and other magazines on the "Mormon" question, and interviewed prominent newspaper men. Having been indicted under the Edmunds act and been sought for by Federal officers in Utah, Pres. Cleveland, at the request of a few influential friends, issued a full amnesty to Elder Penrose, just before retiring from the presidency. Elder Penrose then returned to Salt Lake City and took up his daily labors on the "News." He also traveled much in the Territory in company with leaders of the Church. Nov. 16, 1890, Elder Penrose was called to testify as an expert in "Mormon" theology before Judge Thos. J. Anderson in the Third District Court as to the loyalty of "Mormons" and their doctrines. An endeavor was made at that time to refuse naturalization to "Mormons" because they belonged to a "treasonable organization." After a long examination, Elder Penrose was cross-examined and refused to answer a certain question as to his marital relations, as that subject was not in the examination direct. After a long discussion by lawyers, Judge Anderson decided that he must answer the question, and as he still refused, he was committed to the penitentiary until he would answer, no matter how long his refusal might last. He was accordingly incarcerated Nov. 20, 1890, and treated as a criminal for five days, when the case before the court was submitted, and as no further testimony could be presented, he was reluctantly released. When the "Deseret News" was leased by the Cannons, Oct. 1, 1892 Elder Penrose was secured by the "Salt Lake Herald" on its editorial staff, and made a remarkable and rapid journey down through the settlements to St. George, making several speeches a day and replying through the "Herald" to political arguments. In 1893 he became editor-in-chief of the "Herald" and continued in that capacity until the fall of 1895 when he was appointed by the First Presidency to assist in the Historian's Office. At the general conference, April 4, 1896, he was sustained as assistant Church Historian. In addition to com-

pling matter for current history, he wrote many articles on "Mormonism" for eastern publications and a series of twelve tracts called "Rays of Living Light;" also "Priesthood and Presidency," and articles for the "Improvement Era." His reply to Ingersoll in that magazine attracted wide attention. Jan. 1, 1899, by appointment of Pres. Lorenzo Snow, he resumed his labors as editor-in-chief of the "Deseret News," which rapidly sprang into new life and has since increased in circulation and influence until it is now read in every settlement of Utah and surrounding regions. Elder Penrose is still engaged in laboring and writing for the cause to which he has consecrated his time and talents for so many years. He has a firm and thorough belief in the truth and triumph of "Mormonism." At the age of sixty-nine he retains apparently all his original activity of mind and physical energies. Time and toil have made but moderate inroads upon his extraordinary vitality. This is all the more remarkable from his not being of a robust constitution, though of healthy physique and strictly temperate habits, and his persistent and almost incessant mental activity. It exemplifies anew the truth of the proverb that it is better to wear out, than to rust away. Elder Penrose is of a highly sensitive and sanguine temperament, quick to think, speak and act. His talents are so versatile it is almost a question as to "wherein kind nature meant him to excel." He is poetical, musical, has fine spiritual perceptions, and also leans to science and law. His forte is generally thought to be journalism, in which he shines with lustre, while as a preacher and polemical writer and debater he has but few equals. His talents and energy fit him eminently for a missionary, in which important calling he meets invariably with success. His practical experience in various walks of life gives him an insight into the thoughts and workings of all classes of society; his advice is sought in difficulty and doubt, and he wins his way easily to the hearts of his fellow-men. Charles W. Penrose is a remarkable man. Nature stamped him as such, and his life work, thus far, confirms the truth of her decree. (See also Tullidge's History of Salt Lake City, Bld., p. 140.)

**JENSON, Andrew**, Assistant Church Historian, is the son of Christian Jenson and Kirsten Andersen, and was born Dec. 11, 1850, in Torslev parish, Hjørring amt, Denmark. His parents were among the first converts to "Mormonism" in that part of Denmark, but baptized in 1854. Andrew was therefore taught the principles of the gospel in his early youth, and was baptized Feb. 2, 1859, by Elder Carl W. J. Hecker. He received a good common school education, and at the age of fourteen he was successfully engaged in a small business enterprise, earning thereby enough money to pay his own passage to Wyoming, Neb., U. S. A. With his parents and a younger



brother, he "bade his native land farewell," in May, 1866, and crossed the Atlantic in the ship "Kenilworth," which arrived in New York July 17, 1866. He crossed the plains in Capt. Andrew H. Scott's ox train, which arrived in Salt Lake City Oct. 8, 1866. The family located in Pleasant Grove, Utah county, where Andrew also made his home for sixteen years. Nearly seven years of his life were spent at hard manual labor, working on farms, on railways, and in other avocations. During these years his natural inclination led him to spend most of his spare time in home study and in going to school. In 1870, he went to the "States"

In search of experience; loaded with what he sought, he returned to Utah the following year, crossing the plains and mountains with a drove of Texan cattle, which were being taken to the Pacific coast. He was ordained an Elder, April 10, 1873, by Wm. H. Folsom, and received his endowments on the same day in Salt Lake City. Being called on a mission to Scandinavia, he was ordained a Seventy May 4, 1873, by Pres. Geo. Q. Cannon, and, together with other missionaries, departed shortly thereafter for his native land, where he labored as a traveling Elder in the Aalborg conference over two years. Soon after his return home, in 1875, he married Kirsten Marie Pedersen, who subsequently bore him four children. Later he married Miss Emma Howell (who has borne him three children) and Miss Bertha Howell. His first wife died Jan. 3, 1887. In 1876, he began the compilation and translation of the history of Joseph Smith the Prophet into the Danish language, entering the following year into partnership with Johan A. Bruun, a young Norwegian Elder, who had recently emigrated to Utah and who joined the work of translation. Prior to publishing the work, Elder Jenson visited Pres. Brigham Young in St. George, and readily obtained his indorsement to the contemplated translation. At the same time the President appointed Apostle Erastus Snow to supervise their labors. The book was completed in three years, and 2,000 copies thereof were published in 1879. Elder Jenson had personally visited nearly every settlement of the Saints, where Scandinavians resided, and taken subscriptions beforehand. "Joseph Smith's Levnetslob," the Danish-Norwegian title of the work, was the first book published in the interest of the Church in Utah in a foreign language. In 1879-81 Elder Jenson filled a second mission to his native land, during which he labored most of the time as translator and assistant editor of "Skandinaviens Stjerne." Under the direction of Niels Wilhelmson, president of the Scandinavian Mission, at that time, he commenced a monthly periodical in the interest of the young Saints in Scandinavia entitled "Ungdommens Raadgiver," which subsequently was published regularly for eight years. He also compiled a new work of Bible references, of which 16,000 copies were

printed and sold in a remarkably short time. Together with Pres. Wilhelmson he revised the Book of Mormon and nearly all the smaller books and publications previously circulated in the mission, which were all republished at the time. Pres. Wilhelmson took sick and died at Copenhagen, Aug. 1, 1881, after which Elder Jenson took temporary charge of the mission until the arrival of Pres. Christian D. Pjefelsted, in September following. He returned home late in 1881, and the next year (1882) removed to Salt Lake City. He erected a home in the Seventeenth Ward, where he still resides. Early in 1882, he commenced the publication of "Morgenstjernen," a monthly historical periodical in the Danish language. After publishing four volumes, he changed the name to the "Historical Record," of which he published five volumes. In 1888, he filled a short mission to the United States, and in company with Elders Edward Stevenson and Joseph S. Black visited nearly all the "waste places of Zion" in Missouri, Illinois, Ohio and New York in the interest of Church history. A detailed account of that interesting mission was published by Elders Jenson and Stevenson in a pamphlet, entitled "Infancy of the Church." In 1891, his services were engaged by the first Presidency, and he was blessed and set apart by Apostle Franklin D. Richards April 16, 1891, as "an historian" in the Church. In that capacity, during the following four years, he visited almost every settlement of the Saints in the Rocky Mountains, from Mexico in the South to Canada in the North, gathering important historical information. In 1893, he filled a second mission to the States, during which he visited places of historical importance in Missouri, Iowa and Nebraska, and also succeeded, while visiting Richmond, Ray county, Mo., in obtaining a copy of John Whitmer's history of the Church from 1831 to 1838, embodying important documents which Mr. Whitmer refused to deliver to the Church during his lifetime. From 1882 to 1895 Elder Jenson also labored as a home missionary in the Salt Lake Stake of Zion. In 1895-97 he filled a special mission to the several Latter-day Saint missionary fields throughout the world. On his return in June, 1897, he reported that he had visited all the missions and

conferences and nearly every important branch of the Church in the entire world, outside of the United States, and traveled nearly 60,000 miles, obtained valuable historical information and forwarded to Utah about fifteen hundred old and valuable record books, which he gathered in the different conferences. On this special mission he visited British Columbia, Hawaii, Fiji, Samoa, Tonga, New Zealand, Cook's Islands, Society Islands, Tuamotu Islands, Australia, Ceylon, Egypt, Syria, Palestine, Italy, France, Great Britain, Denmark, Norway, Sweden, Germany, Switzerland, Holland, etc. Descriptive of his journeyings he wrote about eighty letters, which were published in the "Deseret News" under the caption "Jenson's Travels." Since his return from this mission he has spent most of his time performing historical labors at the Historian's Office, and has also traveled considerably, visiting many of the Stakes of Zion on special appointments. In order to raise means for the erection of a new Historian's Office he gave to the Church the result of many years' extra labor and research in his "Church Chronology," of which an edition of 25,000 copies was published in 1899. Elder Jenson's historical notes, gathered principally during the past ten years and now at the Historian's Office, contain the foundation for histories of every Stake, Ward, quorum and auxiliary organization in the entire Church, from 1830 to the close of the year 1900, or detailed annals of the Church of Jesus Christ of Latter-day Saints for the Nineteenth Century. His historical and descriptive articles, which have appeared in the "Deseret News," "Contributor," "Improvement Era" and other publications, are indications of the nature of Elder Jenson's historical compilations in general. Aside from his historical and missionary labors, Elder Jenson has been active in Church matters generally, having found time to labor as Ward Teacher and Sunday School Teacher and superintendent. He presided over the first Y. M. M. I. A. organized in Pleasant Grove, Utah, in 1875, and over the first association of a similar kind organized in Copenhagen, Denmark, in 1879. In civil positions, he has served as a school trustee, city councilman, justice of the peace and member of the constitutional

convention of 1887.—Edward H. Anderson.

**WHITMER, David**, one of the Three Witnesses to the Book of Mormon, was born Jan. 7, 1805, at a small trading post, near Harrisburg, Pennsylvania. While yet an infant his father, who served his country through the revolutionary war, removed with his family to western New York and settled on a farm in Ontario county, near Watkin's Glen—at a point midway between the northern extremities of Cayuga and Seneca lakes, two miles from Waterloo, seven from Geneva, and twenty-five from Palmyra—where David lived until the year 1831. The father, who



was a hard-working, God-fearing man, was a strict Presbyterian and brought his children up with rigid sectarian discipline. Besides a daughter who married Oliver Cowdery, there were five sons—Peter, Jacob, John, David and Christian—who helped their father on his farm until they had arrived at the age of manhood. The following is David Whitmer's own statement to a reporter of the Kansas City "Journal," published June 5, 1881: "I first heard of what is now termed Mormonism, in the year 1828. I made a business trip to Palmyra, N. Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of cer-



tain golden plates by one Joseph Smith, jun., a young man of the neighborhood. Cowdery and I, as well as many others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood. Mr. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. I had conversation with several young men, who said that Joseph Smith had certainly golden plates, and that before he had obtained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'How do you know that Joe Smith has the plates?' They replied, 'We saw the plates in the hill that he took them out of, just as he described it to us before he had obtained them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to enquire of the people in regard to them, and learned that one night during the year 1823, Joseph Smith, jun., had a vision, and an angel of God appeared to him and told him where certain plates were to be found, and pointed out the spot to him, and that shortly afterward he went to that place and found the plates, which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates. I went home, and after several months, Cowdery told me he was going to Harmony, Penn., whither Joseph Smith had gone with the plates, on account of the persecutions of his neighbors, and see him about the matter. He did go, and on his way he stopped at my father's house and told me that as soon as he found out anything, either truth or untruth, he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after wrote to me, telling me that he was convinced that Smith had the records, and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on and Joseph translated from the plates,

and he wrote it down. Shortly after this Mr. Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating from gave a complete history of these people. When Cowdery wrote me these things, and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down to Pennsylvania, and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery and Martin Harris, were present during the translation. The translation was by Smith, and the manner as follows: He had two small stones of a chocolate color, nearly egg shape, and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation, in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight to be replaced by another line. The translation at my father's occupied about one month, that is from June 1 to July 1, 1829." (See "Millennial Star, Vol. 43, page 421, etc.) Joseph Smith, in his history, writes as follows: "Shortly after commencing to translate, I became acquainted with Mr.

Peter Whitmer, of Fayette, Seneca county, N. Y., and also with some of his family. In the beginning of the month of June (1829), his son David Whitmer came to the place (Harmony), where we were residing, and brought with him a two-horse wagon, for the purpose of having us (Joseph Smith and his wife and Oliver Cowdery) accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient. Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work." In the meantime David, John and Peter Whitmer, jun., became the Prophet's zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that Joseph should enquire of the Lord concerning them, Joseph did so, through the means of the Urim and Thummin, and obtained for them in succession three revelations. (Doc. and Cov., Sec. 11, 15 and 16.) In June, 1829, David Whitmer was baptized by Joseph Smith, in Seneca lake, and was soon afterward privileged to behold the plates of the Book of Mormon as one of the Three Witnesses. After the organization of the Church with six members, of which David was one, he commenced to preach and accompanied the Prophet on several of his missionary trips to Colesville and other places. He also baptized quite a number of those who joined the Church at that early day. After the Prophet had moved back to Harmony, Hiram Page, one of the Eight Witnesses, got in possession of a stone, by which he received certain revelations that conflicted with the order of the

Church. The Whitmer family, Oliver Cowdery and others believed in these spurious revelations, for which the Lord, through the Prophet, reprimanded David Whitmer and instructed him not to give "heed to those whom He had not appointed." (Doc. and Cov., Sec. 30.) Joseph Smith succeeded in setting matters right after his return to Fayette in August, 1830, and from that time until his removal to Ohio in the beginning of 1831, Joseph Smith resided with the Whitmer family. The Whitmers removed to Ohio about the same time. At a conference held at Orange, Cuyahogo county, Ohio, Oct. 25, 1831, David Whitmer was ordained a High Priest by Oliver Cowdery. Soon after this he removed to Jackson county, Mo., and located on the Big Blue river, at a point three miles east of the present town of Westport. Prior to this (in 1830) he had married Julia A. Jolly at Fayette, N. Y. David Whitmer and his young wife shared in the persecutions heaped upon the Saints in Jackson county. In the fall of 1833 he was finally driven out of that county by the mob, together with the rest of the Saints. Next he located in Clay county, where he, July 3, 1834, was appointed president of the High Council, organized there by the Prophet. For nearly four years after this he acted as one of the leading Elders of the Church in Missouri, and after the location at Far West, in Caldwell county, Mo., he was sustained as president of the Saints there; but falling into transgression, he was rejected as such, in a general conference held in Far West, Feb. 5, 1838, and finally he was excommunicated from the Church by the High Council, at Far West, April 13, 1838, the following charges having been sustained against him: "1st. For not observing the Word of Wisdom. 2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters. 3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jun. 4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us. 5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council." Shortly after his

excommunication David Whitmer left Far West and removed to Clay county, and in the latter part of 1838 located in Richmond, Ray county, where he resided until his death. In 1878, he was visited by Apostles Orson Pratt and Joseph F. Smith, who in their report about said visit wrote as follows: "On Saturday morning, Sept. 7 (1878), we met Mr. David Whitmer (at Richmond, Ray county, Mo.), the last remaining one of the Three Witnesses of the Book of Mormon. He is a good-sized man, 73 years of age last January, and well preserved. He is close shaven, his hair perfectly white, and rather thin; he has a large head and a very pleasant, manly countenance that one would readily perceive to be an index to a conscientious, honest heart. He seemed wonderfully pleased, as well as surprised, at seeing Elder Orson Pratt, and said he would not have known him as he had grown so fat and stout; he remembered him as a slender, bashful, timid boy. After a few moments' conversation he excused himself, saying he would return again to see us. This meeting was in the bar-room of the hotel. When he called again he was in company with Col. Childs, a middle aged man, and a resident of the place. By invitation we accompanied them to Mr. Whitmer's office, where we were introduced to Mr. David J. Whitmer (eldest son of David), Mr. George Schweich (grandson of the old gentleman), Mr. John C. Whitmer (son of Jacob Whitmer), Col. James W. Black, of Richmond, and several others. A couple of hours were very pleasantly passed in conversation, principally on Utah matters, when we parted for dinner, agreeing to meet Mr. Whitmer again at his office, at 4:30 p. m. Agreeable to appointment we met Mr. Whitmer and his friends, at his office, but as the place was too public for private conversation and as it seemed impossible to obtain a private personal interview with David Whitmer, by himself, we invited him and such of his friends as he saw proper to fetch along to our room in the hotel. Mr. Whitmer apologized for not inviting us to his house, as it was 'wash day,' and he and his wife were 'worn out' with the extra labor, exposure, etc., etc., consequent on rebuilding since the cyclone. He accepted our invitation to our room and brought with him James R. B.

Vaneleave, a fine looking, intelligent, young newspaper man, of Chicago, George Schweich, John C. Whitmer, W. W. Warner and another person whose name we did not learn. In the presence of these the following, in substance, as noticed in Brother Joseph F. Smith's journal, is the account of the interview: • • • Elder Orson Pratt to David Whitmer: Do you remember what time you saw the plates? David Whitmer: It was in June, 1829, the latter part of the month, and the Eight Witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself, but the angel showed us (the Three Witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i. e., the ball which Lehi had) and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God." Pratt: Did you see the angel at this time? Whitmer: "Yes; he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written. Before I knew Joseph, I had heard about him and the

plates from persons who declared they knew he had them, and swore they would get them from him. When Oliver Cowdery went to Pennsylvania, he promised to write me what he should learn about these matters, which he did. He wrote me that Joseph had told him his (Oliver's) secret thoughts, and all he had meditated about going to see him, which no man on earth knew, as he supposed, but himself, and so he stopped to write for Joseph. Soon after this, Joseph sent for me (Whitmer) to come to Harmony to get him and Oliver and bring them to my father's house. I did not know what to do, I was pressed with my work. I had some twenty acres to plow, so I concluded I would finish plowing and then go. I got up one morning to go to work as usual, and on going to the field, found between five and seven acres of my ground had been plowed during the night. I don't know who did it; but it was done just as I would have done it myself, and the plow was left standing in the furrow. This enabled me to start sooner. When I arrived at Harmony, Joseph and Oliver were coming toward me, and met me some distance from the house. Oliver told me that Joseph had informed him when I started from home, where I had stopped the first night, how I read the sign at the tavern, where I stopped the next night, etc., and that I would be there that day before dinner, and this was why they had come out to meet me; all of which was exactly as Joseph had told Oliver, at which I was greatly astonished. When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon, Oliver and I on an old-fashioned wooden spring seat and Joseph behind us—when travelling along in a clear open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'good morning, it is very warm,' at the same time wiping his face or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me, I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around enquiringly of Joseph, the old man instantly disappeared, so that I

did not see him again. Joseph F. Smith: Did you notice his appearance? Whitmer: I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set, about such a man as James Vancleave there, but heavier; his face was as large; he was dressed in a suit of brown woolen clothes, his hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book. It was the messenger who had the plates, who had taken them from Joseph just prior to our starting from Harmony. Soon after our arrival home, I saw something which led me to the belief that the plates were placed or concealed in my father's barn. I frankly asked Joseph if my supposition was right, and he told me it was. Some time after this, my mother was going to milk the cows, when she was met out near the yard by the same old man (judging by her description of him), who said to her: 'You have been very faithful and diligent in your labors, but you are tired because of the increase in your toil; it is proper, therefore, that you should receive a witness that your faith may be strengthened.' Thereupon he showed her the plates. My father and mother had a large family of their own, the addition to it, therefore, of Joseph, his wife Emma and Oliver very greatly increased the toil and anxiety of my mother. And although she had never complained she had sometimes felt that her labor was too much, or at least she was perhaps beginning to feel so. This circumstance, however, completely removed all such feelings and nerved her up for her increased responsibilities. \* \* \* Pratt: Have you in your possession the original manuscript of the Book of Mormon? Whitmer: I have; they are in Oliver Cowdery's handwriting. He placed them in my care at his death, and charged me to preserve them as long as I lived; they are safe and well preserved. Joseph F. Smith: What will be done with them at your death? Whitmer: I will leave them to my nephew, David Whitmer, son of my brother Jacob, and my name-sake. Pratt: Would you not part with them to a purchaser? Whitmer: No. Oliver charged me to keep them, and Joseph said my father's house should keep the

records. I consider these things sacred, and would not part with nor barter them for money. Joseph F. Smith: We would not offer you money in the light of bartering for the manuscript, but we would like to see them preserved in some manner where they would be safe from casualties and from the caprices of men, in some institution that will not die as man does. Whitmer: That is all right. While camping around here in a tent, all my effects exposed to the weather, everything in the trunk where the manuscripts were kept became mouldy, etc., but they were preserved, not even being discolored. (We supposed his camping in a tent, etc., had reference to his circumstances after the cyclone, in June last.) The room in which the manuscripts were kept, was the only part of the house which was not demolished, and even the ceiling of that room was but little impaired. 'Do you think,' said Phil. Page, a son of Hiram Page, one of the Eight Witnesses, 'that the Almighty cannot take care of His own?' Next day (Sunday, Sept. 8th) Mr. Whitmer invited us to his house, where, in the presence of David Whitmer, Esq. (son of Jacob), Philander Page, James R. B. Vaneleave, David J. Whitmer (son of David the Witness), George Schweich (grandson of David), Colonel Childs and others David Whitmer brought out the manuscripts of the Book of Mormon. We examined them closely and those who knew the handwriting pronounced the whole of them, excepting comparatively a few pages, to be in the handwriting of Oliver Cowdery. It was thought that these few pages were in the handwriting of Emma Smith and John and Christian Whitmer. We found that the names of the eleven Witnesses were, however, subscribed in the handwriting of Oliver Cowdery. When the question was asked Mr. Whitmer if he and the other witnesses did or did not sign the testimonies themselves, Mr. Whitmer replied that each signed his own name. 'Then where are the original signatures?' David Whitmer: 'I don't know, I suppose Oliver copied them, but this I know is an exact copy.' \* \* \* Joseph F. Smith suggested that perhaps there were two copies of the manuscripts, but Mr. Whitmer replied that, according to the best of his knowledge, there never was but the one copy. Herein,

of course, he is evidently uninformed. Elder Orson Pratt again felt closely after the subject of procuring the manuscript, but we found that nothing would move him on this point. The whole Whitmer family are deeply impressed with the sacredness of this relic. And so thoroughly imbued are they with the idea and faith that it is under the immediate protection of the Almighty, that in their estimation, not only are the manuscripts themselves safe from all possible contingencies, but that they are a source of protection to the place or house in which they may be kept, and, it may be to those who have possession of them. Another reason why they cling to this relic is that David Whitmer has reorganized the 'Church of Christ' with six Elders and two priests, after the pattern of the first organization, the two priests, as we suppose, representing Joseph and Oliver as holding the Aaronic Priesthood from the hand of John the Baptist. David and John Whitmer were two of these six Elders, four others, viz, John C. Whitmer, W. W. Warren, Philander Page and John Short, having been ordained by David and John. And as the recent death of John has diminished the number to five Elders it would be interesting to know if, according to their strict construction, the vacancy can be filled. Their creed is to preach nothing but the Bible and the Book of Mormon." The following was published in the Richmond (Mo.) "Conservator" of March 25, 1881:

"Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered

to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear;" It was no delusion; what is written is written, and he that readeth let him understand. • • •

"And if any man doubt, should he not carefully and honestly read and understand the same before presuming to sit in judgment and condemning the light, which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God?"

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is one God. Amen!"

"DAVID WHITMER SEN.

"Richmond, Mo., March 19, 1881.

"We, the undersigned citizens of Richmond, Ray county, Mo., where David Whitmer, sen., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

"Given at Richmond, Mo., this March 20, A. D. 1881.

"A. W. Doniphan.

"Geo. W. Dunn, Judge of the Fifth Judicial Circuit.

"T. D. Woodson, President of Ray Co. Savings Bank.

"J. T. Child, Editor of 'Conservator.'

"H. C. Garner, Cashier of Ray Co. Savings Bank.

"W. A. Holman, County Treasurer.

"J. S. Hughes, Banker, Richmond.

"D. P. Whitmer, Attorney-at-law.

"J. W. Black, Attorney-at-law.

"L. C. Cantwell, Postmaster, Richmond.

"Geo. I. Wasson, Mayor.

"James A. Davis, County Collector.

"C. J. Hughes, Probate Judge and Presiding Judge of Ray County Court.

"Geo. W. Trigg, County Clerk.

"W. W. Mosby, M. D.

"Thos. McGinnis, ex-Sheriff, Ray County.

"J. P. Quessenberry, Merchant.

"W. R. Holman, Furniture Merchant.

"Lewis Slaughter, Recorder of Deeds.

"Geo. W. Buchanan, M. D.

"A. K. Reyburn."

The "Conservator" made the following editorial comments on the "notice:" "Elsewhere we publish a letter from David Whitmer, sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him. There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfillment." Elder Edward Stevenson in a letter dated Feb. 16, 1886, and addressed to Pres. Daniel H. Wells, writes: "After my visit to Independence I took a run down to Lexington Junction, 42 miles from Kansas City, and up the Lexington railroad five miles to Richmond, Ray county, Mo., and called on David Whitmer, desiring to see once more the only surviving witness of the visitation of the angel who commanded him with others to bear record of the truth of the coming forth of the Book of Mormon and this gospel dispensation of the nineteenth century. Eight years ago I

visited him, and 52 years ago I heard him bear his testimony, as also Oliver Cowdery and Martin Harris, when I was only a boy fourteen years of age, and I am a witness that each time their testimony has been by the power of God, that thrills through the whole system like a two-edged sword. David Whitmer is now just past 81 years of age; and only by a hair's breadth has escaped from a death bed. He is very feeble, his frame weighing less than one hundred pounds. In this his last testimony he said to me, 'As sure as the sun shines and I live, just so sure did the angel appear unto me and Joseph Smith, and I heard his voice, and did see the angel standing before us, and on a table were the plates, the sword of Laban, and the ball or compass.' Although so weak and feeble, yet he fired up, so that after a time I was necessarily obliged to check him and let him rest, while in turn I talked to him." In April, 1887, David Whitmer and his family and friends published a pamphlet of 75 pages, with the following title: "An address to All Believers in Christ, by a Witness to the Divine Authenticity of the Book of Mormon." In this pamphlet David Whitmer explained at considerable length wherein he differed in his religious belief with the Saints in Utah. He denounces polygamy and other advanced doctrines. David Whitmer died at his residence in Richmond, Ray county, Mo., Jan. 25, 1888, aged 83 years and 18 days. From the "Richmond Democrat" (of Feb. 2, 1888), a weekly paper published at Richmond, the following is culled: "David Whitmer bore his long illness with great patience and fortitude, his faith never for a moment wavering, and when the summons came he sank peacefully to rest, with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes, which glistened with the brightness of his early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to rest. On Monday last (Jan. 23, 1888), at 10 o'clock a. m., after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the

other side. His friends, who were constantly at his bedside, claim that he had many manifestations of the truths of the great beyond, and which confirms their faith beyond all shadow of doubt. On Sunday evening, at 5:30 (Jan. 22, 1888), Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician, said: 'Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony.' The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.' He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.' \* \* \* On Friday morning last (Jan. 27, 1888), at 10:30, a number of the friends of the deceased assembled at his late residence, to pay a last tribute of respect to the worthy dead. Mr. John J. Snyder arose and read the first fourteen verses of the 22nd chapter of Revelations; and stated that the deceased had selected the 14th verse, to be read at the funeral service over his remains. It reads as follows: 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' After the reading, an appropriate eulogy was pronounced by Mr. John C. Whitmer, a relative and intimate associate of the deceased. It was then announced that all present who desired to take a last look at the remains would be given an opportunity to do so at the house, as the coffin would not be opened at the grave. All present took advantage of this opportunity to once more look upon the features of the dead. The following old and well-known citizens of Richmond acted as pall-bearers: Joseph S. Hughes, Thomas D. Woodson, Dr. H. C. Garner, George L. Wasson, John P. Quessenberry and Col. J. W. Black, who then took charge of the remains and bore it to the hearse. Notwithstanding the cold, damp weather, a large num-

ber of friends and acquaintances followed the hearse and mourning family to the new cemetery, west of the city, where the body was laid to rest, and all that was mortal of one of the most remarkable men, ever connected with the history of Ray county, was forever hidden from view. \* \* \* David Whitmer lived in Richmond about half a century, and we can say that no man ever lived here who had among our people more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end. \* \* \* He leaves a wife and two children, two grandchildren and several great-grandchildren." (See also "Millennial Star," Vol. 45, p. 538; Vol. 48, pp. 35, 341, 420, 436, etc.; "Historical Record," Vol. 7, p. 622.)

**HARRIS, Martin**, one of the Three Witnesses to the Book of Mormon, was born May 18, 1783, in Easttown, Saratoga county, New York, and moved with his father's family in his ninth year to the town of Palmyra, Wayne county. In the fall of 1827 he made the acquaintance of the Prophet Joseph Smith, who at that time was severely persecuted by his enemies, he having received from the angel Moroni the holy plates, from which the Book of Mormon afterwards was translated. Martin Harris made Joseph a present of fifty dollars, which enabled the latter to remove from Manchester, N. Y., to Pennsylvania. In February, 1828, Martin Harris visited Joseph Smith at his temporary home in Harmony, Penn. The latter had copied some of the ancient characters from the plates and translated them, which he gave to Martin Harris, who made a visit to New York city and showed the characters with their translation to the celebrated Professor Charles Anthon, skilled in ancient and modern languages. The learned professor, after examination, spoke favorably of the characters and of the translation and proffered his assistance; but on learning from Mr. Harris that the book was given to Joseph Smith by an angel and that a part of the book was sealed, etc., he sarcastically remarked that "he could not read a sealed book," and then demanded back a certificate, which he had given to

Mr. Harris, testifying to the correctness of the translation. After getting it back he tore it to pieces. Mr. Harris then went to Dr. Mitchell, another man of learning, who sanctioned what Professor Anthon had said respecting both the characters and the translation. Martin Harris having returned from his tour to New York city and reported the incidents of his journey to the Prophet, went home to Palmyra, arranged his affairs and returned again to Joseph in Pennsylvania about the 12th of April, 1828. Immediately after his arrival he commenced to write for the Prophet, thus becoming his first scribe. Joseph translated from the plates and Martin



Harris wrote after his dictation, which work they continued until the 14th of June following, by which time 116 pages of manuscript were written on foolscap paper. The Prophet writes: "Some time after Mr. Harris had begun to write for me, he began to tease me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much sollicitation I again inquired of the Lord, and



permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than he had been directed. He did so. He bound himself as I required of him, took the writings, and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did shew them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day." For these doings Martin Harris was severely censured and called a "wicked man" in a revelation given through the Prophet shortly afterwards (Doc. and Cov., Sec. 3); and the Lord would not permit Joseph Smith to translate that part of the record again, because of the cunning and evil designs of wicked men. (Doc. and Cov., Sec. 10.) After the Prophet's removal to Fayette in the summer of 1829, Martin Harris again visited him and was permitted to be one of the Three Witnesses. Subsequently, he furnished \$3,000 toward the expenses of printing the first edition of the book. He was baptized shortly after the organization of the Church, and is mentioned as a Priest in the Church records as early as June, 1830. He was ordained a High Priest by Lyman Wight, June 3, 1831, at Kirtland, Ohio, whence he had removed from the State of New York. In that same month (June, 1831) he was called by revelation to accompany the Prophet Joseph and other Elders to Missouri. (Doc. and Cov., Sec. 52.) He started on this journey on the 19th of June, and when Jackson county, Mo., two months later, was designated by the mouth of the Lord as a gathering place for the Saints—as the land upon which the new Jerusalem should be built, and where a full consecration of all properties should be required and the holy United Order of God established—Martin Harris was the first one called of God by name to set an example before the Church in laying his money before the Bishop. (Doc. and

Cov., Sec. 58, Verse 35.) He was a member of the first High Council of the Church, which was organized in Kirtland, Ohio, Feb. 17, 1834, and in 1835 he assisted in electing, ordaining and instructing the twelve Elders, who were called to constitute the first quorum of Twelve Apostles in this dispensation. As long as the Saints remained in Kirtland, Martin Harris continued active and assisted in the public labors of the Church, but when the Saints vacated that place and removed to Missouri, Martin Harris remained in Ohio. This gave rise to many conjectures that he had apostatized. But notwithstanding his long absence from the head-quarters of the Church, he never faltered nor swerved in the least degree from the great testimony given in the Book of Mormon. It is true that he went to England in 1846, while under the influence of the apostate James J. Strang, ostensibly for the purpose of opposing the Elders laboring there, but he returned to America without doing any harm to anybody, except, perhaps, to himself. ("Millennial Star," Vol. 8, pages 124 and 125.) After residing for many years in Kirtland, Ohio, he emigrated to Utah, arriving in Salt Lake City Aug. 30, 1870, in care of Elder Edward Stevenson, who gives the following account: "While I was living in Michigan, then a Territory, in 1833, near the town of Pontiac, Oakland county, Martin Harris came there, and in a meeting, where I was present, bore testimony of the appearance of an angel exhibiting the golden plates, and commanding him to bear a testimony of these things to all people whenever opportunity was afforded him to do so; and I can say that his testimony had great effect in that vicinity. Martin had a sister living in our neighborhood. About this time, Oliver Cowdery, another of the Three Witnesses, also, in company with Joseph Smith, the Prophet, bore the same testimony, and further, Joseph the Prophet promised those who with honest hearts obeyed the gospel should receive the Holy Ghost, and signs would follow them. As a proof of their testimony, several of that branch of the Church enjoyed various gifts; one, Elijah Fordham, who recently died in this Territory, spoke in tongues, and as two French travelers were passing they heard him speaking and said to

a boy outside the house, where they were, that he was speaking in French, bearing testimony to the gospel, he having no knowledge of that language. Martin often bore his testimony while in that neighborhood. In the year 1869 I was appointed on a mission to the United States. Having visited several of the Eastern States, I called at Kirtland, Ohio, to see the first Temple that was built by our people in this generation. While there, I again met Martin Harris, soon after coming out of the Temple. He took from under his arm a copy of the Book of Mormon, the first edition, I believe, and bore a faithful testimony, just the same as that I heard him bear thirty-six years previous. He said that it was his duty to continue to lift up his voice as he had been commanded to do in defense of the book that he held in his hand, and offered to prove from the Bible that just such a book was to come forth out of the ground, and that, too, in a day when there were no Prophets on the earth, and that he was daily bearing testimony to many who visited the Temple. After patiently hearing him, I felt a degree of compassion for him, and in turn bore my testimony to him, as I had received it through obedience to the gospel, and that the work was still onward, and the words of Isaiah, 2nd chapter, that 'the house of the Lord' was in the tops of the mountains, and that under the leadership of Pres. Young all nations were gathering to Zion to learn of God's ways and to walk in His paths, and that the worst wish that we had, was for him to also prepare himself and go up and be a partaker of the blessings of the House of the Lord. My testimony impressed him. A Mr. Bond, who held the keys of the Temple, and who had been present at the dedication, and then a faithful Latter-day Saint, said to me he felt as though he would have been far better off if he had kept with the Latter-day Saints, and that if I would preach in the Temple he would open the doors to me. I promised to do so at some future time. After my arrival in Utah in 1870, I was inspired to write to Martin Harris, and soon received a reply that the Spirit of God, for the first time prompted him to go to Utah. Several letters were afterwards exchanged. Pres. Brigham Young, having read the letters, through

Pres. Geo. A. Smith requested me to get up a subscription and emigrate Martin to Utah, he subscribing twenty-five dollars for that purpose. Having raised the subscription to about two hundred dollars, I took the railroad cars for Ohio, July 19, 1870, and on the 10th of August, filled my appointment, preaching twice in the Kirtland Temple, finding Martin Harris elated with his prospective journey. A very singular incident occurred at this time. While Martin was visiting his friends, bidding them farewell, his pathway crossed a large pasture, in which he became bewildered. Dizzy, faint and staggering through the blackberry vines that are so abundant in that vicinity, his clothes torn, bloody and faint, he lay down under a tree to die. After a time he revived, called on the Lord, and finally at 12 o'clock midnight found his friend, and in his fearful condition was cared for and soon regained his strength. He related this incident as a snare of the adversary to hinder him from going to Salt Lake City. Although in his 88th year he possessed remarkable vigor and health, having recently worked in the garden, and dug potatoes by the day for some of his neighbors. After visiting New York and calling to visit the sacred spot from where the plates of the Book of Mormon were taken, I found there an aged gentleman, 74 years old, who knew Martin Harris, and said that he was known in that neighborhood as an honest farmer, having owned a good farm three miles from that place. He further said he well remembered the time when the 'Mormons' used to gather at Mormon Hill, as he termed it, where it was said the plates came from. Aug. 19, 1870, in company with Martin Harris, I left Kirtland for Utah, and on the 21st he was with me in Chicago, and at the American Hotel bore testimony to a large number of people of the visitation of the angel, etc. \* \* \* While in Des Moines, the capital of Iowa, Brother Harris had opportunity of bearing testimony to many, and at a special meeting held in a branch of our Church (Brother Jas. M. Ballinger, president) Martin Harris bore testimony as to viewing the plates, the angel's visit, and visiting Professor Anthon. On the following day I baptized a sister to Pres. Ballinger, in the Des Moines river. The branch here contributed a new suit

of clothes to Brother Harris, for which he felt to bless them. On the 29th of August we arrived in Ogden, and the following day in Salt Lake City. Two members of the Des Moines branch of the Church accompanied us to Utah." ("Mill. Star," Vol. 44, p. 78.) In another article Elder Stevenson gives the following additional particulars: "Many interesting incidents were related by Martin on our journey (from Ohio to Utah in 1870), one of which I will relate. He said that on one occasion several of his old acquaintances made an effort to get him tipsy by treating him to some wine. When they thought he was in a good mood for talk, they put the following question very carefully to him: 'Well, now, Martin, we want you to be frank and candid with us in regard to this story of your seeing an angel and the golden plates of the Book of Mormon that is so much talked about. We have always taken you to be an honest, good farmer and neighbor of ours, but could not believe that you ever did see an angel. Now, Martin, do you really believe that you did see an angel when you were awake?' 'No,' said Martin, 'I do not believe it.' The anticipation of the delighted crowd at this exclamation may be imagined. But soon a different feeling prevailed, when Martin Harris, true to his trust, said, 'Gentlemen, what I have said is true, from the fact that my belief is swallowed up in knowledge; for I want to say to you that as the Lord lives I do know that I stood with the Prophet Joseph Smith in the presence of the angel, and it was in the brightness of day.' Martin Harris related this circumstance to me substantially as I give it, adding that, although he drank wine with them as friends, he always believed in temperance and sobriety. While on our journey, and more particularly at the Des Moines river, at the baptism of the woman spoken of, I took occasion to teach Brother Martin the necessity of his being rebaptized. At first he did not seem to agree with the idea, but I referred him to the scriptural words, 'Repent and do the first works, having lost the first love, etc., (Rev., 2: 5). Finally, he said if it was right, the Lord would manifest it to him by His Spirit, and He did so, for Martin, soon after his arrival in Salt Lake City, came to my house and said the Spirit of the

Lord had made it manifest to him, not only for himself personally, but also that he should be baptized for his dead, for he had seen his father seeking his aid. He saw his father at the foot of a ladder, striving to get up to him, and he went down to him taking him by the hand and helped him up. The baptismal font was prepared, and by arrangement I led Martin Harris down into the water and rebaptized him. Five of the Apostles were present, viz., John Taylor, Wilford Woodruff, Orson Pratt, Geo. A. Smith and Joseph E. Smith; also John D. T. McAllister and others. After baptism, Orson Pratt confirmed him, being joined with the rest of the brethren, by the laying on of hands; after which he was baptized for some of his dead friends, and to add to the interest of the occasion, Martin's sister also was baptized for their female friends. \* \* \* I wish to add that Brother Harris having been away from the Church so many years did not understand more than the first principles taught in the infantile days of the Church, which accounts for his not being posted in the doctrine of the gospel being preached to the spirits who are departed, which was afterwards taught by Joseph Smith, the Prophet. \* \* \* The economy of Martin Harris was particularly illustrated on the occasion of our visit to the Fifteenth Ward of Salt Lake City. The meeting was crowded, as usual, with those anxious to see him and to hear his constant, undeviating testimony. Sister Sarah M. Kimball, of the Fifteenth Ward, eminent in the Relief Societies, on their behalf offered to have a new set of artificial teeth made for Brother Harris, to which he replied, 'No, sisters, I thank you for your kindness, but I shall not live long. Take the money and give it to the poor.' This calls to my mind a little incident or two that he related to me while we were on our journey from Ohio to Utah. He said that Joseph Smith, the Prophet, was very poor, and had to work by the day for his support, and he (Harris) often gave him work on his farm, and that they had hoed corn together many a day, Brother Harris paying him fifty cents per day. Joseph, he said, was good to work and jovial and they often wrestled together in sport, but the Prophet was devoted and attentive to his prayers. Brother Martin Harris

gave Joseph \$50 on one occasion to help translate the Book of Mormon. This action on the part of Martin Harris so displeased his wife that she threatened to leave him. Martin said that he knew this to be the work of God, and that he should keep the commandments of the Lord, whatever the results might be. His wife subsequently, partially separated from him, which he patiently endured for the gospel's sake. . . . At an evening visit of some of my friends at my residence in Salt Lake City, to see and hear Brother Harris relate his experience (which always delighted him), Brother James T. Woods, who is now present while I am writing this article, reminds me that himself and G. D. Keaton were present on that occasion, and asked him to explain the manner in which the plates, containing the characters of the Book of Mormon, were exhibited to the witnesses. Brother Harris said that the angel stood on the opposite side of the table on which were the plates, the interpreters, etc., and took the plates in his hand and turned them over. To more fully illustrate this to them, Brother Martin took up a book and turned the leaves over one by one. The angel declared that the Book of Mormon was correctly translated by the power of God and not of man, and that it contained the fullness of the gospel of Jesus Christ to the Nephites, who were a branch of the lost sheep of the House of Israel, and had come from the land of Jerusalem to America. The witnesses were required to bear their testimony of these things, and of this open vision to all people, and he (Harris) testified, not only to those present, but to all the world, that these things were true, and before God whom he expected to meet in the day of Judgment he lied not. Brother Woods testifies that he was present at the time above mentioned, and to him it was marvelous to see the zeal that was manifested by Martin Harris, and the spirit of the Lord that accompanied his words. That Martin Harris was very zealous, somewhat enthusiastic, and what some would term egotistical, is no doubt the case; but the Lord has shown this generation that he can carry on His work independently of all men, only as they live closely and humbly before Him. I will give one or two instances of Martin's enthusiasm. When

Pres. Geo. A. Smith and others of us were being driven by John Henry Smith in a carriage to take a bath in the Warm Springs, near Salt Lake City, while passing over a high hill Pres. Smith directed the curtains of the carriage to be raised, giving a magnificent view of the city below. The immense Tabernacle and the Temple—and in fact the beautiful city in full view—looked wonderful to Brother Harris, who seemed wrapped in admiration and exclaimed, 'Who would have thought that the Book of Mormon would have done all this?' On one occasion, while celebrating a baptism, several persons being in attendance, Brother Harris with joyful feelings said, 'Just see how the Book of Mormon is spreading.' Having been absent so long from the body of the Church and considering his great age, much charity was necessarily exercised in his behalf. His abiding testimony, and his assistance with his property to publish the Book of Mormon, have earned a name for him that will endure while time shall last. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin Harris, jun., at Smithfield, Cache valley, where he was comfortably cared for in his declining old age. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand, he bore his last testimony to those who were present." ("Mil. Star," Vol. 48, p. 367.) Soon after his arrival in Utah Martin Harris located in Smithfield, and later in Clarkston, Cache county, where he died July 10, 1875, nearly ninety-three years old. A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room; Martin Harris stretched forth his hands to salute him and said, "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him. His son Martin

Harris, jun., in a letter addressed to Pres. Geo. A. Smith and dated Clarkston, July 9, 1875, says: "He (Martin Harris) was taken sick a week ago yesterday, with some kind of stroke, or life became so weak and exhausted, that he has no use in his limbs. He cannot move, only by our aid. \* \* \* He has continued to talk about and testify to the truth of the Book of Mormon, and was in his happiest mood when he could get somebody to listen to his testimony; if he felt dull and weary at times, and some one would come in and open up a conversation and give him an opportunity of talking, he would immediately revive and feel like a young man for a little while. We began to think that he has borne his last testimony. The last audible words he has spoken were something about the Three Witnesses of the Book of Mormon, but we could not understand what it was." At his funeral every respect that could be paid to him was manifested by the people. In dressing him, a Book of Mormon was put in his right hand and the book of Doctrine and Covenants in his left hand. On the head board of his grave was placed his name, date and place of his birth and death, with the words, "One of the witnesses of the Book of Mormon." Also their testimony.

**WHITMER, Christian,** one of the Eight Witnesses to the Book of Mormon, was the eldest son of Peter Whitmer, sen., and Mary Musselman, and was born Jan. 18, 1798, in Pennsylvania. He removed while quite young with his parents from Pennsylvania to Seneca county, western New York, where he married Anne Schott Feb. 22, 1825, and established himself as a shoemaker. He was among the number who first embraced the fullness of the gospel as revealed through the youthful Prophet, and was baptized together with his wife in Seneca lake, April 11, 1830, by Elder Oliver Cowdery. This was only five days after the Church was organized. As early as June, 1830, he held the office of Teacher in the Church and was ordained an Elder in 1831. In that year (1831) he removed with the rest of the Whitmer family and the Saints generally from New York State to Ohio, and the following year to Jackson county, Mo., where he at a council meeting held Sept. 15, 1832, was appointed to preside

over the Elders in Jackson county. In a council of High Priests held Aug. 21, 1833, he was ordained a High Priest by Simeon Carter. He passed through all the scenes of persecutions and mobblings which took place in that part of the country until he, in connection with the rest of the Saints, was driven out of Jackson county in November, 1833. He settled temporarily in Clay county, where he was chosen as one of the High Councillors of the Church in Missouri, July 3, 1834. This position he occupied until his death, which occurred in Clay county, Nov. 27, 1835. For several years before his demise he suffered considerably from lameness, having an ugly sore upon the leg, which was the direct cause of his early death. He was faithful and true until the last, and always bore a strong testimony of the divinity of the Book of Mormon. He left no children. After his demise his wife returned to her parents in New York State, where she married again, but was divorced from her second husband. She died many years ago in Seneca county, N. Y.

**WHITMER, Jacob,** one of the Eight Witnesses to the Book of Mormon, was the second son of Peter Whitmer, sen., and Mary Musselman, and was born in Pennsylvania Jan. 27, 1800. He removed with his parents to New York State when a boy, and married Elizabeth Schott, Sept. 29, 1825, with whom he had nine children, of whom only two were alive in the year 1888. Jacob Whitmer was one of the first who became convinced that the principles revealed by the Prophet Joseph were true, and, together with his wife, he was baptized by Oliver Cowdery, in Seneca lake, April 11, 1830, a few days after the Church was organized. With the rest of the Whitmer family he removed to Ohio in 1831, and subsequently settled in Jackson county, Mo., from whence he was driven by a mob in 1833. He was also identified with the Church in Clay and Caldwell counties. In the latter county he acted a short time as a temporary High Councillor and also as a member of the building committee for the erection of the Lord's House at Far West. He severed his connection with the Church in 1838, after which he settled near Richmond, Ray county, where he remained until his death, which occurred

April 21, 1856. He was 56 years, 2 months and 26 days old at the time of his demise. He was a shoemaker by trade and also owned a little farm at the time of his death. One of his sons, David P. Whitmer, was a lawyer of considerable prominence and served one or more terms as mayor of Richmond. One of his daughters, Mrs. Mary Ann Blsbee, widow of the late J. P. Blsbee, lived in 1888 near Richmond, Mo., and had been a widow for a number of years. John C. Whitmer, his only remaining son, also lived about a mile south of Richmond in 1888. He was then the custodian of the original Church record which his uncle John Whitmer refused to give up to the proper authorities, and he also presided over the so-called "Whitmer Faction" or the Church of Christ, who believe in some of the doctrines taught by the Prophet Joseph and reject others. John C. Whitmer testified to Elder Andrew Jenson in September, 1888, as follows: "My father (Jacob Whitmer) was always faithful and true to his testimony in regard to the Book of Mormon, and confirmed it on his death-bed." From other sources it is known that Jacob Whitmer ever remained firm and steadfast to his testimony of the divinity of that sacred record, of which he was permitted to be so important a witness.

**WHITMER, Peter, Junior**, one of the Eight Witnesses to the Book of Mormon, was the fifth son of Peter Whitmer, sen., and Mary Musselman, and was born Sept. 27, 1809, in Fayette Seneca county, New York. Soon after Joseph's arrival at Fayette from Pennsylvania in the summer of 1829, Peter became a zealous friend of the Prophet and an able assistant in the work of God, and he desired most earnestly that Joseph should inquire of the Lord for him in order that he might know his duties and the Lord's will concerning him. The Prophet did so through the Urim and Thummim, and received a revelation commanding Peter to preach repentance to this generation. (Doc. and Cov., Sec. 16.) This was in June, 1829. About the same time he was baptized by Oliver Cowdery in Seneca lake, being at that time less than twenty years old. In September, 1830, he was called by revelation (Doc. and Cov., Sec. 30) to preach the gospel, together with Oliver Cowdery,

and in the following month he was chosen by revelation to accompany Parley P. Pratt, Oliver Cowdery and Ziba Peterson on a mission to the Lamanites. (Doc. and Cov., Sec. 32.) They started for the West soon afterwards, and had an eventful journey, fraught with many hardships and much suffering. In Kirtland, Ohio, they raised up a large branch, after which they traveled nearly one thousand miles through mud and snow, mostly on foot, to Jackson county, Missouri, where they arrived in the early part of 1831. While Parley P. Pratt and Oliver Cowdery commenced a mission among the Lamanites across the borders, Peter Whitmer, jun., and another missionary companion found employment as tailors in the town of Independence, remaining there until the arrival of Joseph Smith and a number of the brethren in July following. Subsequently Peter Whitmer, jun., took an active part with the Saints in Jackson county, where he was ordained a High Priest Oct. 25, 1831, by Oliver Cowdery. He suffered together with the rest of the Saints during the Jackson county persecutions in 1833, and was among those who found a temporary home in Clay county. He took sick and died on a farm about two miles from Liberty, Clay county, Sept. 22, 1836, and was buried by the side of his brother Christian, who died about ten months previously. He had been consumptive for a number of years previous to his demise. He left a wife and three children, all daughters, one of them being born after his death. One of his daughters lived in Richmond, Missouri in 1888, another in Fort Scott, Kansas, and the third one in Moberly, Randolph county, Missouri. Like all the other witnesses to the Book of Mormon, Peter Whitmer, jun., was true and faithful to his testimony till the last.

**PAGE, Hiram**, one of the Eight Witnesses to the Book of Mormon, was born in the State of Vermont in the year 1800. He commenced to study medicine when quite young, and traveled considerably in the State of New York and Canada as a physician. Finally he located in Seneca county, N. Y., where he became acquainted with the Whitmer family, and finally married Catherine Whitmer, a daughter of Peter Whitmer and Mary Musselman,

Nov. 10, 1825, with whom he had nine children. Having become a firm believer in the fulness of the gospel as revealed through the Prophet Joseph, he was baptized by Oliver Cowdery, in Seneca lake, April 11, 1830. His wife was baptized at the same time. Soon afterwards he came in possession of a stone by which he obtained certain revelations concerning the order of the Church and other matters, which were entirely at variance with the New Testament and the revelations received by Joseph Smith. This happened at a time when Joseph was absent, and when he heard of it, it caused him much uneasiness, as a number of the Saints, including Oliver Cowdery and the Whitmer family, believed in the things revealed by Hiram Page. At a conference held in September, 1830, when Joseph presided, this matter was given close attention, and after considerable investigation Hiram Page, as well as all the other members who were present, renounced everything connected with the stone. The Lord also said in a revelation that the things which Hiram Page had written from the stone were not from him. (Doc. and Cov., Sec. 28.) In 1831 Hiram Page removed to Kirtland, Ohio, where he remained until the following year, when he settled in Jackson county, Missouri, near the town of Independence. During the persecutions of the Saints in Jackson county in 1833, he was selected, together with three others, to go to Lexington to see the circuit judge and obtain a peace warrant. Upon their affidavits, Judge John F. Ryland issued writs against some of the ringleaders of the mob, to be placed in the hands of the Jackson county sheriff, but these writs never accomplished any good. After the expulsion from Jackson county, Bro. Page took an active part with the Saints in Clay county and in 1836 became one of the founders of Far West, Caldwell county. In 1838 he severed his connection with the Saints and subsequently removed to Ray county, where he remained until the end of his earthly career. He died Aug. 12, 1852, on his farm, near the present site of Excelsior Springs, about fourteen miles northwest of Richmond, Ray county, Mo., and near the boundary line between Ray and Clay counties. Of his nine children only four were alive in 1888. His eldest living son, Philander Page, re-

sided at that time two and a half miles south of Richmond. Another son lived near by, and a daughter resided in Carroll county, Missouri. Philander Page testified to Elder Andrew Jenson in September, 1888, as follows: "I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the Eight Witnesses. I can also testify that Jacob, John and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these witnesses on their deathbeds and heard each of them bear his last testimony." John C. Whitmer, a nephew of Hiram Page by marriage, testified in the presence of Elder Jenson: "I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."

**SMITH, Samuel Harrison**, one of the Eight Witnesses to the Book of Mormon, was the fourth son of Joseph Smith and Lucy Mack, and was born March 13, 1808, in the town of Tunbridge, Orange county, Vermont. In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian church, to which sect he belonged until he visited his brother Joseph in Pennsylvania in May, 1829, when Joseph informed him that the Lord was about to commence His latter-day work. He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was about to be revealed in its fulness. Samuel was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was, that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph. May 15, 1829, having

been commanded of the Lord, Joseph Smith and Oliver Cowdery were baptized, and as they were returning from the water to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered that a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized by Oliver Cowdery, he being the third person baptized into the Church of Jesus Christ in the last dispensation. He was present at the organization of the Church, April 6, 1830, and was one of the six who at that time constituted the members of the same. He was ordained to the Priesthood on that day. On the 30th of June following he took some copies of the Book of Mormon and started out on his mission, to which he had been set apart by his brother Joseph and on traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles. When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians. "I do not know," replied the host, "how did you get hold of it?" "It was translated," rejoined Samuel, "by my brother from some gold plates that he found buried in the earth." "You d—d liar," cried the landlord, "get out of my house—you shan't stay one minute with your books." Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house, and traveled a short distance, and washed his feet in a small brook, as a testimony against the man. He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground. In the morning he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The

only inmate was a widow who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him some victuals, and after eating, he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further. Here he stopped at the house of one John P. Greene, who was a Methodist preacher, and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found any one on his route who was disposed to purchase, he would take his name, and in two weeks, Samuel might call again, and he would let him know what the prospect was of selling. After making this arrangement, Samuel left one of his books with him and returned home. At the time appointed, Samuel started again for the Rev. John P. Greene's, in order to learn the success which this gentleman had met with, in finding sale for the Book of Mormon. This time his father and mother accompanied him, and it was their intention to have passed near the tavern, where Samuel was so abusively treated a fortnight previous, but just before they came to the house, a sign of smallpox intercepted them. They turned aside, and meeting a citizen of the place, they inquired of him to what extent this disease prevailed. He answered, that the tavern-keeper and two of his family had died with it not long since, but he did not know that any one else had caught the distemper, and that it was brought into the neighborhood by a traveler who stopped at the tavern over night. Samuel performed several short missions with the books, and gave the following account of his third mission to Livonia: "When I arrived at Mr. Greene's, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to pur-



chase it, although she had read it herself, and was much pleased with it. I then talked with her a short time, and binding my knapsack upon my shoulders, rose to depart; but as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which I had left with her; which was, to ask God when she read it for a testimony of the truth of what she had read, and she would receive the Spirit of God, which would enable her to discern the things of God. I then left her and returned home." In December, 1830, Samuel was sent to preach in Kirtland, Ohio, and the surrounding country. In the beginning of 1831, Joseph, the Prophet, went to Kirtland to preside, accompanied by Hyrum and many of the Saints, and soon after Joseph Smith senior's family, and the Saints who were located in Fayette, near Waterloo, also moved to Kirtland. At a conference held at Kirtland June 3, 1831, Samuel was ordained a High Priest under the hands of Lyman Wight. In June, 1831, Samuel was called by revelation to go to Missouri on a mission, in company with Reynolds Cahoon. They immediately started, and while on their way called upon William E. McLellan, and preached the gospel to him and a large assembly, in a room which he procured, William being troubled about the things he heard, closed up his business and proceeded after the brethren to Missouri, where he was baptized before they arrived. This was the McLellan who afterwards became one of the Twelve Apostles. On their route to Missouri they preached the gospel, traveling without purse or scrip, and enduring much for the want of food and rest. When they started for Missouri, about fifty brethren set out for the same place, and when they all arrived they met on the spot for the Temple in Jackson county, and dedicated the ground unto God. Brothers Smith and Cahoon spent several days in Jackson county, attended several meetings and were with Joseph when he received several revelations. While in Missouri they were required to remain to-

gether on their return mission until they reached home, which was in September following. Soon after their arrival in Kirtland, they took a mission into the southern townships and counties of Ohio. Brother Cahoon returned after laboring about six weeks, but Samuel continued preaching through the winter, strengthening the branches and comforting the Saints. In a revelation given in January, 1832, Orson Hyde and Samuel H. Smith were called to go on a mission to the Eastern country; accordingly they started in March, and traveled and preached the gospel through the States of Ohio, New York, Pennsylvania, Connecticut, Rhode Island, Massachusetts and Maine; they baptized several in Spafford, N. Y., in Boston and Lynne, Mass., in Providence, R. I., and in Saco, Maine, preaching much from house to house, as well as in public congregations, and returning to Kirtland in November or December. During the year 1833, Samuel preached among the churches as he had opportunity, and spent a good portion of his time laboring with his hands. Feb. 17, 1834, he was ordained and set apart as one of the High Council in Kirtland, in which office he officiated until he went to Missouri in 1838. August 13, 1834, he married Mary Bailey, who was born in Bedford, Hillsborough county, New Hampshire, Dec. 20, 1808. Sept. 16, 1835, he was appointed, in company with David Whitmer, as a committee and general agent to act in the name of, and for the Literary Firm. In the winter of 1835-36 he chopped cord wood for Lorenzo D. Young. In 1838 he traveled in company with his brother Joseph from Kirtland to Missouri. He passed through the mobblings of that year, in Far West and Adam-ondi-Ahman, Missouri, and his family suffered nigh unto death from exposure, as they were driven about by the mob. He was in the Crooked river battle, and immediately after, by the counsel of Pres. Brigham Young, together with Brothers Charles C. Rich, Benjamin L. Clapp, Lorenzo D. Young and about twenty others, they fled for Illinois by the wilderness through the north part of Missouri, and the southern part of Iowa. Messengers overtook them and informed them that General Clark had sent a company of fifty well armed men to follow them, with strict orders

not to return until they had brought back the company either dead or alive. When this word came a halt was called and Samuel asked what they should do in case the enemy overtook them; after a few moments' consultation the whole company covenanted with uplifted hands to heaven that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive. They then traveled on ten miles and camped on the edge of some timber on the north side of a four mile prairie, and they afterwards learned that their enemies camped on the south edge of the same prairie, and would have overtaken them next day, had not the Lord sent a heavy snow storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked, that that snow storm was their salvation. The air was so full of snow that they could hardly find their horses to saddle them, but they soon mounted them and continued their journey as fast as they could. The storm was from the north, and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow. It was reported that this company of men on their return informed the general that they could not overtake the dead Mormons, for they were stopped by a snow storm. After they had got some distance on their journey, the company divided into three parts, the three brethren named fell in company with Samuel; their provisions gave out, and after spending several days without food, except eating lynn buds and slippery elm bark, they camped upon a small stream, and the company, numbering eight, held a council, and appointed Samuel president, that they might receive the word of the Lord in relation to the situation of Joseph the Prophet and those that were with him, also in relation to their families and what they were to do to obtain food; they all knelt down in a circle, and each one prayed; then the Spirit of the Lord came upon Samuel, and being filled with the Holy Ghost, he arose and said: "Thus saith the Lord, my servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies; your families are all well, but anxious about you. Let your hearts be comforted, for I the Lord

will provide food for you on the morrow." They went to bed with glad hearts, and arose in the morning and prayed again and went out two by two to hunt for food. Brother Clapp saw several squirrels and shot at them, but could not hit them; they were only to stay one hour; at the end of that time they all returned, except Charles C. Rich and Samuel. Feeling very faint, one of the brethren proposed killing a horse. Brother Clapp said that when Brothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to his servants; and while conversing upon the matter, the brethren made their appearance with two silk handkerchiefs tied up full of bread and dried meat. Samuel's mind was led in a certain direction, and following it they came to an Indian camp; they made known to the Indians by signs, that they were hungry; upon this the squaw with all possible speed baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp, giving them to understand that she would be glad to send more, but she had but little flour, and her papooses (children) would be hungry. When they arrived in camp all felt to rejoice; they formed a circle around the food, and asked a blessing upon it. The bread was very good, being shortened with racoon's oil. After eating they started upon their journey and obtained food sufficient, so that none perished. Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and according to the word of the Lord unto him, his brothers, Joseph and Hyrum, were delivered, and they arrived in Quincy in April, 1839. He moved, in company with Don Carlos, on to a farm which he rented, near Macomb, McDonough county Ill., where he spent the season farming. Elders Wilford Woodruff and John Taylor called upon them as they went on their missions to England, and held a meeting with the Saints in that place (Oct. 11, 1839). Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit and bore a strong testimony to the truth of the work of God; he assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing from under the hands of his father, Joseph Smith, sen., upon his dying bed: "Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and you are blessed; in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you which shall grow brighter and brighter unto the perfect day. When the Lord called you, he said, 'Samuel, I have seen thy sufferings, have heard thy cries, and beheld thy faithfulness; thy skirts are clear from the blood of this generation. Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this my dying blessing I now seal upon you. Even so: Amen.' Samuel's wife Mary died Jan. 25, 1841, after bearing to him four children, namely, Susannah B., Mary B., Samuel Harrison B. and Lucy B. In April, 1841, he was sent on a mission to preach the gospel in Scott and adjoining counties, Illinois. May 3, 1841, he married Levira Clark, daughter of Gardner and Delecta Clark, born in Livonia, Livingston county, New York, July 30, 1815. She bore to him three daughters, viz., Levira A. C., Louisa C. and Lucy J. C. He preached during the summer and fall of 1841, his wife remaining with his father-in-law. In the month of November he returned to Nauvoo, taking his family with him. Here he remained during the winter, and also the summer of 1842, during which time he worked mostly for Joseph, and harvested in the country. In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843 he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the gospel in the vicinity as he had the opportunity. In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers,

Joseph and Hyrum. He was soon after taken sick of bilious fever, and died July 30, 1844, aged 36 years. The following extract is from his obituary notice, published in the "Times and Seasons," "The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the Church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the Witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter, as a man of God."

**WHITMER, Peter,** one of the first members of the Church, was born April 14, 1773, in Pennsylvania. He married Mary Musselman, with whom he had eight children, namely: Christian, born Jan. 18, 1798; Jacob, born Jan. 27, 1800; John, born Aug. 27, 1802; David, born Jan. 7, 1805; Catherine (wife of Hiram Page), born April 22, 1807; Peter, born Sept. 27, 1809; Nancy, born Dec. 24, 1812 (she died April 19, 1813); and Elizabeth Ann (wife of Oliver Cowdery), born Jan. 22, 1815. The Elder Peter Whitmer was a hard-working, God-fearing man, a strict Presbyterian, and brought his children up with rigid sectarian discipline. In the early part of last century he removed with his family from Pennsylvania to Western New York, and settled on a farm in Fayette township, Seneca county, about three miles south of Waterloo. There he built a one-and-a-half-story log house, the one in which the Church was organized April 6, 1830, and where Joseph Smith received a number of important revelations. The house was torn down many years ago, but when Elder Andrew Jenson and his companions visited the place in September, 1838, they found several of the logs which once constituted a part of the building lying in a ditch near by; the old family well was also in existence at that time. Peter Whitmer and his wife were baptized by Oliver Cowdery in Seneca lake, April 18, 1830. The following year the family removed to Kirtland, Ohio, and in 1832

to Jackson county, Missouri, where they subsequently suffered during the persecutions. They were also identified with the Church in Clay and Caldwell counties, but in 1838 nearly the entire Whitmer family turned away from the Prophet Joseph, and never afterwards became identified with the Church. Peter Whitmer, sen., died in Richmond, Ray county, Missouri, Aug. 12, 1854, and his wife died in January, 1856. Their earthly remains rest on the old Richmond graveyard, side by side of their son Jacob (one of the Eight Witnesses) and their son-in-law, Oliver Cowdery. Next to the Smith family the Whitmers are prominently connected with the early history of the Church. Of the Three Witnesses, one (David) was a Whitmer, and another (Cowdery) afterwards married one of the daughters of the senior Peter Whitmer. Of the Eight Witnesses, four were Whitmers, and the fifth (Hiram Page) married into the Whitmer family.

**WHITMER, Mary Musselman**, the only woman who saw the plates of the Book of Mormon, was born Aug. 27, 1778, and became the wife of Peter Whitmer. Together with her husband she was baptized by Oliver Cowdery in Seneca lake, April 18, 1820. Among the early members of the Church she was familiarly known as Mother Whitmer, she being the wife of Peter Whitmer, sen., and mother of five of the witnesses to the Book of Mormon. Her son, David Whitmer, before his death, testified on several occasions that his mother had seen the plates, and when Elders Edward Stevenson and Andrew Jenson visited Richmond, Missouri, in 1888, John C. Whitmer, a grandson of the lady in question, testified in the following language: "I have heard my grandmother (Mary Musselman Whitmer) say on several occasions that she was shown the plates of the Book of Mormon by a holy angel, whom she always called Brother Neph. (She undoubtedly refers to Moroni, the angel who had the plates in charge.) It was at the time, she said, when the translation was going on at the house of the elder Peter Whitmer, her husband. Joseph Smith with his wife and Oliver Cowdery, whom David Whitmer a short time previous had brought up from Harmony, Pennsylvania, were all boarding with the Whitmers, and my grand-

mother in having so many extra persons to care for, besides her own large household, was often overloaded with work to such an extent that she felt it to be quite a burden. One evening, when (after having done her usual day's work in the house) she went to the barn to milk the cows, she met a stranger carrying something on his back that looked like a knapsack. At first she was a little afraid of him, but when he spoke to her in a kind, friendly tone and began to explain to her the nature of the work which was going on in her house, she was filled with unexpressible joy and satisfaction. He then untied his knapsack and showed her a bundle of plates, which in size and appearance corresponded with the description subsequently given by the witnesses to the Book of Mormon. This strange person turned the leaves of the book of plates over, leaf after leaf, and also showed her the engravings upon them; after which he told her to be patient and faithful in bearing her burden a little longer, promising that if she would do so, she should be blessed; and her reward would be sure, if she proved faithful to the end. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that moment my grandmother was enabled to perform her household duties with comparative ease, and she felt no more inclination to murmur because her lot was hard. I knew my grandmother to be a good, noble and truthful woman, and I have not the least doubt of her statement in regard to seeing the plates being strictly true. She was a strong believer in the Book of Mormon until the day of her death." Mother Whitmer died in Richmond, Ray county, Missouri, in January, 1856. (See also sketch of David Whitmer and Peter Whitmer; "Historical Record," Vol. 7, p. 621; "Juvenile Instructor," Vol. 21, p. 22.)

**MARKS, William**, president of the Nauvoo Stake of Zion from 1839 to 1844, was born Nov. 15, 1792, in Rutland, Rutland county, Vermont. His name occurs for the first time in the history of Joseph Smith under date of May, 1837, when "the 'Messenger and Advocate' office and contents were transferred to William Marks, of Portage, Allegany county, New York; and Smith and Rigdon continued the office, by power of

attorney from said Marks." At a conference held at Kirtland, Ohio, Sept. 3, 1837, Wm. Marks was chosen as a member of the High Council at that place, and on the 17th of the same month he was "elected agent" to Bishop Newel K. Whitney. Under date of March 29, 1838, the Prophet Joseph records that he saw Bro. Marks in a vision while on the road, and that he was closely pursued by an innumerable concourse of enemies, who pressed upon him hard; and when they were about to devour him, and had seemingly obtained some degree of advantage over him, "a chariot of fire came, and near the place, even the angel of the Lord, put forth his hand upon Bro. Marks and said unto him: 'Thou art my son, come here.' And immediately he was caught up in the chariot and rode away triumphantly out of their midst. And again the Lord said, 'I will raise thee up for a blessing unto many people.'" In a revelation given through the Prophet Joseph, Wm. Marks was commanded to settle up his business in Kirtland speedily and remove to Missouri," where he should reside over the Saints in Far West. (Doc. and Cov., 117: 1, 10.) He obeyed this command, but before he could identify himself with the Saints in Missouri, these were expelled from that State; and we next hear of Wm. Marks in Quincy, Ill., where he sat in council with his brethren. At a conference held at Quincy, May 6, 1839, he was appointed to preside over the Church at Commerce, Ill., where the Saints were then locating; and at the general conference held at Commerce, Oct. 5, 1839, he was appointed to preside over the Stake of Zion, which was then organized at Commerce (afterwards Nauvoo). This high and responsible position he occupied till October, 1844. "When the first election of municipal officers took place in Nauvoo, Feb. 1, 1841, Wm. Marks was elected alderman. Two days later he was chosen one of the regents of the University of the City of Nauvoo. He was also one of the incorporators of the Nauvoo Agricultural and Manufacturing Association, and assisted in the laying of the corner stones of the Nauvoo Temple in April, 1841. He took an active part in all public affairs, both ecclesiastical and secular, being constantly in counsel with the general authorities of the Church. He also acted as

associate justice of the municipal court, served on the grand jury and filled numerous other positions of honor and responsibility. After the Prophet Joseph's death he sympathized with Sidney Rigdon, and for this reason and because he did not acknowledge the authority of the Twelve Apostles he was "dropped" by the High Council, and at the general conference held at Nauvoo Oct. 7, 1844, he was rejected as president of the Nauvoo Stake of Zion, Patriarch John Smith being chosen as his successor. This ended Wm. Mark's services for the Church, and when the Saints went into the wilderness, he remained in the East, though he left Nauvoo for other parts of the country. Becoming convinced that Sidney Rigdon's claims were untenable, Wm. Marks commenced to affiliate with James J. Strang, and attended a Strangite conference held at Voree, Wisconsin, in April, 1847. Prior to this he had been chosen as a counselor to Mr. Strang, and he acted in that capacity for several years. But he finally withdrew from the Strangite movement, and in 1855 associated himself for a short time with John E. Page and others. In 1859 he joined the promoters of the "Reorganized Church," and became one of the leading men of that organization, with which he continued until his death. At the time of his demise, which occurred May 22, 1872, at Plano, Ill., he was first counselor to Pres. Joseph Smith, of the "Reorganized Church."

**BABBITT, Almon W.**, president of the Kirtland Stake of Zion, from 1841 to 1843, was the son of Ira and Nancy Babbitt, and was born Oct. 1, 1813, in Berkshire county, Mass. He joined the Church at an early day, and is first mentioned in the history of Joseph Smith as a member of Zion's Camp in 1834. At the organization of the first quorum of Seventy, Feb. 28, 1835, he was ordained a Seventy under the hands of Joseph Smith and others. For traducing the character of the Prophet he had a hearing before the High Council in Kirtland, Dec. 28, 1835; he confessed his faults and was forgiven. Subsequently he filled a mission to Canada, from which he returned in 1838, leading a company of emigrating Saints to Missouri. After passing through the

Missouri persecutions he fled to Illinois, and at a conference of the Church held at Quincy, Ill., May 4, 1839, "Almon W. Babbitt, Erastus Snow and Robert B. Thompson were appointed a traveling committee to gather up and obtain all the libelous reports and publications which had been circulated against the Church." In 1840 he was called to task by the Prophet Joseph on account of the strange conduct pursued by him in Kirtland, Ohio. His proceedings were considered by the brethren at Nauvoo and fellowship withdrawn from him; but he was subsequently restored to fellowship. At a general conference held at Commerce Oct. 3, 1840, he was appointed a member of a committee to "organize Stakes" between Commerce and Kirtland. He was also appointed to preside over the Church in Kirtland with the privilege of choosing his own counselors. In the revelation given through the Prophet Joseph Jan. 19, 1841, the Lord says: "And with my servant Almon W. Babbitt there are many things with which I am not well pleased; behold, he aspireth to establish his council instead of the council which I have ordained, even the presidency of my Church, and he setteth up a golden calf for the worship of my people." Doc. and Cov., 124: 359.) At a conference held at Kirtland, May 22, 1841, Elder Babbitt was elected president of "that Stake," with Lester Brooks and Zebedee Coltrin as his counselors. For teaching "doctrine contrary to the revelations of God and detrimental to the interest of the Church" he was again disfellowshipped until he should make satisfaction. This was done at a conference held at Nauvoo Oct. 2, 1841. A month later the Prophet Joseph also rejected him, as Church agent at Kirtland. Having removed to Illinois, and located at Ramus, Hancock county, he was appointed the presiding Elder at that place, in March, 1843. He visited the Prophet Joseph in Carthage jail on the day of the martyrdom and remained with the Twelve as against the claims of Sidney Rigdon and others. He rendered efficient legal service to the Church during the persecutions and mobbings in Illinois, and when the Illinois legislature, in January, 1845, was discussing the unconditioned surrender of the Nauvoo city charter, Elder Babbitt was at Springfield laboring diligently as a

lawyer in defending the rights of his people, but to no purpose; the charter was repealed. As a member of a committee appointed to formulate a petition to the Federal Government, in behalf of the Saints, we find Almon W. Babbitt's name attached to the historical document addressed to Pres. James K. Polk, dated April 24, 1845. The petition, which was unheeded by the chief executive asked for redress on behalf of a "disfranchised and long afflicted people" and asked the president to assist the Saints to obtain a home where they could enjoy their "rights of conscience and religion unmolested." After the departure of the Apostles into the wilderness, in February, 1846, the affairs of the Church at Nauvoo were left in charge of a committee, consisting of Almon W. Babbitt, Joseph L. Heywood and John S. Fullmer; and after the famous battle of Nauvoo, in September, 1846, these three men signed the treaty, by which the Saints agreed to surrender the city to the mob. Elder Babbitt came to the Valley in 1848, and when a memorial praying for Statehood had been prepared by the Saints, he was, by a joint vote of the "General Assembly of the State of Deseret," elected a delegate to Congress to convey the memorial to Washington. He left for that city in the fall of 1849, and arriving at the capital he "sought the earliest opportunity to present to Congress the public documents of which he was the bearer, as well as his own credentials as delegate from the Provisional State of Deseret;" but Congress would not permit Col. Babbitt to take a seat, and instead of granting Statehood, as prayed for, the Territory of Utah was created in 1850. Elder Babbitt returned to the Valley, and in 1853 he was appointed secretary of the Territory, which position he filled until his death. Oct. 24, 1856, the report reached Salt Lake City that some of the Cheyenne Indians had killed some white people on the plains, among whom was Almon W. Babbitt; also that Mrs. Margetts and child were taken prisoners by the Indians. "The savages on the plains," writes Orson F. Whitney, "became hostile, attacking and robbing trains and killing travelers. Among the slain were several citizens of Utah, namely: Col. Almon W. Babbitt (secretary of the Territory), Thomas Mar-

getts, James Cowdy and others. In April (1856) Secretary Babbitt left Salt Lake City for Washington on business connected with his office. He was accompanied across the plains by U. S. Marshal Heywood, Chief Justice Kenney and wife, Apostles Orson Pratt, Geo. A. Smith, Ezra T. Benson, Erastus Snow and others. . . . The Margetts-Cowdy party left Utah some time later. They were on their way back to England. In August Secretary Babbitt's train, loaded with government property for Utah, was attacked and plundered by Cheyenne Indians, near Wood river, now in Nebraska. Of the four teamsters in charge, two were killed and one wounded. A Mrs. Wilson was wounded and carried away by the savages, who also killed her child. . . . Col. Babbitt was not with his train at the time, but was killed by the Cheyennes east of Fort Laramie, a few weeks later. For some time his fate was enshrouded in mystery, but it finally transpired that after leaving the frontier for the west he and his party were attacked and slain by some of the same tribe that had plundered his train and killed his teamsters." (See Whitney's History of Utah, Vol. 1, p. 553.)

**SPENCER, Daniel**, president of the Salt Lake Stake of Zion from 1849 to 1868, was the son of Daniel Spencer and Chloe Wilson, and was born July 20, 1794, at West Stockbridge, Berkshire county, Mass. The American branch of the Spencers came from a good English stock and was identified with the Puritan emigration to America at an early period. Tracing the immediate line of the Spencers, who have made a distinguished mark in the Church and among the representative men of Utah, we find them in character noted for their love of independence and justice. The father of the subject of this memoir took up arms at the commencement of the Revolutionary war for the inalienable rights of man and the independence of the American nation. He volunteered at the age of sixteen and remained through the entire struggle; he was in General Washington's body guard and witnessed the surrender of Lord Cornwallis at Yorktown. Daniel, before he reached the age of twenty-one, bought his time out from his father, and made a manly and true Amer-

ican push into the great world to establish his character and social position in life. At that period a new commercial intercourse was opening between New England and the Southern States. The sagacious and enterprising youth, even then weighed in the balances of his mind the commercial situations of his country, and started into the Southern States. There he opened the way for five of his brothers, in the State of Georgia and also in North and South Carolina. For himself he established a mercantile house at Savannah, which he followed for thirteen years. Daniel not only opened the way in the Southern States for five of his brothers, but with them gave to his brothers Orson a collegiate train-



ing, bearing chiefly the expenses of that classical education for which Orson became so celebrated in the Church as a theologian and a highly accomplished author. Orson was lame and his elder brother educated him for the pulpit instead of the counting house, and while his brothers were pursuing the calling of merchants in the South, he was rising to the sphere of an influential clergyman in the Baptist church in Massachusetts. At the close of his commercial career in the South, Daniel Spencer returned to his native place, West Stockbridge, Mass., being then about thirty-five years of age. After his return he married Sophronia, daughter of General Grove Pomeroy. The family of his bride was of the old Puritan stock, high in social rank and re-

spected by all for their moral worth and representative character. On his return to his native place, he became connected with a mercantile house in partnership with the Messrs. Boyingtons, celebrated marble dealers. So much trusted by the firm was he that the whole supervision of the firm fell upon his shoulders. Among his townsmen he was universally respected, and he enjoyed the unbounded confidence of the people in all the region around. Until 1840 no Elder of the Mormon Church had preached in his native town. The late John Van Cott, however, belonged to the same region, and already his relatives, the Pratts, had been laboring to impress Mr. Van Cott with the "Mormon" faith. But Daniel Spencer, up to this date, had no relationship whatever with the people with whom himself and his brother Orson afterwards became so prominently identified. At this time Daniel Spencer belonged to no sect of religionists, but sustained in the community the name of a man marked for character and moral worth. It was, however, his custom to give free quarters to preachers of all denominations. The "Mormon" Elder came; and his coming created an epoch in Daniel Spencer's life. Through his influence the Presbyterian meeting house was obtained for the "Mormon" Elder to preach the gospel, and the meeting was attended by the elite of the town. At the close of the service the Elder asked the assembly if there was any one present who would give him "a night's lodging and a meal of victuals in the name of Jesus." For several minutes a dead silence reigned in the congregation. None present seemed desirous to peril their character or taint their respectability by taking home a "Mormon" Elder. At length Daniel Spencer, in the old Puritan spirit and the proud independence so characteristic of the true American gentleman, rose up, stepped into the aisle, and broke the silence: "I will entertain you, sir, for humanity's sake." Daniel took the poor Elder, not to his public hotel, as was his wont with the preachers generally who needed hospitality, but he took him to his own house, a fine family mansion, and the next morning he clothed him from head to foot with a good suit of broad cloth from the shelves of his store. The Elder continued to preach the new and strange gospel, and brought

upon himself much persecution. This produced upon the mind of Daniel Spencer an extraordinary effect. Seeing the bitter malevolence from the preachers and the best of the professing Christians, and being naturally a philosopher and a judge, he resolved to investigate the cause of this enmity and unchristianlike manifestation. The result came. It was as strongly marked as his conduct during the investigation. For two weeks he closed his establishment, refused to do business with any one, and shut himself up to study; and there alone with his God he weighed in the balances of his clear head and conscientious heart the divine message and found it not wanting. One day, when his son was with him in his study, he suddenly burst into a flood of tears, and exclaimed: "My God, the thing is true, and as an honest man I must embrace it; but it will cost me all I have got on earth." He had weighed the consequences, but his conscientious mind compelled him to assume the responsibility and take up the cross. He saw that he must, in the eyes of friends and townsmen, fall from the social pinnacle on which he then stood to that of a despised people. At mid-day, about three months after the poor "Mormon" Elder came into the town of West Stockbridge, Daniel Spencer having issued a public notice to his townsmen that he should be baptized at noon on a certain day, took him by the arm and, not ashamed, walked through the town taking the route of the main street to the waters of baptism, followed by hundreds of his townsmen to the river's bank. The profoundest respect and quiet were manifested by the vast concourse of witnesses, but also the profoundest astonishment. It was nothing wonderful that a despised "Mormon" Elder should believe in Joseph Smith, but it was a matter of astonishment that a man of Daniel Spencer's social standing and character should receive the mission of the Prophet and divinity of the Book of Mormon. The conversion and conduct of Daniel Spencer carried a deep and weighty conviction among many good families in the region around, which, in a few months, resulted in the establishment of a flourishing branch of the Church. This branch which he was the chief instrument in founding, and over which he presided, contributed its full quota of respectable



citizens to Nauvoo and Utah. John Van Cott, the man so long identified in the history of the Scandinavian mission, and a representative man, also came from that region. About the period of Daniel Spencer's connection with the "Mormon" Church, the partners in the firm to which he belonged, took the benefit of the bankrupt law, which resulted in his financial depression. He then gave himself much to the ministry, and soon afterward brought into the Church his brother Orson. He continued for two years laboring in the ministry in that region, and then (in 1841) he removed to Nauvoo. He had scarcely arrived in the city of the Saints, when he was appointed on a mission to Canada. On his return, he was elected a member of the Nauvoo city council; but soon afterwards was sent on a mission to the Indian nation. From the hardships of that mission he never recovered to the day of his death. The next year, he was sent on a mission to Massachusetts. He returned and was elected mayor of Nauvoo. At the time a number of men were selected by Joseph Smith to explore the Rocky Mountains, with the view of the Saints locating there, Daniel Spencer was called as one of them, but the exploring expedition was interrupted by the martyrdom of the Prophet. At the time of the great exodus from Nauvoo, in 1846, Daniel Spencer started among the first of the exiles to the Rocky Mountains. He was a captain of fifty. But the leading companies finding that the journey could not be accomplished that year, and the news of the extermination of the remnant from Nauvoo reaching the President, Brigham Young departed from his first intentions and the Saints went into Winter Quarters. When the city was organized—then known as Winter Quarters, but now as the city of Florence—Daniel Spencer was chosen to act as a Bishop of one of the Wards. He spent a large amount of his means in his benevolent administration to the suffering and dying of the sorely tried and afflicted "Camp of Israel." It was at the period when the dreadful plague struck the camps of the Saints just following their flight from Nauvoo. In the spring of 1847, when the Pioneers, under Pres. Young, took the lead of the main body of the Church, Daniel was appointed president of two companies of fifties

to follow in the Pioneer van. There was considerable emulation between most of the captains of the companies, that year, to see who should reach the terminus of the journey first. A distinguished captain one day passing Daniel's company, which was encamped for the day recruiting the strength of both man and beast, with good-natured sarcasm asked Brother Spencer if he had any message for the Pioneers. He answered significantly, "Tell them I am coming, if you see them first." Then turning to the camp he said, "Sisters, take plenty of time to wash, bake, rest, and go picking berries, and we will get to the terminus first and come back and help Brother Parley in, for we shall have it to do." This turned out to be the case; and Daniel Spencer's company was the first of the Winter Quarters' emigration that followed the Pioneers into the Great Basin. To help the organization of the Pioneer company, he had, at Winter Quarters, outfitted three men (Francis Boggs, Elijah Newnam, and Levi N. Kendall) with provisions, clothing, seed grain, farming implements, team and wagon, and the first winter after the arrival he fed twenty-six souls. In the organization of the High Council of the Salt Lake Stake, in 1847, he was appointed a member; and in 1849 was elected its president, which position he filled up to the time of his death. He was a member of the legislature for years, and for some time sat in the Senate of the provisional government of the State of Deseret, and acted in connection with those who framed its constitution. He was appointed on a mission to England in 1852; there he filled the place of first counselor to Franklin D. Richards. He arrived in England just at the important period of the publication of the revelation on polygamy, and by his wisdom very much sustained the Church. Having honorably fulfilled his mission to Europe he returned to his native land in 1856. At the organization of the Salt Lake Stake, he was, under the First Presidency and Twelve, made the spiritual head of the entire colony; and under his administration Salt Lake City grew up several years before its incorporation under the civil government. At that time the president of the Stake occupied something like the position of the mayor of the inchoate city, and

chief justice of the Church. Nearly all cases were tried under him. In the court of the High Council, he sitting with his counselors as presiding judge; and not only did this court adjudicate all the differences arising between members of the Church, but the Gentile emigrants to California, on their arrival in Salt Lake City, brought their difficulties before this court for equitable settlement. It is to be observed that, in 1839, there was no courts of any kind to which the "gold-finders" could bring their difficulties after they left the Missouri river until they reached Salt Lake City, where a court of justice of the "Mormon" Church existed, over which Daniel Spencer presided. Strange as it may seem in history, many of the Gentile emigrants brought their cases for adjudication before this court, some of them involving tens of thousands of dollars; and with such equity did Daniel Spencer administer justice that the California emigrants very generally conceded that they obtained more equitable settlements than they would have done by litigation in the courts. In their "letters home," published in American and English papers, may be found often acknowledgments of this kind from the gold seekers of 1849-50. Two other instances, of a later date, may be told in closing this sketch. One of the most influential of the Bishops of the Southern settlements got many thousand dollars into the debt of Joseph Nounnan, a Salt Lake banker; and such was Mr. Nounnan's confidence in the ecclesiastical court, over which Daniel Spencer presided, that he brought suit against the Bishop in that court in preference to going to law. The trial occupied one hour and a half, when decision was rendered that the Bishop should pay the full amount within twenty-eight days, or be suspended from his Bishopric. At the close the banker tendered his thanks to the court and offered a liberal pecuniary present to the members, which was declined, for suits in this court were without costs. Another case, involving some \$4,500, occurred between Mr. Ellis, a Salt Lake City merchant, and an influential "Mormon." Ellis took his case to the same court and recovered his entire claim. Daniel Spencer died in Salt Lake City Dec. 8, 1868, aged 74 years. He was a re-

markable man and very exemplary in his life. (See also Tullidge's History of Salt Lake City, Bld. 166.)

**FULLMER, David**, president pro tem. of the Salt Lake Stake of Zion from 1852 to 1856, was the son of Peter Fullmer and Susannah Zerfoss, and was born July 7, 1803, at Chillisquaque, Northumberland county, Pennsylvania. He was brought up on a farm and received a common school education. He left the farm and for a while taught school, after which he went to merchandising. In September, 1831, he married Miss Rhoda Ann Marvin, daughter of Zera Marvin and Rhoda Williams. In the year 1835 he moved to Richmond county, Ohio. While here he heard that the Lord had revealed his gospel again unto man on earth. He believed and was baptized Sept. 16, 1836, by Elder Henry G. Sherwood. The following winter he went to Kirtland,



DAVID FULLMER, ABOUT 1842.

where, for the first time, he had the pleasure of meeting the Prophet Joseph Smith. Shortly afterward he was ordained an Elder under the hands of Reuben Hedlock, in the Kirtland Temple; he also received a patriarchal blessing under the hands of Patriarch Joseph Smith, sen. In September, 1837, he removed to Caldwell county, Missouri, that he might be near the principal gathering place of the Saints, and in the spring of 1838 he removed

to Davless county in the same State. The following summer he had a severe attack of sickness which threatened his life, but through the healing power of God he was restored to health. At this time great persecution raged against the Saints, and after Governor Lilburn W. Boggs had issued an order of extermination against them, they were compelled to leave their homes and possessions in Missouri. Elder Fullmer and his family were among the number forced to leave all and flee for their lives. He removed to the State of Illinois, where he left his family while he continued the journey to Ohio, and assisted in moving his father to Illinois. Settling in Nauvoo,



DAVID FULLMER IN 1877.

Hancock county, Ill., Elder Fullmer was ordained to the office of a High Priest in 1829 and appointed one of the High Council for that Stake of Zion. In 1844 he was appointed one of the electioneering missionaries in behalf of the Prophet Joseph Smith, and was engaged in this labor and in preaching the gospel in the State of Michigan, when the news was received of the martyrdom of the Prophet Joseph and Patriarch Hyrum Smith. Elder Fullmer immediately returned to his home in Nauvoo and attended the general meeting of the Church, at which the claims of Sidney Rigdon, as guardian of the Church, were rejected, and the Twelve Apostles, with Brigham Young at the head, were sustained as the

rightful leaders of the Church. Elder Fullmer was appointed as a member of "The Living Constitution" committee, the business of which was to settle all difficulties which might arise among the different mechanical associations. He was also a member of the Nauvoo City Council; and when the State legislature repealed the charter of the city of Nauvoo, he was elected to the town council of Nauvoo. He was also chosen a member of the Council of Fifty. When the Nauvoo Temple was opened for work, Elder Fullmer, with companions, received all the ordinances and blessings which were given to the Saints at that time. In the winter of 1846, when the Saints were expelled from their homes, and the presiding authorities of the Church decided to journey into the wilderness to seek a new home and a gathering place in the Rocky Mountains, Elder Fullmer was appointed a captain of hundred, and started west with the first company of the Camp of Israel, to find a home in a land that the Lord should show unto them. In 1846, when it was decided to make a temporary settlement or resting place for the rear company of Saints and all those, who, from lack of means, were unable to proceed further, at a place they called Garden Grove, in the State of Iowa, Brother Samuel Bent was appointed to preside at this place, and Elder Fullmer was appointed as his first counselor. Here the expelled Saints made a large farm and worked together to raise grain. There were many poor among them who were almost destitute both of food and clothing. Soon after Pres. Bent died and the presidency of the place devolved upon Elder Fullmer, who sent missionaries out along the great rivers to solicit aid for the relief of the poor, and by this means help was afforded. From this place the company moved to another temporary settlement called Winter Quarters, on the Missouri river, where Elder Fullmer acted as a member of a committee of vigilance by appointment of Pres. Young. Elder Fullmer traveled from this place in the company of Pres. Willard Richards, and arrived in due time in Great Salt Lake valley. He served as a member of the legislature of the Provisional State of Deseret, and was appointed first counselor to Daniel Spencer, president of the Salt Lake Stake of Zion, in

1849. When a company of brethren were appointed to travel southward on an exploring expedition, Elder Fullmer was appointed counselor to Apostle Parley P. Pratt and for five months he traveled with this company in the dead of winter. As captain of a relief company, Elder Fullmer traveled east to Independence Rock to assist a company of Saints who were journeying westward. During Pres. Spencer's absence on a mission to England, from 1852 to 1856, Counselor Fullmer presided over the Salt Lake Stake. When the Territory of Utah was created, Elder Fullmer was elected a member of the legislature for Salt Lake county, and at various times was called to important duties, such as treasurer of the University, treasurer pro tem of Salt Lake county; treasurer of Salt Lake City; delegate to one of the early Territorial conventions; director of the Agricultural Society, and home missionary. Elder Fullmer served as first counselor to Pres. Spencer until April, 1866, when he was released at his own request, because of failing health. He died in Salt Lake City Oct. 21, 1879. Several years before his death he was ordained a Patriarch. At the time of his decease he was in full fellowship, beloved and respected by all his associates.

**WALLACE, George Benjamin**, president of the Salt Lake Stake of Zion from 1874 to 1876, was the son of John Wallace and Mary True, and was born Feb. 16, 1817, at Epsom, Merrimack county, New Hampshire. Becoming a convert to "Mormonism," he was baptized and confirmed in December, 1842, by Elder Freeman Nickerson, and he was ordained a High Priest in Boston in July, 1844, by Brigham Young. In the spring of 1844 he was selected by the Prophet Joseph to electioneer in his interest as candidate for President of the United States. This was at a time when agitation over the slave question was being brought to the front as a national issue in the politics of the country. At this time Bro. Wallace was carrying on an extensive lumber business in Boston, employing hundreds of men. He emigrated to Nauvoo in 1844, soon after the Prophet's death. At that city he acted as undertaker during some of the most trying days ex-

perienced by the Saints there. He was also the first sexton who dug civilized graves in the valley of the Great Salt Lake. When the emigration, which followed the Pioneers to Great Salt Lake valley in the fall of 1847, was organized, Geo. B. Wallace was appointed a captain of fifty, which he led to the valley, arriving on the present site of Salt Lake City in September, of that year. He built one of the best and most commodious houses in the Old Fort, and the general authorities of the Church held many important council meetings at his residence. At a meeting of the First Presidency held at the house of Bro. Wallace, in the Old Fort, Feb. 12, 1849, Charles C. Rich, Lorenzo Snow, Erastus Snow and



Franklin D. Richards were ordained Apostles. The more permanent organization of the Salt Lake Stake of Zion and the ordaining of nearly all the first Bishops in Salt Lake City also took place in Elder Wallace's house, in February, 1849. When the first missionaries were called in Great Salt Lake valley to go to the nations of the earth, Elder Wallace was one of the number. He was called to Great Britain, and crossed the mountains and plains late in the fall of 1849, together with four of the Apostles, and many other Elders. He arrived in Liverpool, England, June 9, 1850, and labored in the British Isles about two years, most of the time as counselor to Franklin D. Richards in the presidency of the British Mission. "He returns to Zion,"

wrote Elder Richards editorially, "with our blessing, and the blessing of thousands of Saints who have been instructed, strengthened and built up in their most holy faith, by his ministrations while on his late mission." Returning home from his mission, Elder Wallace sailed from Liverpool, March 20, 1852, and arrived in Salt Lake City in August following. After his return from this mission, Elder Wallace yielded obedience to the higher law of marriage and again took an active part in Pioneer labor in the sterile valley of the Great Salt Lake. As a member of the High Priests' quorum he participated in the ceremonies of laying the corner stones of the Salt Lake City Temple, and offered the dedicatory prayer at the laying of the northwest corner stone of that noted structure. In 1867, among others, he was instrumental in securing the organization of the Brighton Ward, on the west side of Jordan river. At the April conference, 1860, he was sustained as second counselor to President Daniel Spencer, of the Salt Lake Stake, and at the April conference in 1866 he was promoted to the position of first counselor. He acted in the latter position till May 9, 1874, when he was called to preside over the Stake, succeeding John W. Young in that office. He filled this position about two years. From 1877 to the time of his death, which occurred at his residence at Granger Jan. 30, 1900, he acted as president of the High Priests' quorum in the Salt Lake Stake of Zion.

**CANNON, Angus Munn**, president of the Salt Lake Stake of Zion since 1876, is the son of George Cannon and Ana Quayle, and was born in Liverpool, Lancashire, England, May 17, 1834. At the age of three years he went to live with his grandmother Quayle on the Isle of Man, where he remained until he was four years old. His parents were baptized in Liverpool Feb. 11, 1840, by Apostle John Taylor, who had married Leonora, his father's sister. Angus was blessed by the Elders in the Church the same year. The family, composed of parents and children—George Q., Mary Alice, Ann, Angus M., David Henry and Leonora—in September, 1842, took passage with a company of Saints in the ship "Sidney," presided over by Elder Levi Richards. On the second day the mother was taken sick, and after a six weeks' illness, she died and

was buried in the ocean. She had anticipated this fate, but she could not be deterred from undertaking the voyage to gather her children to the bosom of the Church, such was the exalted religious nature of this Apostolic mother, three of whose sons were destined to become leaders in the Church. After a voyage of eight weeks the family reached New Orleans and finally St. Louis, where they spent the winter, and in the spring of 1843 they went up to Nauvoo with a company of Saints on the "Maid of Iowa," a steamboat owned by the Church and commanded by Captain Dan Jones. In the summer of 1843, Angus and his brothers and sisters were prostrated with fever and ague, and young Angus was anxious to be baptized for fear he would die without the administration of the ordinance. In his youthful earnestness he delighted to hear the instructions of Joseph and Hyrum, and was especially inspired with the Prophet's forecast of the future. When the Prophet delivered his famous speech to the Nauvoo Legion, in full dress as their lieutenant-general, these feelings were intense; but beyond the power of his description is the memory still retained in President Angus M. Cannon's mind of the awful night of the martyrdom—June 27, 1844. In 1844 his father married Mary Edwards (nee White), a widow from North Wales. He went to St. Louis and died during that fall. His daughter Elizabeth is the issue of that marriage. The same fall Angus was baptized at Nauvoo by L. O. Littlefield and was confirmed on the river bank. Charles Lambert married Mary Alice Cannon and became administrator of Mr. Cannon's estate and guardian of the younger children. In the fall of 1846, after the battle of Nauvoo, the family were driven with the Saints across the river, on the banks of which they had laid for a while, exhausted and suffering from hunger, which was relieved by the miracle of flocks of quails flying into their camps and even into their tents. The famishing exiles caught the birds and thus their wants were relieved. At Winter Quarters the family built a house. The Indians killed their cattle in the winter, and Angus, in company with his guardian, went to Missouri to get a travelling outfit, with which they started west in 1848, but their outfit went

through the ice on the Missouri river, which hindered their journey till the spring of 1849, when Angus walked from Missouri to Salt Lake valley, driving stock and carrying a gun for hunting. He arrived in Salt Lake valley in October, 1849, the day after his brother George Q. had started on his mission to California and the Sandwich Islands. The next summer Angus farmed and hauled wood, and in November went with Geo. A. Smith's company that settled Iron county, arriving on the present site of Parowan in January, 1851. In May he returned to Salt Lake City and continued farming and canyon work till the fall of 1852, when he went to the "Deseret News" office in the printing business. At the April conference of 1852 he was ordained a Seventy in the



30th Quorum. In the fall of 1854 he went with Apostle John Taylor on a mission to New York, to preach and assist in publishing the "Mormon." His mother's brother, Captain Joseph Quayle, gave him money and his mother's sister furnished him with a home in Brooklyn. He was next sent to Hartford, Connecticut, to preach, which he did in various parts of that State. He returned to New York in May, and was next sent to labor in the New Jersey part of the Philadelphia conference under Jeter Clinton. During the summer he baptized ten persons. He next went to Franklin county, Penn., where he baptized twenty-one persons within one month. There he was joined by Geo. J. Taylor, and others were bap-

tized. In the spring of 1856 he succeeded Elder Clinton in the presidency of the Philadelphia conference, which included Pennsylvania, New Jersey, Delaware and eastern Maryland. In the spring of 1857 W. L. Appleby was appointed to preside over the mission, and Angus was appointed his first counselor and to superintend the emigration on this side of the Atlantic. The same fall the Elders were released to come home in consequence of the "Buchanan war." Angus left Philadelphia in March, 1858, and started for the West, but he was taken down with lung fever and stayed at Crescent City a month. He had also previously the lung fever at Philadelphia. In the beginning of May, 1858, he, together with one hundred Elders, started west and had an eventful journey, on which the hand of God was signally made manifest in the protection of His servants in the midst of great danger. They arrived in the Valley June 21, 1858, and found the city deserted, the Saints being on their move south. Angus joined his brother George Q. in Fillmore; the brothers had not seen each other for eleven years. He returned to Salt Lake City, and engaged in farming, teaming and printing, as his health permitted. In 1859 he was ordained a president of the 30th Quorum of Seventy. In the fall of 1860 he started a company to manufacture potteryware, under the firm name of Cannon, Eardley & Brothers. In the fall of 1861 he was called on the "cotton mission." He located on the Rio Virgen, and was associated on a committee to locate the city of St. George with Erastus Snow and Jacob Gates. A charter was granted during the winter, and Angus M. Cannon was elected the first mayor of the city, which office he held two terms. He was also prosecuting attorney for Washington county four years. He was afterwards elected by the legislature prosecuting attorney for the Second Judicial District. In 1865, in the militia, he was elected major in the second regiment of the Iron Military District; and was afterwards elected lieutenant-colonel of the same regiment and commissioned by the governor. In December, 1864, he went south with an expedition to locate Call's Landing, on the Colorado river, and in January, 1866, he was a member of the expedition under Col. McArthur that recovered the

bodies of Dr. J. M. Whitmore and Robert McIntyre, who had been killed by Indians. The expedition punished the murderers and assisted the people in placing themselves in a position of defense. In 1867 Angus removed north in consequence of feeble health, and in the fall of that year he was called to the management of the "Deseret News" office. He remained in that position until 1874, during which time he filled a six months' mission to the Eastern States, and traveled about 34,000 miles inside of  $2\frac{1}{2}$  years. His health again falling, he resigned in August, 1874 after which he traveled through the Territory to recruit his health, and engaging in business pursuits. May 9, 1873, he was ordained to the office of a High Priest and set apart to act as a High Councilor in the Salt Lake Stake of Zion, which position he held until April, 1876, when he was called to preside over the Stake, and was ordained and set apart to fill said position under the hands of President Brigham Young, the same month. From July 2, 1874, to April, 1876, he also acted as second Counselor to Bishop Thomas Taylor, of the Fourteenth Ward. In August, 1876, he was elected recorder of Salt Lake county for a term of four years, and re-elected in August 1880. When the "Deseret News" company was incorporated, he was elected a director and vice-president, and has been several times re-elected. In 1883 he went east and purchased machinery for the Deseret Paper Mills. Jan. 20, 1885, he was arrested on a charge of unlawful cohabitation and placed under bonds. His preliminary examination before Commissioner McKay was commenced on the 21st and continued until the 24th, when he was bound over in the sum of \$1,500 to stand his trial. Feb. 11th he was arraigned in the Third District Court, and two days later he entered a plea of not guilty. His final trial was commenced on the 27th of April, and on the 29th the jury brought in a verdict of guilty. May 9th he was sentenced by Judge Kane to six months' imprisonment and to pay a fine of \$300. On the same day he was taken to the Utah Penitentiary, together with A. Milton Musser and James C. Watson, who also had been sentenced for "similar offenses." His case was appealed to the Supreme Court of the Territory, and taken on a

writ of error to the Supreme Court of the United States, both of which tribunals sustained the lower courts. Pending the final adjudication by the U. S. Supreme Court, Pres. Cannon remained in jail more than two months over the sentence, the chief object being to obtain an authoritative definition of the legal scope of the term "unlawful cohabitation." On the 10th of May, 1886, three cases of unlawful cohabitation against Lorenzo Snow were disposed of by the U. S. Supreme Court, to which they had been appealed. The court decided it had no jurisdiction. To show consistency it reconsidered its mandate in Pres. Cannon's appeal and dismissed that case also. Previous to this, however, Brother Cannon had been released from prison (Dec. 14, 1885). On the 24th of November, 1886, he was again arrested on a charge of unlawful cohabitation and placed under \$10,000 bonds, and when he was arraigned before Commissioner McKay Dec. 13th following, he was arrested on three more charges, two for unlawful cohabitation and one for polygamy. At the conclusion of the examination he was acquitted on all four charges, the prosecution being unable to prove that he had lived with any one of his families subsequent to his discharge from the penitentiary. He had previously declared that he would associate with all his families or with none of them. Besides his ministerial labors in the Church, President Cannon has done a great deal toward developing the resources of this country, reclaiming the desert and giving employment to the poor. He is naturally of a kind and sympathetic nature, and has ever shown his zeal and fidelity to the cause of truth, of which he has been a standard bearer for so many years. July 18, 1858, he married Sarah Maria and Ann Amanda Mousley; the former has borne him six and the latter ten children. They were natives of Newcastle county, Delaware, and descendants of the Swedes and Finns who built the "brick church" of Wilmington, Delaware, and were among the earliest settlers of America. June 16, 1875, he also married Charissa Cordella Moses (widow of Wm. Mason), who bore him three children. She was a native of Massachusetts and was one of the company of Saints which came around Cape Horn in the ship "Brooklyn" in 1846. He has since

married Martha Hughes and Maria Bennion; the former has borne him two daughters and one son; the latter two daughters and two sons. Altogether he is the father of twenty-seven sons and daughters, of whom five sons and two daughters are deceased. During the last eleven years Pres. Cannon has been deeply interested in mining affairs in the Dugway and Mercur mining districts, holding at present many very promising claims; and when a railway is built to Dugway, his claims in that locality will undoubtedly be very valuable. He has also been engaged in farming and stock-raising on a large scale. In one season he marketed horses to the value of \$10,000.

ground. He often worked with his hands on week-days, to obtain money to help pay for hall rents and defray other necessary expenses, and says he seldom felt weary in body or mind. He took passage on board the ship "Ellen," which left Liverpool Jan. 8, 1851, James W. Cummings being the president of the company, and arrived in St. Louis, Mo., in the latter part of March. He remained in that city until the spring of 1852, having been prostrated by sickness nine months of the time; left Winter Quarters June 12th, in company No. 4 (Captain Joseph Outhouse) and arrived in Great Salt Lake valley Sept. 6th of that year. Feb. 17, 1853, he was

**TAYLOR, Joseph Edward**, first counselor to Angus M. Cannon, president of the Salt Lake Stake of Zion, is the son of George Edward Grove Taylor and Ann Hicks, and was born Dec. 11, 1830, in the town of Horsham, county of Sussex, England. He was baptized by Elder Henry Beecroft at Hull, Yorkshire, Aug. 11, 1848, being then only seventeen years old. He was ordained to the office of a Priest Oct. 4, 1848, and was called at that time to travel in the Lincolnshire conference. After being ordained an Elder, Oct. 1, 1849, he continued to travel in the same conference (besides visiting others at times) until released in January, 1851. During a period of two years and three months he walked to fill appointments 3,693 miles, and rode during that time (mostly by railway) 3,166 miles, preached 247 regular discourses, besides delivering nearly 200 exhortations, held 27 discussions, presided at 52 Sacrament meetings, baptized nearly two hundred persons who had been convinced of the truth under his testimony, and assisted at the baptism of a great many more. He organized several branches of the Church and received during that time from the Saints in voluntary gifts of money \$65.05 and about \$300 from strangers. During the summers of 1849 and 1850 he often held five meetings in one or more large towns or cities on Sabbath days, sometimes two outdoor and three indoor and vice versa, in many instances doing all the preaching and praying himself, besides leading the singing at each meeting, no other Elder or Priest being associated with him in opening up a great deal of new



ordained to the office of a Seventy and became identified with the 31st Quorum; received his endowments Aug. 24, 1854, was ordained a High Priest Sept. 12, 1854, and set apart to act as counselor to Bishop John Lytle of the Eleventh Ward, Salt Lake City. He continued to act in that capacity until August, 1856, at which time Bishop Lytle was sent to Carson valley on a mission. Jan. 25, 1857, he was called to act as counselor to Alexander McRae who had been appointed to fill the vacancy occasioned by Bishop Lytle's removal. Elder Taylor continued to act as counselor to Bishop McRae until 1868, having previously removed to the Thirteenth Ward. Dec. 22, 1875, he was called by Pres. Brigham Young to go on a mission to the States of Nebraska, Iowa and Illinois, to labor among the Josephites and others who had seceded

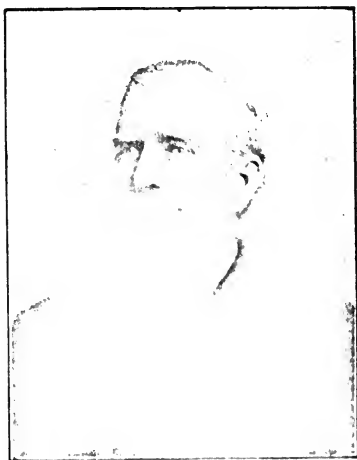


from the Church. He was accompanied on this mission by Elder Claudius V. Spencer, of Salt Lake City, who had been appointed at the same time; they were joined by Elder Isaac Bullock, of Provo, at Council Bluffs upon his return from the East. As the result of this mission 36 persons were baptized, three branches organized, eight children blessed and one couple married; meetings were held nearly every night; 24 of the 36 baptized emigrated to the Valley in less than one year. While upon this mission Elder Taylor paid a personal visit to Emma Smith, widow of the Prophet Joseph Smith, who was residing in the Mansion house in Nauvoo at that time with her husband, Lewis C. Bidaman, to whom she was married some time after Joseph's death. Elder Taylor's object in making this visit was to learn from Emma's own lips some things in relation to the "Reorganized church," which was presided over by her oldest son Joseph. Among other things he propounded this question, "Why did you use your influence to have your son Joseph installed as the president of the Re-organization, knowing, as you must have done, that the men who would confer upon him this authority were apostates and some of them had been cut off from the Church?" To which she replied somewhat evasively, but from her remarks he discovered her intense dislike for Pres. Brigham Young, whom she accused of entirely ignoring Joseph's family. She claimed that the family had a right to not only recognition but to representation. For this reason and her utter distaste of the man from other causes had led her to do as she had done. Brother Taylor replied by taking out of his pocket a photograph of Pres. Young, and showing it to her, remarking: "After all, Emma, he appears to be pretty well preserved personally, and the Church has not lost any of its strength either numerically or otherwise from the opposition which I think you have very unwisely aided and abetted." At this point the conversation ended. Elder Taylor returned home April 7, 1876, and on the following day (April 8th), in general conference, he was called to act as second counselor to Angus M. Cannon, who was called at the same time to preside over the Salt Lake Stake of Zion. Oct. 13, 1884, he was set apart

under the hands of the late Pres. John Taylor, George Q. Cannon and Angus M. Cannon, to act as first counselor to the latter, Brother David O. Calder, who had heretofore filled that position, having died a short time previous. Elder Taylor still occupies the latter position. He has always been prominent in sustaining the institutions in Zion, which have for their object the advancement of the people. This has been exhibited by him in a very marked manner in relation to Church schools and especially in regard to the L. D. S. University, formerly the L. D. S. College, in Salt Lake City. When it seemed impossible to longer maintain the college, he personally undertook the task of raising means for its support, for he had expressed himself as believing that the Lord would be displeased with the Saints if they discontinued it. In his effort he was eminently successful. Liberal donations were made by a great many of the citizens, prominent among whom was Elder Taylor himself. President Snow expressed himself as highly pleased with the successful effort made, and nobly responded with the gift in behalf of the Church of one quarter of the block east of the Temple, upon which a very creditable building has recently been erected and is now fully occupied with students. Following this, Sister M. Barratt's gift of money sufficient to erect upon this ground the "Barratt Memorial Building" for school purposes, and the transfer of real estate by the heirs of President Young to the University, will furnish enough means to erect a third building. The gift of \$1,000 for library purposes by Ezra T. Clark and other prospects in view give additional promise of perpetual success to this institution of learning, in which Elder Taylor has taken so much interest.

**CARD, Charles Ora**, president of the Alberta Stake of Zion, was born Nov. 5, 1839, at the confluence of Canasanga and Sugar creeks, in the township of Ossian, Allegany county, New York, and lived there until he was eight years old. In 1843 his parents received the gospel, and under the hands of Elder William Hyde he received his child's blessing. He accompanied his parents to Park Centre, St. Joseph county, Michigan, in the fall of 1846, whither his father went to care for his

widowed mother and family. There his grandfather, William F. Card, had lodged on his way to Nauvoo, but had sickened and died. After the family had been here one year, they were all taken sick with chills, fever, and ague, and three more of his grandfather's family died, one son and two daughters. His father being in poor health, concluded to go to his old home in Ossian, New York State, taking his mother and his own family with him. He took this step to regain his health and that of his family, also for the purpose of procuring means to gather with the Church. President Card writes: "During the winter of 1855-56 an uncle of mine, Elder Joseph France, returned from his mission in England and remained with us during the winter. I was baptized



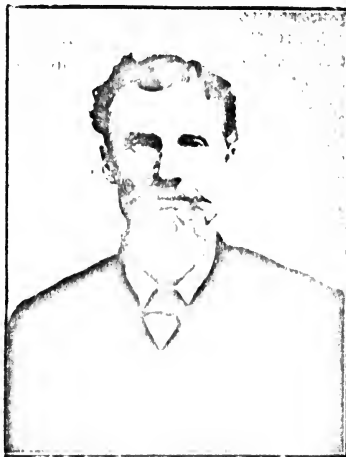
by him in Canasaga creek, near Whitney's Crossing, township of Burnes, Alleghany county, New York, April 12, 1856, and a few days later we were on our way by train to Great Salt Lake valley; we joined the migrating Saints at Iowa City, Iowa, where father procured two yoke of oxen and a wagon; with this outfit we accompanied the first two divisions of the hand-cart companies under the guidance of Elders Edmund Elsworth and Daniel D. McArthur, and crossed the State of Iowa to Florence; at this point the company was divided, my father traveling with what is known as the first hand-cart company under Elder Edmund Elsworth as captain. Although I was only sixteen years of age, I took my turn standing guard

with the men. I was also chosen as one of the hunters to aid in securing meat from the vast herds of buffalo that were traversing the plains in those days. I also aided the hand-cart people in crossing the streams, after filling father's wagon with women and children, and then continued our labors by carrying the remainder across the streams on our backs. For several hundred miles my father and uncle were sick, and the care of two wagons and four yoke of oxen and other camp chores depended upon me. We landed in Salt Lake City in the latter part of September, and I assure the reader that the following October conference was a great treat to me, to behold Prophets and Apostles and sit under their teachings. Soon after this my father moved to Farmington, Davis county, where I was ordained a Seventy and became identified with the 56th quorum of Seventy. I spent my 20th birthday (Nov. 5, 1859) building a log cabin in Logan for my father, preparatory to moving there, which we did the following March, 1860, where I resided with my parents, taking an active part with the minute men under Colonel Thos. E. Ricks during the first four years. I attended school in Ogden from December, 1861, until April, 1866, under the kind tutoring of Elder Francis A. Brown and his accomplished wife, Hattie C. From the earliest introduction of the Sabbath Schools in Cache valley, I took an active part as teacher, Ward superintendent, and superintendent of the consolidated schools of Logan, after which I acted as first assistant Stake superintendent for about fifteen years. During the winter of 1871 I filled a winter's mission among friends and acquaintances; I also visited New York, Massachusetts, Michigan, Wisconsin and Iowa, with William Hyde of Logan as my companion. I was counselor to the president of the High Priests' quorum in the Cache Stake from 1877 to 1879, and second counselor to William B. Preston from 1879 to 1881, when I was made president of Cache Stake, which position I occupied until August, 1890. From 1873 to 1877 I superintended the erection of the Logan Tabernacle, and from 1877 to 1884 I superintended the construction of the Logan Temple. Thus, for eleven years I was engaged in supervising the erection of these two great edifices. About

the 1st of September, 1886, I was requested by Pres. John Taylor to explore the British possessions and to report the feasibility of establishing a colony on British soil, which I did and reported favorably to him in November, the same year. Early in the spring of 1887 I was requested by Pres. John Taylor to permanently locate and take charge of a colony of Saints in southern Alberta, and with grip in hand, on the 21st of March, I took my journey by rail to Helena, Montana, where I was joined by Pres. Thomas E. Ricks, of Rexburg, Idaho, Bishop Thomas X. Smith of the Fourth Ward, Logan, Utah, and Elder Niels Moulson, of Hyrum; the latter conveying us from there to Lees creek, Alberta. On the 27th of April we located the site of what is now known as the village of Cardston. June 3, 1887, we numbered forty souls; to-day there are ten Wards and two branches with about three thousand inhabitants in the Alberta Stake of Zion. During this period, my labors have been directed in various channels. I introduced the first steam thresher in Cardston, and directed the first saw mill; aided to establish the first dairy and grist mill, established the first store now known as the Cardston Co. Limited, also the Implement Co., Limited. I have also assisted in building four meeting houses in Cardston, and one large two-story public school house. During the last two years almost my entire time has been given to the great canal built by our people. I turned the first furrow, and have traveled five thousand miles with my own team during its construction. A railroad is nearly completed which will connect us with the outside world. A word for the government: We have located on British soil, lived in Alberta nearly fourteen years and have always received from the government a just and impartial recognition."

**LEWIS, William Hendricks**, president of the Benson Stake of Zion, is the son of Neriah Lewis and Rebecca Hendricks, and was born Oct. 14, 1837, in Macoupin county, Ill. His parents were raised in Simpson county, Kentucky. His father was a descendant of a family of three Welsh brothers who emigrated from Wales to America in an early day and who took part in the Revolutionary war. It is said that

twenty-two men of the Lewis family fought in one battle under General Geo. Washington. William's father and mother, who were married quite young, removed to Illinois, where they made a new home and were prosperous for about nine years. Pres. Lewis writes: "In the winter of 1846-47 my uncle David Lewis came to my father's house and preached the gospel to my parents. My father accepted the same, and a few weeks later sold out and moved to Nauvoo, where the family stopped



with my father's and mother's people for about two weeks. We then started for the great unknown west, traveling through Iowa to the Missouri river. I was present when Colonel Allen and other United States officers called for the Mormon Battalion, and I saw the wives and mothers of these soldiers left on the bleak prairie without a protector and with scarcely food enough to eat. A rude flat boat was constructed on which we crossed the Missouri river. We then joined Bishop George Miller's company and continued our journey westward, hoping to reach the Rocky Mountains that same season; but after traveling a few hundred miles, winter came on, and meeting some Puna Indian chiefs, who told us that they had grass, timber and water, and that we had better winter with them, we accepted their kind offer, left the trail we had been following, and wintered with them. It was a cold bleak winter, and we suffered much from the want of food. About eighty persons of our

company died of black leg or scurvy, and were buried without coffins. We had a little corn in camp, which the women would grind on a hand mill, and there were at times as many as twenty or thirty persons waiting their turn to grind. When we first arrived at the place where we wintered, some two or three hundred young warriors came on horseback to serenade our camp; they rode at full speed in single file, and in their war paint, and fired their guns as they came, not forgetting to give the Indian war whoop. This made it very exciting for our people, many of whom had never seen an Indian before. Just at that moment the old chief appeared on the scene in great excitement, waving his hands and giving the word of command, saying that a war party of Pawnees was at their camp, killing their women and children. On hearing this the warriors broke their serenade and went at full speed to their own camp, where they had a desperate battle with their enemy. They fought like demons for their wives and children; their war chief was killed, and I have never before or since listened to such howling and mourning. While in this camp our corral of wagons (which was a very large one, containing our cattle and horses) was broken one night by the stampeding of the cattle, which ran over the wagons, as though there was nothing in the way, and made kindling wood of most of our vehicles and their contents. Two boys or young men were sleeping under one of the wagons at the time, but an old iron pot, which stood under the axletree, saved their lives. During the fall and early winter we dug roots, which we called hog potatoes, to eat; they were a great help to us, but later the frost became so intense (the ground freezing three or four feet deep) that there could be no more digging of roots. When the cattle died of hunger and cold, some of the people would dress, boil and eat some of the meat. As soon as winter broke up, we made our way back to Winter Quarters, where we remained and farmed during that season. We then moved on to the Iowa side of the Missouri river, and lived there one year. My parents next moved down into Platte county, Missouri (near Saint Joseph), where we remained for two years. Having there

earned sufficient means to purchase a good outfit to come to the Valley, we started for Utah in April, 1851. At Winter Quarters we joined Orson Pratt's company, with James Cummings as captain of one hundred, and Ormus Bates, captain of fifty. A short distance out on the plains we left the old road and went around the Elkhorn, which compelled us to travel about five hundred miles without a road. We had a successful trip, and arrived in Salt Lake City Oct. 7, 1851. My father purchased a home in the 15th Ward, Salt Lake City, and we farmed the following season. In the fall of 1852 we moved to Centerville, Davis county, but returned soon afterwards to Salt Lake City, where my mother died in the fall of 1854. My father was left with my mother's four children and her brother's two orphan children—six motherless children in all. Then came a hard struggle to make a living. I worked at whatever I could get to do, and finally obtained employment from Captain Wm. H. Hooper, and did fairly well. The captain seemed to think a good deal of me. I attended meetings in the Old Tabernacle regularly for ten years, and listened with delight to Pres. Brigham Young, Heber C. Kimball and the old Apostles and veterans of the Prophet Joseph's time; they spoke with power, and I learned to love them, and to cherish their teachings. Leaving the city to assist my father on his farm in Fort Herriman, I became acquainted with a young lady (Martha Petty), whom I married in November, 1856. Henry Harriman, one of the Seven Presidents of Seventies, performed the ceremony. I built us a snug little home in Fort Herriman, though we commenced married life without a dollar in pocket. But we never wanted for anything that we could not pay for, and for ten years we were never indebted to any one. I participated in the Echo Canyon war, and also in the move south. Returning from the south with the main body of the people, I engaged in farming and was getting along very well, when I concluded to go to Cache valley. I arrived there July 18, 1859. We followed an Indian trail through Wells-ville, and arriving on the spot where Richmond now stands, I staked off a claim, and in company with my broth-

er-in-law, a boy of some sixteen years, and a neighbor by the name of A. F. Stewart, I put up fifty tons of hay. We then returned to Fort Herriman, loaded up some ox teams with lumber for floors and roofs, and returned to Cache valley to put up our log cabins. After building them, we considered them very comfortable, for they had lumber floors and roofs. Returning once more to Fort Herriman I sold out there, and moved my family to our new home where Richmond now stands. We arrived there Oct. 31, 1859. On the day after our arrival, my oldest daughter Rebecca A. Rawlins was born. About two weeks later Apostles Orson Hyde and Ezra T. Benson came to my house and ordained me a High Priest and set me apart as a member of the High Council in Cache Valley Stake, which position I held about twelve years. In the meantime I officiated in many different callings, such as Ward Teacher, minute man, and in various callings. In 1861 I went down to the Missouri river after the poor Saints; and in 1872 I was called to be Bishop in the Lewiston Ward." As the presiding officer in Lewiston for nearly twenty-nine years, Bishop Lewis witnessed the growth of that settlement from a small hamlet, consisting of only four cabins built in the desert, to one of the most flourishing settlements in the mountains. When the settlements in Cache valley were divided and organized into three Stakes of Zion, Bishop Lewis was chosen and set apart as president of the Benson Stake, which embraces all the settlements on the north end of Cache county. Pres. Lewis is still young in heart and strong in body, and has no doubt a long career of usefulness yet before him.

**SESSIONS, Byron**, president of the Big Horn Stake of Zion, is the son of Perrigrine Sessions and Mary Call, and was born Nov. 7, 1851, in Bountiful, Davis county, Utah. His father was the first settler in Bountiful, which was originally called Sessions' settlement in his honor. In this place Byron was raised and educated, and here he was baptized May 31, 1858, by Henry Rampton, and confirmed the same day by Henry Tingey. As a young man he was ordained to the several grades of the lesser Priesthood, and finally to the office of an Elder. He married Ida Teombly Oct. 31, 1870, and moved

to Woodruff, Rich county, Utah, in 1873. Here he labored for several years as a Ward and a Sunday school teacher. He was ordained a High Priest and set apart as second counselor to Bishop Wm. H. Lee Aug. 19, 1888, by Geo. Osmond; set apart as second counselor to Bishop John M. Baxter in the fall of 1890, by Wm. Budge, and set apart as first counselor to Pres. John M. Baxter in the presidency of the Woodruff Stake June 6, 1898. He left Woodruff April 22, 1901, in response to a call from the authorities of the Church to take



charge of the Big Horn colonization movement, and arrived in the Big Horn country May 26, 1900. The ground was first broken on the Sidon canal May 28, 1900, on which occasion Bro. Sessions drove the team and Apostle Abraham O. Woodruff held the plow. Elder Sessions contracted in behalf of the colony for building twenty miles of railway track, which work was completed satisfactorily. When the Saints residing in the Big Horn country were organized into a Stake of Zion in May, 1901, Byron Sessions was chosen and set apart as president of the Stake, with Jesse W. Crosby, jun., as his first, and Charles A. Welch as his second counselor. Pres. Sessions has always been a public spirited man, and active in all matters pertaining to the welfare of the Church, both spiritually and temporally. For several years he was the manager of the Bear River Land and Canal company. He is the father of ten children.

**POND, Lewis Sumner**, president of the Bannock Stake of Zion, was born Dec. 25, 1854, in Salt Lake City, Utah. At the age of six years he removed with his parents to Richmond, Cache county, where he labored under the direction of his father until he was sixteen years old, after which he was employed for ten years in hauling freight by team from Montana. He married Julia Ann Whittle, Jan. 15, 1878; and in the spring of 1880 located with his family in Gentile valley, Idaho, where he was ordained a High Priest and set apart as first counselor to Bishop John B. Thatcher of Mormon Ward July 19, 1885. In 1889-91 he filled a successful

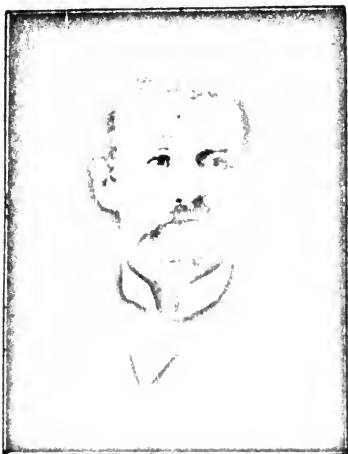


mission in the United States, laboring principally in West Virginia. Just before his return, his wife moved to Lewiston, Cache county. At the quarterly conference held in Franklin, Idaho, January, 1892, he was requested by Apostle Marriner W. Merrill and Pres. Geo. C. Parkinson to return to Gentile valley, where he was wanted for a Bishop. In obedience to this call he exchanged property with his brother and moved back to Gentile valley, and at the quarterly conference of the Onelda Stake held in April, 1892, he was ordained a Bishop by Joseph F. Smith and set apart to preside over the Thatcher Ward. At the November, 1894, election he was elected a county commissioner on the Republican ticket. In June, 1897, he was called to open up a mission in the Northwestern States, and at a quarterly conference held at

Marsh Center Ward, July 24, 1897, he was set apart to take charge of the Idaho conference. July 28, 1897, he commenced his labors in Boise City in connection with Elder Thomas Preston. After laboring for four months in that vicinity, he returned home on a short visit; but left again in December, 1897, for Spokane, Washington; he presided over the mission in that part of the country till March 29, 1898, when he was released to return home, at a conference held at Baker City, Oregon. At a quarterly conference held of the Onelda Stake in Gentile valley, July 24, 1898, he was chosen and set apart as president of the Bannock Stake of Zion, which was organized at that time. At the November election, 1898, he was elected a county commissioner in Bannock county, Idaho.

**JENSEN, Denmark**, first counselor to Pres. Lewis S. Pond, of the Bannock Stake of Zion, is the son of Mads Chr. Jensen and Maren Hansen, who emigrated from Elling parish, Hjørring amt, Denmark, in 1853. As they journeyed across the plains, their son, the subject of this sketch, was born July 24, 1853, on the plains of Nebraska. The family located in Brigham City, where Denmark Jensen was raised and educated. He remained at home with his parents until Dec. 2, 1872, when he married Lucina Johnson, with whom he has had eleven children. In the spring of 1880 he removed to Honeyville. A year later he was called on a mission to the States; responding to the call he left Ogden, April 19, 1881, in company with forty-six other Elders, and arrived safely in Minnesota, which became his field of labor; for eighteen months he presided over the Minnesota conference. He returned home Dec. 7, 1882. In the spring of 1883 he removed to Idaho and settled on Mink creek, Onelda county, and in May, 1884, he changed his plan of residence to Chesterfield. Being called on a mission to the Indians, he left home April 20, 1885, to officiate in that calling. He labored among the Bannock and Shoshone tribes, until early in 1887, when he was honorably released and returned home. He served as a home missionary in the Onelda Stake of Zion until December, 1896, when he was called on a mission to Oregon. In compliance with that call, he left home Jan. 6, 1897, and traveled in

company with James F. Hunt and James Gollightly. He was released the following March; but on June 8, 1897, he was called to preside over the Oregon conference; he was set apart for his field of labor July 24, 1897, after which he engaged in missionary labors in Oregon till April, 1898. When the



Bannock Stake of Zion was organized July 24, 1898, he was chosen and set apart as first counselor to Pres. Lewis S. Pond; and since that time he has worked diligently in discharging the duties of that high and responsible calling. Besides his ecclesiastical labors, Elder Jensen has filled numerous secular positions, and in November, 1900, he was elected a member of the sixth session of the Idaho State legislature. His wife died Oct. 7, 1901, at Thatcher, Idaho. Elder Jensen is widely and favorably known for his unflinching integrity to the work of God.

**HAIGHT, Horton David**, president of the Cassia Stake of Zion, was born June 20, 1832, in the town of Moravia, Cayuga county, New York. His father was Hector Caleb Haight, who for many years served as probate judge of Davis county, Utah. His mother was Julia Van Orden, a woman noted for her business ability as well as domestic qualities. In 1837, the family moved to the northern part of the State of Illinois, where they remained till the spring of 1845. At this time Horton's parents became identified with the

Church of Jesus Christ of Latter-day Saints and moved to Nauvoo. In the spring of 1846 the family, in company with others of the Saints, started on the westward journey, and during the summer crossed the State of Iowa. The following winter was spent in the rushes on the Missouri bottoms. In the spring of 1847 the family left Winter Quarters for the Rocky Mountains. The subject of this sketch was then only fifteen years of age, but still did his part in driving three yoke of cattle and taking his turn as camp and cattle guard when occasion required. The company arrived in Great Salt Lake valley Sept. 22, 1847. In the spring of 1848, when a relief company was sent out to meet the Saints coming to the valley, young Horton was among the number sent back, and he experienced the same difficulties that the Saints encountered the year before. At this time the company went back as far as Chimney Rock, a distance of about seven hundred miles, before they met the company. Horton D. Haight was one of the first settlers in Davis county, Utah, and took an active part in the development of the same, proving himself to be a public spirited man. In February, 1854, he married Miss Louisa Leavitt, after which he lived in Kaysville and Farmington until his removal to the State of Idaho. In the summer of 1855 he accompanied Pres. Brigham Young to Fort Limhi on the Salmon river, for the purpose of visiting the Saints at that place. The year 1857 found him doing service with Lot Smith on the plains in the interest of the people, observing the movements of Johnston's army. In March, 1858, he left Utah with fifty men for Fort Limhi, on Salmon river, to relieve the colony there once more. When returning he found the people moving southward, preparatory to the arrival of the army, and he, with his family, moved to the Provo bottoms, living here during the summer months. Sept. 14, 1858, he started east with Joseph W. Young for the purpose of buying work-cattle for the Church. In the summer of 1859 he brought out a Church train of seventy-five wagons. In 1860 and 1861 he was in the employ of Hooper and Eldredge, superintending their trains of merchandise. In 1863 he went to the frontiers again and brought out some freight and about three hundred emigrants. In 1866 he

brought the wire for the first telegraph line in Utah from Wyoming, Neb. He crossed the plains seven times as captain of emigration companies and made himself beloved by the people placed under his care and also by the men working under him. Words of praise are often heard yet when the name of



Pres. Haight is mentioned in the presence of the men and women who crossed the plains in his trains. His married life was a success, ten children (five boys and five girls) having come to cheer the lives of Pres. and Sister Haight. All of their children, with the exception of two, are living at the present writing, and occupying positions of honor in their communities and in the Church. Pres. Haight's public life is well known for the fidelity and integrity of the man whenever his superiors or the people at large entrusted anything to his care. He had the confidence of his co-laborers and the presiding authorities in the Church. He served as a major in the Utah militia, as selectman of Davis county for two terms, as sheriff one term, and in 1861 represented his county in the Utah legislature. In 1882 he was called to Oakley, Idaho, to act as Bishop at that place; later (1887) he was chosen as the first president of the Cassia Stake. While living in Cassia county he served the people in the capacity of county commissioner and also acted as president of the Oakley Co-operative Mercantile Institution, an institution that

owes its solidity to the wise business forethought of Pres. Haight. As a Latter-day Saint he tried to follow in the Master's foot-step; as a leader he was kind and considerate; as a citizen his life was above reproach. Pres. Haight died Jan. 19, 1900, mourned by a large, devoted family and spoken highly of by the people of Cassia Stake. The estimation the president was held in by his family is beautifully set forth on his tombstone: "Whither thou goest, we will go. Thy people shall be our people, thy God our God."

**HAIGHT, Louisa Leavitt**, wife of the late Pres. Horton D. Haight of Cassia Stake, was born in Hatley county, Lower Canada, Dec. 10, 1835. Her parents were Wlar Leavitt and Phebe Cole. When she was two years of age the family moved to Illinois, settling near Joliet, in what was known as the Twelve Mile Grove. Here Brother Wlar Leavitt died and the mother was left with a family of two boys and two girls to support. Selling out her place at Twelve Mile Grove, the family journeyed by team to Nauvoo, in order to be with the Saints. It was the intention of Bro. Leavitt when



leaving Canada, to gather with the Saints, but he was prevented by circumstances to do so. While living in Nauvoo, Louisa attended a school which was conducted by Mrs. Emmeline B. Wells. With the rest of the Saints, Sister Leavitt and her family, in the



spring of 1846, moved westward, resting at what is now called Florence during the following winter. Here Louisa attended a school, taught by Brother McGuire. In October, 1847, she came into Great Salt Lake valley and remained in Salt Lake City until the death of her mother in the year 1851. She then moved to Centerville and attended school here off and on until her marriage to Horton D. Haight in the year 1854. From that time she made her home at Blooming Grove, in Davis county. She became the mother of five boys and five girls, all of whom are living with the exception of two. She was connected with the first Primary association, organized in the Church, acting as first counselor to Sister Aurelia Rogers. In 1882 Pres. Horton D. Haight and Louisa, his wife, moved to Oakley, Idaho, and while here she served as first counselor to Sister Sarah Grant, president of the Ward Relief Society. When the Stake was organized, Sister Louisa Haight was chosen as Stake president of the Relief Societies, which position she holds at this writing. Sister Haight has proven herself a dutiful wife, a loving mother, and a true Latter-day Saint in all her walks of life.

**JACK, William T.**, president of the Cassia Stake of Zion, was born in the Fourteenth Ward, Salt Lake City, Nov. 1, 1857, forty-five days after the arrival of his parents, Thomas and M. A. Jack, from their hand-cart journey across the plains. For forty-two years Brother Jack was a resident of the First Ward, Salt Lake City, where quietly and unassumingly he grew to manhood. Always of a devotional disposition he has been a regular attendant at Sunday schools and religious services from his youth. As time went on he was called to fill many positions of trust in the Ward. In 1887, Brother Jack answered a call given him, and filled a mission to the Indian Territory, where he demonstrated that it was possible to fill a mission in that malarial section without contracting ague in a few months. April 6, 1897, he was called to succeed Elder Andrew Kimball in the presidency of the above named mission; three more States having been added thereto. During the term of Elder Jack in this labor, the name of the mis-

sion was changed to that of the Southwestern States mission. For three years Elder Jack presided over this field with credit and efficiency, and arrived home May 6, 1900. On the 9th of the same month he was called to the position which he now occupies. He was sustained by the people of the Stake at a



conference held at Oakley May 11th and 12th, and soon after moved his family to Idaho, making his home at Oakley. In his new field, as had been the case in the mission, he has the confidence and esteem of the people. Brother Jack gives the Lord the credit for all good that is accomplished, as well as the honors conferred upon him.

**MURDOCK, John Riggs**, president of the Beaver Stake of Zion from 1877 to 1891, is the son of John Murdock and Julia Clapp, and was born Sept. 13, 1826, in Orange township, Cuyahoga county, Ohio. His father and mother joined the Church in November, 1830, being among the first converts to "Mormonism" in Ohio; and they became closely associated with the Prophet Joseph. The mother died in 1831, leaving a family of five children, including a pair of twins, a boy and a girl (Joseph and Julia), born at their mother's death. The twins were adopted by the Prophet and his wife and tenderly fostered. When the boy was a year and a half old, he caught the measles, and through exposure took cold and died at the time the Prophet was mobbed at Hiram in 1832. Julia remained in the family until she had grown to womanhood. After his mother's death John R. was sent with Ca-

leb Baldwin, sen., to Jackson county, Mo., where he lived in the family of Morris Phelps. After the Saints were driven out of Jackson county, he was baptized by his father in Clay county in the year 1834; he also passed through the mobbings and persecutions in Caldwell county. His father, after spending about five years on missions, married again, when John R. left Brother Baldwin and rejoined his father's family, with which he removed from Quincy to Nauvoo. Here he worked on the Prophet Joseph's farm about four years, and was still in the Prophet's employ at the time of the martyrdom; in the exodus from Nauvoo in 1846, John R. came west with Father Cornelius P. Lott. On his way he enlisted in the



Mormon Battalion, and as a private in Company B he marched all the way to San Diego in California. After serving his time he made his way, in company with many other Battalion boys, to Great Salt Lake valley, and arrived on the present site of Salt Lake City, Oct. 12, 1847, after a tedious journey of twelve hundred miles with pack animals. He spent the winter in the "Old Fort" and married Almira H. Lott, daughter of Cornelius P. Lott. In the spring of 1851 he settled in Lehi, Utah county, being one of the early settlers of that place; and among the several positions filled by him here was that of mayor of the city. In 1856 he took a most active part in rescuing the hand-cart companies, who were perishing in the snow storms. When he brought in some of the suffering emi-

grants he found the snow on the Big Mountain fifteen feet deep. To many of those who crossed the plains before the Union Pacific Railroad was built, the name of John R. Murdock is very familiar. He was sent east five times as a captain of Church trains after the poor, namely in 1861, 1862, 1863, 1864 and 1868. He also carried the mails from the Valley to Independence, Mo., as an employee of the B. Y. X. Company, and in that capacity he made two round trips to the States in 1857, in unprecedented short time. In 1858 he went to Omaha as an escort to Col. Thos. L. Kane, making the round trip of 2,120 miles with the same animals in 42 travelling days. He also brought trains of merchandise for Livingston & Bell in the early days. Altogether "Captain Murdock," as he was familiarly called in early days, made eleven round trips across the plains, and has brought more "Mormon" emigrants to Utah than any other leader. He is credited with making a better record than any other man known in bringing ox and mule trains across the plains and over the mountains. In the spring of 1864 he was called and ordained to the office of a Bishop by President Brigham Young and sent to preside in Beaver, Beaver county. He occupied that position until 1877, when the Beaver Stake of Zion was organized, and he was chosen and set apart as its president. This responsible position he filled for fourteen years. He has served eight terms in the Territorial and one in the State legislature. He was also a member of the Constitutional convention, which framed the State constitution in 1895. He has also served as probate judge of Beaver county and as a colonel in the Iron County Military District. From the first Elder Murdock was one of the representative and leading men in the Church and community at large. He has occupied many positions of honor and trust in the Territory and State, and is now in his old age highly respected and beloved by the people.

**PARKINSON, William Chandler,** president of the Hyrum Stake of Zion, is the son of Samuel R. Parkinson and Arabella Ann Chandler, and was born Aug. 2, 1855, at Kaysville, Davis county, Utah. In the spring of 1860 he removed with his parents to Franklin, Onida

county, Idaho, where he was baptized by Elder William Woodward, Nov. 24, 1867, and confirmed the same day by John Thompson. He was ordained an Elder by his father May 26, 1868. Up to this time he had worked on a farm and in the canyon during the summer months and attended the district school during the winter months. In the fall and winter of 1871-72 he was freighting from Corinne, Utah, to Dear Lodge, Montana, with horse and mule teams. In the winter of 1872-73 he attended the B. Y. College in Logan one term (Chas. Davis, teacher), and again in the winter of 1873-74 (Jas. Z. Stewart, teacher); in 1874-75 he attended the High School at Ogden (L. F. Monch, teacher). In the spring of 1875 he had his first experience in merchandising, working in Wallace Foulger's store at Ogden. In



the fall of 1875 he was engaged to manage the co-operative store at Franklin, which position he held until January, 1877. In the spring of 1878 he worked on the Logan Temple and also hauled material from the canyon and fenced one hundred and sixty acres of land, situated about three miles north of Franklin. This land he had previously entered under the pre-emption law. During the following winter he built a two-roomed log house for himself, and on Dec. 12, 1878, he married Miss Ellen Elvira Nash. The marriage ceremony was performed in the Endowment

House, Salt Lake City, by Daniel H. Wells. In August, 1879, his father having contracted to furnish lumber for the Z. C. M. I. and the Assembly Hall, Salt Lake City, Wm. C. was given charge of hauling the lumber from the mill in Maple creek canyon to the Franklin depot. This work he conducted very successfully. During 1879 he labored as a home missionary in the Cache Stake. He was also made a counselor in the first Y. M. M. I. A. organized in Franklin, Idaho. March 10, 1880, he was called on a mission to Europe, being the first missionary ever called, in the regular way, from Franklin. He left his home April 4th (less than a month from the time he received his call) and went to Salt Lake City, where he, after attending the general conference of the Church, was set apart for his mission. On his arrival at Ogden he became seriously ill, and was taken to the home of Andrew Kershaw, where he was kindly treated and finally taken from his bed to the train to start for Europe in company with thirty-seven other Elders. They arrived in Liverpool April 29th. Wm. C. was appointed to labor in the New-castle conference, where he spent about seventeen months. He then labored in the Liverpool conference till April 13, 1882, when he was honorably released to return home. During his sojourn in Great Britain he visited his mother's birth place, Cheltenham, also his father-in-law's people in Wales. In both these places he met many relatives and also gathered much important family genealogy. In returning home he stopped at St. Louis, Mo., where he found his aunt, who came to Utah with him and was there baptized. He also found many other relatives in that city. After returning home, May 12, 1882, he assisted his mother in building a home, and also did some contract work for the Cub River Middle Ditch Co. In the fall he was engaged to work for the Franklin Co-op store. Later he was elected justice of the peace and served in that capacity two years. He served as a home missionary in Cache Stake for about three years. Feb. 24, 1884, he was ordained a High Priest by Bishop Nahum Porter, and on June 2, 1884, ordained a Bishop and set apart to preside over the Preston Ward by Moses Thatcher; John Larson and Geo. T. Benson were chosen as his counselors.

Years later, Moses Thatcher remarked that Bishop Parkinson and his counselors were the most united Bishopric in the Church. In the spring of 1884, Elder Parkinson bought a small mercantile business which has since grown into the large general merchandise establishment now known as W. C. Parkinson & Co. After being called to the Bishopric he immediately took up the labors of that calling. He also worked on the Preston & Cub River canal and assisting to develop the resources of the Ward. He moved to Preston Oct. 16, 1884, and presided there as Bishop about fourteen years, during which time a townsite was located and surveyed, and the present meeting house built. The following named public grounds were also purchased: A ten-acre public square, a titling lot, a meeting house lot, a burial ground and a 40-acre missionary farm. Three district school houses, and the Onelda Stake Academy were erected and the Mink Creek canal was located, surveyed and partly constructed. The Ward grew from about thirty families until three other wards were organized out of it, and there still remains about two hundred and fifty families in Preston Ward proper. Bishop Parkinson also built himself a comfortable home, costing about \$4,000, and in 1887 he yielded obedience to the higher law of marriage by taking to wife Miss Louisa Benson, daughter of Geo. T. Benson. Up to the present time he is the father of fifteen children. In the fall of 1884 he was nominated for assessor and collector of Onelda county, but was fraudulently defeated by the anti-Mormon party. He served as a member of the Board of Education in the Onelda Stake upwards of ten years, during which time he was chairman of the executive committee, treasurer and assistant secretary. In the spring of 1896 he accompanied his brother Frank—who was called on a mission to California—on a trip to Portland, Seattle, Victoria, San Francisco, Los Angeles and San Bernardino. Having been set apart as a missionary, prior to starting on this trip, he enjoyed himself very much in the society of the Elders whom he met and in doing some missionary labors. In February, 1898, together with his brother Samuel, he was called on a short mission to the North-

western States. They labored very successfully and with great pleasure, opening up that mission in Baker City, Walla-Walla, Pendleton, Vianto, Portland, Oregon City, Salem, Vancouver, Astoria and other places. After being absent about two months they were released and returned home by way of California in April, 1898. Aug. 8, 1898, Bishop Wm. C. Parkinson was called and set apart to preside over the Pocatello Stake of Zion, by Apostle Heber J. Grant. Subsequently Wm. A. Hyde, of Downey, and Noah S. Pond were chosen as his counselors. Before taking his departure from Preston, the good people of that Ward arranged a grand farewell festival in his honor, and as a token of their love and good will towards him, they presented him with a costly gold watch. In 1899 he worked for the Studebaker Bros. Mfg. Co., and traveled during the year in nearly all the counties of southeastern Idaho. In that year also he sold his home and land in Preston, and as he was not yet ready to move to Pocatello, he rented a small house until he could dispose of his business. When it was decided by the Church authorities to divide Cache Stake, President Parkinson was recalled from Idaho and appointed to preside over the Hyrum Stake, which embraces the settlements situated in the south end of Cache valley. He was accepted and sustained in this position by the people at a conference held at Hyrum April 30, 1901. Elder Parkinson is a humble and unassuming man and ranks high among his brethren for his integrity and faithfulness to the cause of truth. His great reverence for God and the authorities of the Church, his obedience to parents and respect for old age, and his considerate treatment of all his associates, has made him popular and beloved by all who know him.

**MILLER, Orrin Porter**, president of the Jordan Stake of Zion, is the son of Reuben Miller and Ann Craner, and was born Sept. 11, 1858, in Mill Creek, Salt Lake county, Utah. He was baptized June 16, 1867, by Edward F. M. Guest and confirmed on the same date by Washington Lemmon; ordained a Priest Dec. 9, 1877, by Reuben Miller; ordained an Elder Nov. 6, 1881, by Alex-

ander Hill, and became a member of the 13th quorum of Elders in the Salt Lake Stake of Zion. Nov. 10, 1881, he married Elizabeth M. Morgan of Mill Creek, in the Endowment House, Salt Lake City. Daniel H. Wells officiating. July 22, 1882, his father died, being stricken with paralysis. In 1882, after the settling up of his father's estate, he moved to Riverton, having fallen heir to eighty acres of land under his will. Feb. 10, 1884, he was ordained a Seventy by Enoch B. Tripp at South Jordan Ward and became a member of the 33rd quorum of Seventy. In May, 1885, he was set apart to preside over the Riverton branch, under the juris-



diction of Bishop Wm. A. Bills. Aug. 8, 1886, the Riverton branch was organized as a Ward when he was ordained a High Priest and Bishop and set apart to preside over the same, with Jesse M. Smith and Gordon S. Bills as his counselors. Jan. 24, 1887, he was elected president of the Riverton ecclesiastical corporation. In 1887 he became a member of the county central committee and also served one term as a member of the Territorial central committee of the People's party. For six years he acted as deputy registrar under the famous Utah commission. Aug. 6, 1889, he was elected a member of the county board of commissioners for Salt Lake county. This was the last term the People's party had control. In July, 1891, he was elected a member of the first Democratic Territorial central committee after the di-

vision on party lines. He served as a member of a board of arbitration appointed by the First Presidency, with Bishop Sheets and Elder John Nicholson, in the interests of the people of Deseret; also acted as agent of Presiding Bishop Wm. B. Preston from 1886 to 1900, in receiving hay, grain, etc., from all the Wards in the south end of Salt Lake county. Oct. 1, 1897, he was appointed a special agent by Bishop Preston to look after Church sheep, and is still serving in that capacity. At the division of the Salt Lake Stake, he was chosen to preside over the Jordan Stake, which was organized January 21, 1900, being set apart by Elder Francis M. Lyman, with Elders Hyrum Goff and James Jensen as counselors. In March, 1900, at the request of Apostle Lyman, he changed his residence from Riverton to Union Ward in order to become centrally located in the Stake. President Miller says: "I rejoice in the gospel and in the testimony of Jesus; and I have accepted in my heart every principle revealed through the Prophet Joseph Smith and have been greatly blessed of the Lord in my ministerial labors." At a meeting of the First Presidency and Twelve Apostles held Oct. 24, 1901, Pres. Miller was chosen as second counselor to Presiding Bishop Wm. B. Preston.

**GOFF, Hyrum**, first counselor to Orrin P. Miller, president of the Jordan Stake of Zion is the son of Isaac Goff and Mary Taylor, and was born July 29, 1849, at Long Whetton, Leicestershire, England. He was the first "Mormon" child born in that town, his parents having joined the Church a few months prior to his birth. Hyrum was baptized on the eighth anniversary of his birth day, by his father, and confirmed a member in the Church the same day, by Elder Isaac Higbee. In the year 1858 he removed with his parents to Nottingham, England, where he resided until April 17, 1862, when he started for Utah, in company with two sisters and one brother; sailed for America on the ship "John J. Boyd," landing at Castle Garden, N. Y., June 1, 1862; crossed the plains from Florence, Neb., to Utah, by ox team, in Captain Homer Duncan's company, arriving in Salt Lake City Sept. 25, 1862. While crossing the plains Hyrum's health was very poor. After arriving

in Utah he was taken into Bishop Archibald Gardner's family, and through a severe siege of mountain fever he was kindly cared for by Bro. Gardner's wife, "Aunt Abbie," at West Jordan. He was ordained an Elder in the Endowment House, Salt Lake City, Feb. 15, 1869. Though never ordained to any office in the Aaronic Priesthood, he acted in all the callings thereof, when requested by the Bishop to do so. January 2, 1871, he married Maria T. Arnold, who has borne him six sons and six daughters; four of these died in their early childhood. Oct. 24, 1878, he obeyed the celestial order of marriage by taking to wife Marinda P. Bateman, who has blessed him with three sons and five daughters; one of these



sons died at the age of one year, while the mother was in exile. For living with his wives, three indictments were found against him, under the segregation scheme; he was convicted on one count, and served a term of six months in the Utah penitentiary, and paid a fine of \$300.00 and costs of court, which amounted to \$399.65. While in prison he was visited by the West Jordan Sunday School in a body, numbering some three hundred persons in all. He had been a member and a teacher in said school from the time it was first organized, and acted as first assistant superintendent from 1878 to 1883. April 1, 1883, he was set apart as superintendent of the school, and labored in that capacity twelve years

and seven months. He was chosen a member of the Ward choir when fourteen years of age, and, later, acted as its leader for a number of years, until called away to perform other duties. He became a member of the Y. M. M. I. Association at its first organization in the Ward, acted as secretary for several years, and president four years. He labored as a home missionary in the Salt Lake Stake of Zion for six years; was ordained to the office of a Seventy by Elder James Crane Jan. 3, 1877, and became a member of the 33rd quorum of Seventy; was set apart as one of the presidents of said quorum March 20, 1887, by Elder Abraham H. Cannon, and continued as such until June 1, 1891, when he was ordained a High Priest and set apart as first counselor to Bishop John A. Egbert of West Jordan Ward, under the hands of Apostle Abraham H. Cannon. This position he occupied until Dec. 15, 1895, when he was ordained a Bishop and set apart to preside over the East Jordan Ward, which was organized on that date. This ordination was also performed by Apostle Abraham H. Cannon. Elder Goff labored in this capacity until Jan. 21, 1900, when, at the organization of the Jordan Stake of Zion, he was called and set apart as first counselor to Pres. Orrin P. Miller of said Stake, by Apostle Francis M. Lyman. Elder Goff testifies that the power of the Almighty has been over him for good all the days of his life. Once, when a child, he was pronounced dead by the Elders who had been called in to administer to him, and also by others who were there, but at the earnest request of his mother, he was anointed with oil, prayed for and restored to life again. A non-member of the Church, who held his hands at the time, testified that the child's pulse began to beat again before the Elders got through with their administration. Bro. Goff says that at subsequent times, also, the Almighty has miraculously healed him by the power and authority of the Holy Priesthood, exercised in his behalf. For these and other blessings received, he desires to praise and serve his Heavenly Father forevermore. At a meeting of the First Presidency and Twelve Apostles held Oct. 24, 1901, Elder Goff was chosen as president of the Jordan Stake, succeeding Pres. Orrin P. Miller, who was appointed second

second counselor to Presiding Bishop Wm. B. Preston.

**JENSEN, James**, second counselor to Orrin P. Miller, president of the Jordan Stake of Zion, was born July 14, 1847, in Stottrup, Denmark; was baptized in the spring of 1861, by Parley Thompson; came to Utah in 1861, arriving in Salt Lake City, Sept. 12th of that year lived in Mill Creek Ward till the spring of 1868; served in the Black Hawk war in the summer of 1866; moved to Bear River City, Box Elder



county, in the spring of 1868; organized the Bear River City Sunday School in the summer of 1868; moved to Draper, Salt Lake county, in 1871, where he served as constable, justice of the peace and postmaster; also as Ward Teacher for about fifteen years, and Ward clerk some four years. May 15, 1892, he was made Bishop of Sandy Ward and called to locate in that town; he acted as Bishop till Jan. 21, 1900, when he was chosen as second counselor to Pres. Orrin P. Miller of the Jordan Stake of Zion.

**LIND, Niels**, clerk and historian of the Jordan Stake of Zion, is the son of Johannes Lind and Anna Pehrson, and was born Sept. 25, 1862, in Swedala, Malmohus lan, Sweden. He writes: "My mother died when I was but three years of age, and my early childhood was spent to a great extent with my grandmother, who was a devout religious worshipper in the Lutheran church, which is the dominant or state

church of my native land. From my grandmother I therefor received my early religious training, and although I was not religiously inclined, her instructions had a great effect upon my young mind. When I was twelve years of age my father moved to the city of Malmo, and while in that place, having received a good common school education, I had some very tempting offers of good positions, and many opportunities for a successful future presented themselves; yet I became an apprentice to the shoemaker trade, which I heartily dispoised; but, as I look upon it now, that was my opportunity of hearing the gospel. I was baptized April 23, 1880, by Elder Nils B. Edler, and confirmed the same day by Elder John A. Halvorsen; ordained a teacher by Elder N. T. Vigren, Sept. 1, 1880; ordained a Priest June 6, 1881, by Elder Nils B. Edler, and ordained an Elder by Nils B. Edler Aug. 29, 1881, and appointed to labor as a local traveling Elder in the Seone conference. During the following two years I traveled constantly without purse and scrip, preaching the gospel, of which I was and am now the only representative of my family. My experience in so doing did not differ materially from that of my brethren who have labored in the ministry, and though from a business point of view my best years were spent in the ministry. I have never had occasion to regret it. On the contrary, those were times of happiness and pleasure always to be remembered. In 1883, I emigrated to Utah, arriving in Salt Lake City July 8th. I took up my abode in East Mill Creek and later removed to West Jordan. I have pursued various avocations in Utah, but have not been very successful in accumulating this world's goods. October 17, 1888, I married Sarah A. Nelson in the Logan Temple. Our union thus far has been blessed with six children, five of whom are now living. I was ordained a Seventy Dec. 22, 1889, by Enoch B. Tripp, and set apart as a president in the 33rd quorum of Seventy in August, 1892, by Elder Brigham H. Roberts. Dec. 15, 1895, when the East Jordan Ward was organized, I was selected to act as Ward clerk. The labors of clerk and historian are especially pleasing to me. Upon the organization of the Jordan Stake of Zion, Jan. 21, 1900, I was set apart as clerk of the Stake by Apostle Anthon H.

Lund; and thus I am privileged to labor in my favorite calling. During my residence in West and East Jordan Wards I have labored as a Ward Teacher and in the Sunday School and Y. M. M. I. A. and in various other capacities, under the direction of my Bishops. I love to be associated with the work of God, which I know to be true."

**IVINS, Anthony Woodward**, president of the Juarez Stake of Zion, is the son of Israel Ivins and Anna Lowrie, and was born Sept. 16, 1852, at Toms River, Ocean county, New Jersey. He came to Utah with his parents in 1853, and removed with them to southern



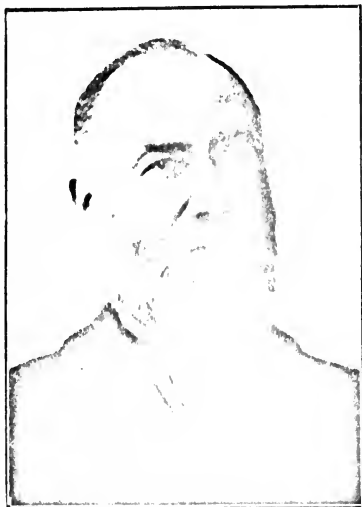
Utah in 1861; thus he became one of the first settlers of St. George. In 1878, he married Elizabeth Ashby Snow, daughter of Apostle Erastus and Elizabeth R. Snow. In 1875, he performed a mission to Mexico, in company with Dan. W. Jones, Heleman Pratt, James Z. Stewart, R. H. Smith, Ammon M. Tenny and Wiley C. Jones. They went as far south as the city of Chihuahua, west to the Sierra Madre mountains, and thence went north through the section of country where the colonies of the Saints are now established. Having explored the Salt river valley, the Little Colorado river country and northern Chihuahua, they returned home. In 1878, in company with Erastus B. Snow, Elder Ivins went on a mission to the Navajo and Pueblo Indians, in Arizona and New Mexico. In

1879, he was chosen president of the Y. M. M. I. A. of the 4th Ward in St. George, and at a later date, when the four associations in that town were consolidated, he was chosen to preside over the association thus formed. In 1881, he was chosen as a member of the High Council in St. George Stake, and later (1888) he was called and set apart to act as first counselor to Daniel D. McArthur, of that Stake. He occupied that position until 1895, when he was chosen president of the Juarez Stake, in Mexico, which was organized Dec. 9, 1895. In consequence of this call, he removed with his family to Mexico. Besides the many ecclesiastical positions which he has filled, he has held many political and civil offices in the communities where he has resided. Thus he served as constable of St. George precinct, city councillor, city attorney and mayor, deputy sheriff of Washington county, county prosecuting attorney, and for six years assessor and collector of said county. He was also a representative to the legislature in 1894, and a member of the State Constitutional convention in 1895. He secured the first appropriation for the benefit of the Shobit Indians, and was appointed government Indian agent for these Indians, under which appointment he acted two years, when he resigned to accept nomination for representative to the legislature. Pres. Ivins now resides at Colonia Juarez, Chihuahua, Mexico, occupied with the duties pertaining to his high and responsible position as president of the Stake and vice president and general manager of the Mexican Colonization and Agricultural company. Before going to Mexico he engaged successfully in the cattle business, both privately and as manager of the Mojave Land and Cattle company and the Klabah Cattle company, both of which were incorporated companies with ranches in the northern part of Arizona. Pres. Ivins ranks high among his brethren as a public speaker, and is considered, in many respects, one of the ablest and most influential men in the Church.

**EYRING, Henry**, first counselor to Anthony W. Ivins, president of the Juarez Stake of Zion, was born March 9, 1835, in Coburg, Saxe-Coburg-Gotha, Germany. The following is a brief sketch of his life from his own pen:



"My parents were in good circumstances and socially well connected. My father owned an apothecary business, which had descended to him from his father and was quite lucrative. My mother was the daughter of the Viscount George Louis von Blomberg, who was at the time of my mother's marriage employed in the service of King William III of Prussia, as counselor of the king's domains. He was a man of considerable ability and well liked by the king. My mother died when I was eight years of age. Soon after, my father met with heavy financial losses, and when he died I was left an orphan at the age of fifteen years, without means, but not entirely without



friends. When I was quite young, my father (having then ample means at his command) employed a private teacher to give me a good start. Later on, an eminent professor in my native town started a private institute of learning, which I attended several years, and when I was ten years of age I studied the following branches: Reading, writing, composition, arithmetic, geography, grammar, history, Latin, French, natural history, natural philosophy and singing. After that I was sent to a higher institute at Gotha, where I remained for four years. When fifteen years old, I became an apprentice in a wholesale drug business in the city of Vienna, in Austria. Not admiring the despotic rule of Austria, I

made up my mind to leave for America at the end of my apprenticeship, which I did in the year 1853, at the age of eighteen, taking with me my sister Bertha, some fifteen months younger than myself. We arrived in New York Sept. 8, 1853. On the 1st of March, 1854, I started for Saint Louis, Mo., where I found employment in a wholesale drug establishment. During this year I heard more or less about the 'Mormon' people, but not a word that was in their favor. Hearing that they held regular meetings, I was led by curiosity to enter their meeting-house, for the first time, on the evening of Dec. 10, 1854. Elder Milo Andrus, who was president of the Saint Louis Stake of Zion at that time, preached that night and made quite an impression upon my mind. From that time on, I investigated very closely, and on the 11th of March, 1855, I received the ordinance of baptism. Apostle Erastus Snow, who then presided over the Saints in the Mississippi valley had me ordained to the office of a Priest, and on June 17, 1855, I had the great joy and satisfaction to baptize my sister Bertha. At the October conference, held at Saint Louis, I was called to perform a mission to the Indian Territory. Oct. 11, 1855, I was ordained an Elder and set apart for the Cherokee mission, as it was then called. Four other Elders were called at the same time, and we arrived in our field of labor on Spavinaw creek, in the Cherokee Nation, on Nov. 10, 1855. I labored among the Cherokees and Creeks and some little among the Choctaws. The Lord was very merciful to me and by his aid I raised up some branches of the church and baptized quite a number. The country being subject to the chills and fever, I was sick a great deal, in fact, the greater part of the time I remained there. In May, 1860, after having labored in the Indian Territory four and a half years, I started for Utah, where I arrived Aug. 29, 1860. At that time the Cherokee Mission was under the direct charge of the Presidency in Utah, but it was very difficult in those days to get any news from there. I had had charge of the mission for over two years, and altogether had been in that field nearly four and a half years; hence I began to think that possibly my mission might come to a close before long. Getting no news of any kind

from Utah, I enquired of the Lord and He answered me in a dream, as follows: I dreamed that I was in the President's office in Salt Lake City, and that I addressed Pres. Young, saying: 'I have come of my own accord, but if I have not stayed long enough, I am willing to return and complete my mission.' The president answered: 'It is all right, you have stayed long enough.' On the strength of this dream I started for Utah; and when I met the President, I said to him: 'Pres. Young, I have come without being sent for; if this was not right, I am willing to go back and finish my mission. He answered pleasantly: 'It is all right, we have been looking for you.' A call for volunteers to go to our Utah Dixie was made at the October general conference, in 1862, and I volunteered to go to the sunny south. Dec. 14, 1860, I had married Mary Bonnell, with whom I had become acquainted, in crossing the plains, and after living at Ogden till March, 1862, I moved with my wife to Salt Lake City. In November, 1862, we reached Saint George and located there. Nov. 1, 1863, I was called to be the Bishop of the Second Saint George Ward, and on November 29th was ordained under the hands of Apostle Erastus Snow and Pres. Jacob Gates. I had previously belonged to the 60th Quorum of Seventy, being ordained a Seventy March 9, 1861 when I lived in Ogden. Aug. 1, 1874, I was called to take a mission to Germany and Switzerland, where I arrived in October of that year. I labored with moderate success in Germany, baptizing a few. Later I was mostly occupied in the office in Berne, where I worked on the "Stern," translated the book of Doctrine and Covenants into the German language and attended to other office duties. I returned home in July, 1876. At the general conference, which was held in the Saint George Temple in April, 1877, I was called to be a counselor in the Saint George Stake presidency, which position I held for nearly ten years. During my stay in Saint George, I occupied the position of adjutant to Brigadier-General Erastus Snow, and was mayor of Saint George City for two years. I also held several minor offices. After the settlements had been started in Mexico and the deputy marshals became somewhat solicitous about my welfare, Apostle

Erastus Snow, who was then in Mexico, directing the location of places of refuge for the Saints, wrote to me, inviting me to cast my lot with the people of Mexico. Taking his advice, I started with a portion of my family, Feb. 10, 1887, for Mexico, arriving at Colonia Juarez April 8th, following. Soon after arriving, Apostle Snow gave me a mission to lower Mexico, with a view to learn the Spanish language, become acquainted with the customs, some of the laws of Mexico, some of their commercial manner of doing business, and also to cultivate an acquaintance with the leading men of the nation. After locating my family and making them as comfortable as possible in so short a time, and under rather trying circumstances, I started for the city of Mexico, reaching there the latter part of July, 1887. Soon afterwards I took charge of the mission and labored in that section until the end of the year 1888. Our success in lower Mexico at that time was rather limited, as the people appeared to be very indifferent in matters pertaining to the gospel. I was only able to convert one man, and I fear that the Lord never converted him, as he soon after left the Church. After returning to Colonia Juarez, I took charge of a co-operative store which up to this date has done a successful business. Apostle Teasdale located with us in the spring of 1891, and in the same fall the Mexican mission was organized with Apostle George Teasdale as president, and Elder Alexander F. Macdonald and myself as counselors. In December, 1895, the settlements of the Saints in Mexico were organized as a Stake of Zion, called the Juarez Stake, with Anthony W. Ivins as president and myself and Elder Hehman Pratt as counselors. After many privations, the Saints, who located here in Mexico have seen the hand of the Lord in their marvelous protection and prosperity, until from a very small beginning we now number eight prosperous Wards and a population of about 3,500 souls.

**HYDE, William Alonzo**, president of the Pocatello Stake, is the son of Rosel Hyde and Mary Ann Cowles, and was born June 16, 1863, in Kaysville, Davis county, Utah. He was baptized and ordained to the various grades of the Priesthood under Bishop Peter Bar-

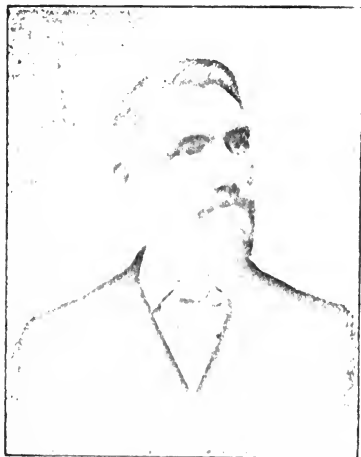
ton; received a common school education in the schools of his birthplace, with a six months' course at the Deseret University, and married Maria Reddish, June 16, 1886, at Logan. In that year he removed to Layton, Davis county, and subsequently assisted



In the formation of that Ward, being clerk for Bishop Harris and acting in other callings in the Priesthood. He was ordained a Seventy, Feb. 9, 1890. In May, 1894, he removed to Cambridge, Bannock county, Idaho (then in Oneida Stake). In the fall of that year he was chosen as Bishop of Cambridge, and on Jan. 20, 1895, he was ordained and set apart to that position under the hands of Apostle Francis M. Lyman, at Franklin, Idaho. After the organization of the Pocatello Stake, he acted as Stake clerk until October, 1900. Nov. 21, 1898 he was chosen to be first counselor to Pres. Wm. C. Parkinson, and was set apart to that position by Apostle Matthias F. Cowley. He removed to Pocatello in April, 1900, where he now resides. Pres. Parkinson being called to preside over the Hyrum Stake of Zion, Counselor Wm. A. Hyde was chosen as his successor in the presiding of the Pocatello Stake, in March, 1901.

**POND, Noah S.**, first counselor to Wm. A. Hyde, president of the Pocatello Stake of Zion, is the son of Stillman Pond and Anna Regina Swenson, and was born Dec. 22, 1872, at Richmond, Cache county, Utah. He was reared and educated in the district schools of

Richmond until October, 1, 1882, when in company with his mother and brothers, Lysander C. and Moses A., he removed to Preston, Oneida county, Idaho, his father having died four years previously. He lived at Preston until Dec. 21, 1884, when he followed his mother and brothers to Eagle Rock (now Idaho Falls), Idaho. Here he made his home until October, 1889, when, in company with many others, he followed the removal of the railroad shops from Eagle Rock to Pocatello, which has since become his permanent home. In company with Lysander C. he attended the Brigham Young college at Logan during the years 1891, 1892 and 1893, from which institution he graduated in the Normal course May 26, 1893. While at the college he formed an acquaintance and friendship with Miss Allie Snow Young, daughter of Brigham Morris Young and Armeda Snow, which terminated in their marriage in the Salt Lake Temple June 24, 1896, President Lorenzo Snow performing the ceremony. May 23, 1897, their little son Noah S., jun., was born. Brother Pond was ordained a Deacon under the direction of Bishop Porter of Preston; a Teacher by Elder Wm. Willason, presiding El-



der of the Pocatello branch; an Elder by Bishop Carl J. Cannon, of Pocatello Ward, and a High Priest by Pres. Geo. C. Parkinson, at which time he was also set apart as second counselor to Bishop Carl J. Cannon of the Pocatello Ward. Pursuant to a call from the authorities of the Church he left his

home in Pocatello April 6, 1898, to fill a mission to Scandinavia. He was set apart by Apostle Francis M. Lyman April 8th, and left Salt Lake City the following day; arrived in Copenhagen April 30th and was assigned to labor in the Gothenburg conference, Sweden, in which conference he labored as presiding Elder of Trollhattan, Norrköping and Wingaker branches. After filling an honorable mission he returned to Salt Lake City July 7, 1900. During the intervening years, from 1889 to 1898, he was engaged as clerk and bookkeeper in the mercantile houses of New York Dry Goods Co. and the Blyth & Fargo Co. of Pocatello. Upon his return from Sweden he formed a mercantile partnership with Wm. A. Hyde July 23, 1900. At the Pocatello Stake quarterly conference held at Marsh Center Sept. 3, 1900, he was sustained and set apart by Apostle Rudger Clawson as second counselor to Pres. Wm. C. Parkinson in the Stake presidency; and at the reorganization of the Pocatello Stake, March 10, 1901, he was set apart as first counselor to Pres. Wm. A. Hyde.

**WOODLAND, Henry Solomon**, second counselor to Wm. A. Hyde, president of the Pocatello Stake, is the son of Thomas S. Woodland and Margaret Whitaker, and was born Oct. 10, 1866, in Willard, Box Elder county, Utah. He was baptized July 7, 1877 by George Facer and confirmed by him on the following day; was ordained a Teacher by Alexander Perry, Feb. 7, 1883, and ordained an Elder by Niels C. Edlefsen at Logan, Utah, Dec. 20, 1893; on that day, also, he married Louisa J. Morrison, a daughter of Andrew Morrison and Mary Ann Smart. The following spring he removed to Marsh Center in Bannock county, Idaho, where he resided till 1901. He was ordained a Seventy by Apostle Francis M. Lyman Dec. 2, 1896, and departed the next day on a mission to Australia, where he labored for two and a half years. He returned home in 1899. Soon after his return he was ordained a High Priest by Apostle Matthias F. Cowley and set apart to act as a High Counsellor in the Pocatello Stake of Zion. At Marsh Center he acted as president of the Ward Y. M. M. I. A. and also presided over the Elders in a local capacity. At

the reorganization of the presidency of the Pocatello Stake, March 10, 1901, he was chosen as second counselor to Pres. Wm. A. Hyde; and, agreeable to coun-



sel, he commenced at once to make preparations to remove to Stake headquarters at Pocatello. Elder Woodland's secular occupation has been that of a rancher and stockman, but since his call to active Church service he has gone into other business.

**POND, Lysander Christensen**, clerk and historian of the Pocatello Stake of Zion, is the son of Stilman Pond and Anna Regina Swenson, and was born Dec. 31st, 1870, in Richmond, Cache county, Utah. While in his eighth year, his father died. He received his early education in the schools of that place until eleven years of age, when he moved with his mother and brothers to Preston, Idaho, where they resided for two years. Then the family moved to Eagle Rock (now Idaho Falls), Idaho, and soon afterwards Lysander became employed in the railroad shops as an apprentice in the boiler-maker's department. At the instance of the shops being moved to Pocatello, Idaho, in 1887, the family soon followed, and he was again engaged, this time going into the blacksmith shop, and there served full time as an apprentice to the trade. The school year of 1887-88 he attended the Brigham Young College at Logan, Utah, and also from 1891-93 with his brother Noah; completed the normal course and graduated May 26, 1893. He married

Miss Louie Prescindia Kimball, daughter of Joseph and Lathilla Pratt-Kimball, in the Logan Temple, June 28, 1893. Shortly afterwards he was called on a mission to the Island of Tasmania in the South Seas. His wife was also called to accompany him; and there, in conjunction with Elder Fred W. Ellis of North Ogden, Utah, they opened up the Tasmania mission, now, a part of the Australian mission. Through their earnest, assiduous labors, and those who have followed after, a fruitfull field has been developed. Two little daughters were born to Elder Pond and wife during their sojourn in Tasmania. They were absent nearly three years. Since their return Elder Pond has been en-



gaged with some of the business houses of Pocatello as bookkeeper and clerk. He has held various positions in the auxillary organizations of the Church from his early boyhood. When the Pocatello Stake was organized, Aug. 7, 1898, he was selected a member of the High Council and superintendent of Sunday schools, and on Sept. 3, 1900, was appointed Stake Tithing clerk. The date of his baptism and ordination to various grades of the Priesthood are as follows: Baptized, Feb. 16, 1879, in Richmond, Utah, by Elder N. Roht. Lewis, and confirmed the same day a member of the Church by Thomas Moore; ordained an Elder Sept. 3, 1887, by Wm. Thomas, of Idaho Falls, Idaho; ordained a Seventy Oct. 22, 1893, by Apostle Francis M. Lyman, and ordained a High Priest Aug. 7, 1898, by Pres. Geo. C. Parkinson.

**SMITH, Jesse Nathaniel**, president of the Snowflake Stake of Zion, was born Dec. 2, 1834, in Stockholm, St. Lawrence county, New York. The following is a brief autobiography of his life: "I was the youngest child of a second marriage. My ancestors were, on the father's side, Silas Smith and Mary Aikens; Asabel Smith and Mary Duty. Samuel Smith and Priscilla Gould; Samuel Smith and Rebecca Curtis; Robert Smith and Mary his wife, who came from England in 1666, and settled at Topsfield, Mass. On the mother's side, my grandparents were Nathaniel Aikens and Mary Tupper, whose parents were Solomon Aikens and Dorcas Whitecomb, whose parents came from England. Both my grandfathers were engaged in the Revolutionary war, Nathaniel Aikens serving under the immediate command of Gen. Washington. Asabel Smith was a somewhat visionary man; he predicted that something would come forth in his family that would transmit his name with honor to posterity. When near his death in 1830, his son Joseph, father of the Prophet, and grandson Don Carlos, visited him at my father's house, having with them the Book of Mormon, and the tidings of the gospel. He received with gladness the testimony of his son, and remarked that he had always been expecting the coming forth of the true gospel. At this Jesse Smith, his oldest son, who lived in the neighborhood, became greatly enraged, and conducted himself like a madman. Grandfather died a few days after, over eighty-six years of age. His wife moved to Kirtland with my father in 1836, but died soon after arriving, being ninety-three years old. Father was baptized by Hyrum Smith in the summer of 1835; he had been convinced for nearly five years, but owing to the opposition of my mother, his oldest children and other relatives, he refrained from taking the decisive step. My mother had not joined the Church when the family moved to Kirtland, but took with her a certificate of membership in the Presbyterian church; she was baptized by Hyrum Smith, July 18, 1837. On the 13th of April following, my father with his family left Kirtland for Far West, Missouri, but losing a horse stopped near Mount Vernon, Knox county, Ohio. Here also father became acquainted with a family named Jackson, and prophesied that they all would join

the Church, which proved true, though some of them afterwards apostatized. In the fall we again proceeded on our journey. When near Huntsville, Missouri, we were met by a man living in the State, who had a copy of the exterminating order of Governor Boggs, as it was called, which he read. It was to the effect that all the "Mormons" at Far West should leave the State forthwith, and all that were on the road should turn back on pain of death. Some who, despite the order, persisted in going forward, were deprived of their teams and whipped with hickory withes. Halting for the night we remained in camp the following day, but understanding that a mob was preparing to attack us, we turned back early

river, halting at Pittsfield, Ills. Here one Thomas Edwards made offers of land on favorable terms, and the brethren concluded to settle; being joined by others, a branch of the Church was organized. Father attended a conference of the Church at Commerce, afterwards called Nauvoo, Hancock county, Ills., where he met the Prophet Joseph and many others of our faith. He returned with the intention of moving there, but was taken sick and died Sept. 13, 1839, nearly sixty years of age. He was ordained an Elder and afterwards a High Priest. He was in the war of 1812, as captain of militia. My mother moved to Nauvoo where we were kindly received by our relatives. Being a school teacher, she took a school, by which means I received some schooling; she also taught me the principles of the gospel, to exercise faith in God and pray to Him. Aug. 13, 1843, I was baptized by John Smith, who also confirmed me. I was in Nauvoo when Joseph and Hyrum Smith went to Carthage, and I heard the speech of Governor Ford to the people of Nauvoo on the day of the martyrdom. I saw the bodies of the martyrs after they were prepared for burial. In the summer of 1845 the mob spirit again broke out in Hancock and adjoining counties. In February, 1846, the great exodus commenced; the leaders of the Church departed for the west, accompanied by such of the Saints as were able to fit themselves out for the journey. My mother passed the summer about six miles west of Nauvoo, in Lee county, Iowa. While we were there the mob forces of the State of Illinois attacked the remnant of the Saints in Nauvoo and drove them across the river. The Church teams that came down from Council Bluffs for the outcasts of Nauvoo, also picked up my mother. We reached Winter Quarters, afterwards Florence, Nebraska, Nov. 30, 1846. I made a trip to Missouri for grain during the winter. Before the grass grew in the spring, I was engaged for several weeks, felling elm trees for the cattle to browse upon the swelling buds. The Pioneers set out in April, 1847. On the 9th of June the later companies were organized near the Elk Horn river, where Jacob Wetherby was killed by Indians. We traveled with a company of fifty wagons; Perregrine Sessions was our cap-



the next day, and were soon overtaken by a number of others who, like ourselves, were fleeing before the exterminating order. One Isaac Russell, claiming to have authority from the authorities of the Church at Far West, gathered together quite a number of these fugitives, and located them on the western bank of the Mississippi river, in the State of Missouri, where they built log cabins and prepared to pass the winter. Not being able to get grinding done, we lived principally on boiled corn for some weeks. My brother, John Aikens Smith, died, over six years old, from exposure to wet and cold. Finding that Russell was acting without authority, the camp broke up in February, 1838, and crossed the

tain. I drove Uncle John Smith's ox team. We followed the track of the Pioneers up the north side of the Platte river. In the Black Hills we met some men who had been in the Mormon Battalion, on their return to their families. We crossed the South Pass of the Rocky mountains and met the Pioneers on the Little Sandy. A meeting was called and glowing descriptions given of the Valley and surrounding country. The Pioneers tarried with us one day. We reached the Valley Sept. 25, 1847. Here we found a detachment of the Mormon Battalion who came from Santa Fe by way of Pueblo, where they wintered; also a few Saints from the State of Mississippi, who joined the above named detachment on the Arkansas river. The settlement consisted of an adobe fort enclosing ten acres, only partly built. There were gates in the center of each of the four sides, with no other opening except port holes for rifles. The fort was afterwards enlarged by adding ten acres on the south and ten more on the north of the first enclosure, the houses facing each of the three squares thus formed. It soon became evident that there would be great scarcity of provisions before a harvest could be produced. There were not many cows and the most of them had worked in the yoke while crossing the plains, so they gave but little milk. Fortunately the winter of 1847-8 was very mild and the worn out cattle found abundant grass on the ranges. Nearly everybody went on short rations of food, as was strictly true with our little family, not receiving more than half as much nourishment as was required. Our houses were mostly log cabins without floors, the roofs being flat and made of poles and earth. A big field was fenced and a crop planted. The first attempts to irrigate the soil were unsuccessful, but with practice the difficulties were measurably overcome. Then came the crickets to destroy the crops, and no doubt would have succeeded but for the swarms of beautiful gulls from beyond the lake. These appeared to be organized in armies and to move against the enemy under strict discipline, their movements being regulated with much precision. The first mills for grinding grain were of the primitive construction, and without bolting apparatus; the flour was

wretched in the extreme. Much of the corn was frost-bitten and the meal correspondingly poor. Very few vegetables could be obtained; potatoes were out of the question owing to the difficulty in procuring seed. Fruit was not to be thought of, excepting service berries, which were sometimes bought of the Indians. The people were entirely without swine's flesh in any form, and beef and game were quite scarce. Some fish were caught in the Utah lake, but the supply was not equal to the demand. So great was the scarcity of timber that no one was permitted to cut any green tree except there was some pressing necessity therefor. With the arrival of Pres. Brigham Young, in the fall of 1848, a change came over the spirits of the people. He lifted the embargo that rested on the cutting of green timber, proclaiming that there would be enough for all, and more, a thing which then seemed very unlikely, and he also put forth what seemed to me a very hazardous prediction, that was, that in a few years the crickets would entirely disappear, so that there would hardly be a specimen left. I have seen these predictions fulfilled, though at the time they were made, they were opposed to all human probability. The Church was more fully organized, the presiding quorums being filled. The outlook generally was more encouraging. Permission was given to leave the fort, and parties began to build on their city lots. Brownsville, afterwards Ogden, and Provo were settled, and farmers began to scatter out. My brother and I tried our fortunes in what afterwards became Davis county. July 6, 1851, I was ordained an Elder by Patriarch John Smith, and in the fall of the same year, with my brother, was called, by Pres. Young, to go to Parowan to help strengthen the settlement, and develop the country. In May following I married Emma S. West. In 1853 the Utah Indian war broke out. Our settlement was under martial law for several months. I bore a part of the hardships of the war, in common with other citizens. I received my endowments in Salt Lake City early in March, 1854, and on the 12th of the same month was ordained a Seventy by Pres. Joseph Young and was placed in the 9th quorum; was elected district attorney by the legislature of Utah, officiated as

county clerk of Iron county, and during the winter of 1854-5 taught school. In the spring Pres. Young organized a Stake at Parowan, with John C. L. Smith as president, and James H. Martineau and myself counselors, I having been ordained a High Priest. At the August election I was elected a representative to the legislature from Iron county. This year my crops were entirely destroyed by grasshoppers. The legislature convened at Fillmore; of the important acts passed, was one providing for a convention to form a State government. Pres. John C. L. Smith having died, the Stake was reorganized by Apostle Geo. A. Smith, with William H. Dame president, and Calvin C. Pendleton and myself counselors. I was appointed to preside over the High Priests in Parowan. In the latter part of the winter of 1856, while I was in Great Salt Lake City, another war with the Utah Indians broke out. Governor Young gave orders to break up the smaller settlements of southern Utah, and consolidate them with the larger settlements. I was the bearer of his dispatches, and reached home after a very cold and dangerous journey, during which I was reported to have been killed by the Indians. I taught school the following winter and also performed missionary work among the settlements. I assisted to move the public machine-shop from Salt Lake City to Parowan. At the time of the move Pres. Young sent by me the first sorghum cane seed to be tried in the south. I was with the White mountain exploring party from May 21st until the party came in, and was at one time in great peril with Indians, fourteen of them having surrounded me and one companion, with a view to rob us; we, however, showed flight and thereby escaped. Being sent out for that purpose, with a small party, I explored the valleys on the head waters of the Sevier and Rio Virgen rivers, and made a report thereof to the Church Historian. Feb., 1859, I was elected mayor of Parowan City. The following spring I assisted in making a settlement at Minersville, Beaver county, Utah. Sept. 12, 1860, while harvesting at Minersville, I received a letter from Geo. A. Smith, informing me that I was called on a mission to Europe, and that the Elders would leave Salt Lake City the 25th inst. I arranged my business and left

for Parowan the following morning. On the 17th, leaving my business in my brother's hands, I started on my mission; arriving in Salt Lake City I was informed that my mission was to Scandinavia. Receiving an Elder's certificate from the First Presidency, and a blessing at the hands of the Apostles, I crossed the plains with about fifty Elders on missions to various parts of the world. Among them were Orson Pratt, Erastus Snow and Geo. Q. Cannon. We reached Florence after a hard journey of forty days; sold our teams and took the last boat of the season going down the river, which was overcrowded with returning miners from Pike's Peak. At St. Joseph we took rail for New York; turned aside and visited relatives in the northern part of the State of New York; found most of them very bigoted; the spirit of intolerance seemed to inhere in the very soil. We joined the Elders in New York in time to take steerage passage with fourteen others, on the steamship "City of Baltimore," for Liverpool Dec. 1, 1860, where we arrived after a stormy passage of twelve days. We reported to Presidents Lyman and Rich. Not wishing to go on before the arrival of Pres. Cannon, who was daily expected, we took a tour into the country, where Joseph F. and Samuel H. B. Smith were laboring as missionaries. At London I obtained an American passport at the legation of the United States. I also received a letter of appointment from the presidency in Liverpool to labor in the Scandinavian mission, and sailed from London Jan. 1, 1861, in company with Wm. W. Cluff and J. P. R. Johnson for Rotterdam, that being the most northerly port on the continent free from ice, as was learned by telegraph. Detained by bad weather, we were four days getting across the channel and then our steamer grounded in the mouth of the Meuse. Having paid our way twenty miles further, we waited for high tide, but there being no prospect of the ship getting afloat soon, we left with the boat that went ashore for provisions. We entered Brielle in Belgium, from the country side, where they spoke French, and made ourselves understood with difficulty. The cold was intense. We crossed the mouth of the Rhine in an ice boat into Holland where Dutch was the prevailing language, and hired a carriage to Leyden. The road was



very narrow, and lined on each side with trees and raised about ten feet above the surrounding surface. At Leyden we reached the railroad. The cold was so great that the trains were often behind times; there was a delay at all the junctions of the roads; at one time we waited eight hours in one place, not knowing when the train would move on. We suffered a great deal with the cold, and for want of proper nourishment, for we traveled third class, being short of money. We reached Copenhagen in the evening of Jan. 11, 1861, and reported ourselves to John Van Cott, president of the mission. I was sent out to travel for a short time with Ola N. Liljenquist, who was traveling Elder for the mission; after which I was assigned to C. A. Madsen's pastorate, comprising the conference of Aalborg and Vendsyssel. I was very kindly and considerately treated by all with whom I came in contact, especially by Elder Anthon H. Lund, who assisted me in my efforts to learn the Danish language. I remained here some three months and formed a pleasant acquaintance with many Saints; afterwards passed some time in Ero. Knud H. Brown's pastorate, comprising the Fredericia and Eyen conferences. Christmas times found me in the Aarhus conference, presided over by Peter C. Geertsen, when I was called to headquarters by the president of the mission. I enjoyed my labors among the people very much, and rejoiced to learn that my presence gave strength to the local Elders, and consolation to the Saints. It was seven months after leaving home before I received a letter from my family. They seemed to think I had gone so far away that it was of no use to write. I applied myself assiduously to the study of the language. I accompanied Pres. Van Cott upon his journey in the interests of the emigration; attended regularly our meetings in the city where often as many as 400 persons were present. On Sunday March 16, 1862, at a conference of nearly one thousand Saints, Pres. Van Cott announced that I had been appointed his successor by Pres. Young. This was sanctioned by the vote of the assembly. At this time there were in the mission 5,157 officers and members, including 9 Elders from Zion. All had emigrated who had the means to pay the expenses of the jour-

ney. W. W. Cluff and H. P. Lund were appointed traveling Elders for the mission. In the course of the summer we were visited by Pres. Geo. Q. Cannon and wife and Elders Joseph F. and Samuel H. B. Smith, and with them came Patriarch John Smith, a missionary from Zion. I traveled with them and held conferences in Aalborg, Aarhus and Copenhagen. I accompanied Pres. Cannon and his wife through Germany, Holland and Switzerland. In Holland we met Elder Paul A. Schettler and in Switzerland Elder John L. Smith. I returned to my field; found there had been some disturbances in the meetings of the Copenhagen branch, by mobs, during my absence. I occasionally crossed the Sound, and attended meetings in Malmo, Sweden; revised the Swedish hymn book, with the assistance of Elder Jonas Engberg, and published a new edition; I also revised the Book of Doctrine and Covenants, and issued a new edition. I was very successful in collecting legacies and other dues for parties in Utah from whom I had powers of attorney. In company with Elder Cluff I visited the Saints in Norway; they were under the immediate care of Elders Carl C. N. and John F. F. Dorius. I labored earnestly to induce the brethren in the ministry to abstain from using strong drink and tobacco, the latter especially being very common; negotiated with several companies about forwarding our emigrants as far as England, and secured better terms than were ever had before, and defended our cause in the daily press of the city from the scurrilous attacks by an anonymous correspondent. I was sometimes followed in the streets by gangs of boys, who hooted me, crying "Mormon Priest." During the year 1,177 Church members and officers emigrated, including eight Elders from the Valley, besides children under eight years of age. Our force had been strengthened by the arrival of four Elders from the Valley. The whole branch of Hamburg emigrated, being helped by the Church. I accompanied the emigrants as far as Liverpool; made a tour of the Isle of Man. A. W. Winberg was appointed traveling Elder for the mission. Elders Chauncey W. West and Brigham Young, jun., visited Copenhagen. Pres. Cannon visited Scandinavia, and I accompanied him to

Sweden and Norway. On our return an Elders' conference was convened in Copenhagen. Peter O. Thomassen having emigrated, Carl Larsen assisted on "Skandinavien's Stjerne." By invitation I attended an Elders' conference at Birmingham, England, Dec. 31, where the blessings and power of God were plainly manifest. Four more young Elders from the Valley came some months before. Elder Mons Peterson came from Norway to work in the office. A war broke out between Prussia and Austria on one side, and Denmark on the other, over the Schleswig-Holstein question, and many brethren, including some of the local ministry, were called into the army. I helped some of the brethren to emigrate who expected to be called into the military service. The war closed up the usual line of travel by way of Kiel and Hamburg, so a route was taken by way of Lubeck and Hamburg. I again contracted with Morris & Company to forward our emigrants. The city of Copenhagen, through its officers, extended to me the right to vote, which was unsolicited on my part. Pres. Cannon informed me that it was Pres. Young's wish that I should turn over the mission, when I went home, to Samuel L. Sprague, jun. I wrote to Elder Sprague accordingly. Pres. Cannon also sent Elder Thomas Taylor to help with the emigration. I received the accounts of the mission with a deficit of 874 Rigs-daler; through the profits of the publishing department I was enabled to pay this off and pass the accounts to my successor square. Six Elders returned home this year and 601 Church members, besides children, emigrated; the returns showed 5,454 members in the mission, so the increase almost kept pace with the emigration. I left Copenhagen with the last of the season's emigrants April 13, 1864, but receiving some letters while at Liverpool informing me of some transgression, Pres. Cannon sent me back to inform the brethren remaining of the matter, and to ascertain how far the evil had spread. Elder John W. Young accompanied me. Having performed the duty assigned me, I again left Copenhagen, May 24th. I was invited to join a party for a tour on the continent of Europe, went accordingly with Geo. Q. Cannon, John W. Young, Wm. W. Riter and John Sharp, jun. We traveled

through Holland, Germany, Switzerland and France and took notes by the way. Returning to Liverpool I took passage for New York on board the steamship "Australasia." At Wyoming on the Missouri river, I assisted in fitting out the last trains of the season; crossed the plains in Joseph W. Young's company. The Indians were hostile, and we saw several places where they had lately made raids on trains and burned ranches. Reaching Salt Lake City I gave an account of my mission to the Saints in the Bowery. I reached home Oct. 22, 1864, and found my family in great poverty, everything that I possessed had barely sufficed for their support. I rented a farm and raised a good crop. Was chosen regimental adjutant for the Iron Military District, was also appointed county clerk. January, 1866, I was elected probate judge for Iron county. During the year a state of war again existed with the Utah Indians. The Sevier river country, including all above Gunnison, was organized into what was known as Plute Military district, of which I was elected colonel, and the duty of organizing the militia therein was assigned me. I made the organization in full and reported to military headquarters at Salt Lake City. During the year I was engaged on six military expeditions, for which I furnished my own horse, arms and outfit, and for which service I have never received any pay from any quarter. After assisting in establishing a co-operative store in Parowan, I left home on a second mission to Scandinavia in 1868. At Salt Lake City I was blest and set apart to preside in Scandinavia by the First Presidency, and left Salt Lake City in company with Elder Albert Carrington; traveled by stage as far as Laramie city, where we took railway for New York. Here we were joined by Elder George Teasdale and took passage for Liverpool on the steamship "City of Antwerp," arriving in due course after an extraordinary fine passage. I met Pres. Franklin D. Richards, Elders Carl Widerborg, late president of the Scandinavian mission, and others. In council on the subject of our emigration, I expressed the opinion that we ought not to forward any more emigrants by sailing ships, but send them altogether by steamships,

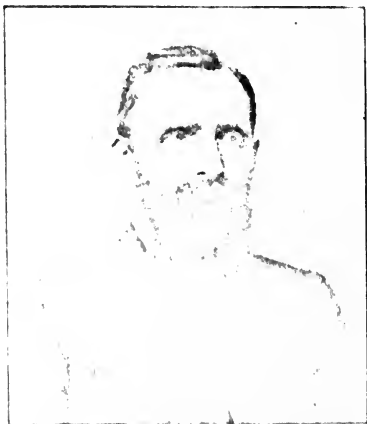
thereby saving many lives that would otherwise be lost through being longer exposed, possibly to contagious diseases, sea sickness and other dangers on the sea. I went by way of London and took steamer to Hamburg; from thence by rail, steamer and again by rail to Copenhagen, arriving Sept. 19th. I was very kindly welcomed by Elder C. D. Fjeldsted, traveling Elder in the mission, and by other acquaintances and friends. I inaugurated a quarterly settlement with all book agents, with instructions to return all surplus books and pamphlets on hand at the end of each quarter. The emigrants sailed in good order, some Elders returning home, but there arrived more than enough to keep the number good. Elder Carl Larsen assisted with the emigration business. By means of powers of attorney I collected a number of small legacies for parties in Utah. Elder C. D. Fjeldsted took charge in Norway and Elder L. Larsen officiated as traveling Elder for the mission. Pres. Carrington and Elder Lewis W. Shurtliff visited Scandinavia and I accompanied them through the principal places in the mission. Bro. Wm. W. Cluff came to take charge of the mission. The reports showed that during the past two years we had emigrated nearly eleven hundred adults besides children, and the numbers in the mission still remained about the same as before. When I received the mission there was a deficit in the accounts of 1,213 Rigsdaler. This I paid up through the profits of the publishing department and passed over the accounts square to my successor. I started home with the emigrants and nine other returning Elders, July 15, 1870. Took passage from Liverpool to New York, on board the steamship "Minnesota," being president of the company of emigrants numbering nearly six hundred, and made a very successful journey both by sea and land. Just before reaching Salt Lake City we were met and welcomed by the First Presidency, the presiding Bishop and other prominent citizens. I gave an account of the mission in the old tabernacle, speaking both in English and Danish, and accompanied Pres. Young and party, by his invitation, on an exploring trip to the Pahreah. I next officiated as county clerk and justice of the peace; assisted in reorganizing the co-operative store at

Parowan and organizing a co-operative stock raising company, for both of which I was secretary; made a journey of exploration with Apostle Erastus Snow and others through Arizona Territory. Being called to preside over the Eastern Arizona Stake, I moved a part of my family to Snowflake, Apache county where I obtained some land. Lorenzo H. Hatch and Oscar Mann were set apart as my counselors. I assisted in organizing the Wards of the Stake, returned to Utah and served a term in the legislature, where I took strong ground against appropriating Territorial funds to cover deficiency bills in the district courts under the Poland law. I was set apart to preside over the Eastern Arizona Stake by Apostle Erastus Snow. I sold out at Parowan and moved to Arizona. Upon arriving, I found such a scarcity of breadstuff that, with John W. Young and Ammon M. Tenney, I took a small contract of grading on the A. & P. railroad near the continental divide in New Mexico. I was appointed probate judge by the governor of the Territory, to fill an unexpired term. Gov. Fremont appointed me notary public. I was called by the First Presidency, with Erastus Snow, Brigham Young and John W. Young to work on the railroad, and at the same time preach the gospel among the railroad camps while the road was being built near our settlements. I engaged in this duty some months. I assisted to start a small grist mill on Silver creek in the Taylor Ward, also a co-operative herd in Snowflake; was called as a Lamanite or Indian missionary at the October conference, 1882. I assisted in organizing and incorporating the Arizona Co-operative Mercantile Institution, a successful and reliable firm at Holbrook, with branch house at Snowflake, Arizona; was among the first to be prosecuted under the Edmunds-Tucker law in the Territory. As there was no chance for protection under the law, I was appointed by the First Presidency of the Church one of a committee of five to select locations and purchase land for some settlements of the Saints in Mexico. The committee was composed of the following members: Moses Thatcher, Christopher Layton, Alexander F. McDonald, Lot Smith and myself. In the discharge of this duty I labored in Mexico nearly

a year in the States of Sonora and Chihuahua. So strong was the opposition of the Church party to our gaining a foothold in that land, that we would have been expelled, had it not been for the protection extended by the president of the Republic, Porfirio Diaz. I returned to my duties in eastern Arizona, where I labored to incorporate our irrigation companies and build reservoirs to hold the flood waters against the dry part of the year. As much of the land we occupied was a portion of a grant made by the government to the Atlantic and Pacific R. R. Company, we were ordered by that company to vacate the land, or pay for it. As it would break up our settlements to vacate, I went east with Apostle Brigham Young to negotiate a purchase. In New York we bought of the Aztec Land and Cattle Company seven sections of land in the Snowflake and Taylor Wards at \$4.50 per acre. I afterwards bought one section in the Woodruff Ward from the railroad authorities at Albuquerque, New Mexico, at \$8 per acre. The Church authorities advanced the money, to be refunded by those occupying the land. Afterwards, when all had been collected that came readily, the remainder was appropriated to the settlements for assisting to build reservoirs and to help the Church schools. I assisted in organizing an incorporation called the Snowflake and Taylor Irrigation Company, and also the Woodruff Irrigation Company, and a similar company at St. Joseph. These companies greatly benefitted our irrigation interests. I also took a lively interest in building reservoirs to hold the surplus water until the time of the year when the water would be scarce. For several years the country suffered much from drouths, culminating with the close of the century. But the settlements just named got off fairly well owing to their reservoirs, and well organized irrigation organizations. I attended the 19th session of the Arizona legislature as a member of the House."

**HATCH, Lorenzo Hill**, first counselor to Jesse N. Smith, president of the Snowflake Stake of Zion, is the son of Hezekiah Hatch and Aldura Sumner, and was born Jan. 4, 1826, in the town of Lincoln, Addison county, Vermont. He was baptized by Elder Sisson A. Chase in February, 1840, being then

fourteen years of age, and emigrated with his mother to Nauvoo, where he was ordained a Seventy April 14, 1844, by Joseph Young. The next day he started out on a mission in company with Thomas B. Fuller, and he was laboring in Vermont, his native State, when the news of the Prophet's assassination reached him. He returned to Nauvoo in 1845, and assisted his brother Jeremiah to build a house near that city, which they were forced to leave at the time of the exodus the following year. But Lorenzo, instead of grieving over going into the wilderness, rejoiced, as it had been prophesied over his head that he should go to the



Rocky Mountains and there perform a great work. He married Hannah Fuller, Feb. 3, 1846, and soon after that left Nauvoo for the west, together with his father-in-law and family. They joined Geo. Miller's camp, and this being the advance company of the emigration from Nauvoo, Lorenzo became early accustomed to building bridges, making roads and doing other pioneer work which qualified him for the labor which he was destined to perform later in life. While journeying westward he made several trips into the State of Missouri to obtain provisions for the camp. Remaining with Miller's company, he wintered in the Ponca Indian country. He spent three years on the frontiers, part of the time on what was called Brigham's farm, ten miles above Winter Quarters, on the Missouri river, where about forty families of Saints had located for the purpose of raising

crops. After harvest he went to Missouri, where he spent the winter of 1847-48, chopping wood and hauling logs. In order to obtain means to defray the expenses of going to the Valley, he, together with his brothers Jeremiah and Abram, established a wagonshop in St. Joseph, Mo., and after a successful year's business they purchased cattle and cows for the journey across the plains, and early in the spring of 1850, together with his brother Abram, Lorenzo left St. Joseph for the Valley. They became a part of a company consisting of fifty wagons, of which David Evans was appointed captain. The company entered Great Salt Lake valley by way of Parley's canyon Sept. 15, 1850. After spending the winter in Salt Lake City, Lorenzo located in Lehi, Utah county, in the spring of 1851, and thus became one of the first settlers of that prosperous commonwealth. Feb. 27, 1851, he married Sylvia S. Eastman, whose first-born is now the Bishop of Franklin, Idaho. His first wife had died while journeying in the wilderness. Together with his brother Abram and Nathan Packer he built a grist mill, at the mouth of American Fork canyon, which was the first grist mill in the north end of Utah county. The mill was completed in 1851; it was burned down in 1852, but the owners rebuilt it in 1852, agreeable to counsel from Pres. Willard Richards. Bro. Lorenzo was chosen as first counselor to Bishop David Evans, of Lehi, and was ordained a High Priest in May, 1855, and presided over the Ward while the Bishop was away on a mission. He also served as a member of the city council of Lehi, and in the Utah legislature (1855). In 1856 he was called on a mission to Europe. Together with about forty other Elders, including Apostle Orson Pratt, Geo. A. Smith, Ezra T. Benson and Erastus Snow, they left Salt Lake City April 23, 1856. On his arrival in England, Elder Hatch was made pastor of four conferences, namely Sheffield, Bradford, Lincolnshire and Hull. In February, 1858, when nearly all the Elders were called home from their foreign missions on account of the Utah war, Elder Hatch left England to return home. Together with six others he crossed the plains with a B. Y. X. company outfit, which was in charge of Elder Samuel W. Richards, and rejoined his family in

Lehi in the fall of 1858. This was at the time of the move, and Elder Hatch reported his mission to Pres. Brigham Young and the Saints in Provo. After his return home, he was elected mayor of Lehi and served three terms in the Utah legislature. In 1860 he yielded obedience to the principle of plural marriage by taking to wife Alice Hanson, who has borne him eight children. In 1863 he was called to Franklin, Idaho, to preside as Bishop. He served in that capacity for thirteen years, or until 1876. Together with Bishop (now Apostle) Merrill he was sent to locate Weston and Oxford. In 1872 and 1873 he served as the first "Mormon" representative in the Idaho legislature; he was also elected a director in the Utah Northern railroad. While serving in the legislature he succeeded in getting several important bills through and obtained a city charter for Franklin. The people appreciating his efforts in their behalf elected him the first mayor of that municipality. June 27, 1873, he was ordained a Patriarch by Geo. A. Smith, since which he has given about two thousand patriarchal blessings. In 1875 he was sent on a mission to southern Utah, where he traveled as a home missionary in company with Patriarch John L. Smith. In June, 1875, he was called to visit the camps of the Saints in Arizona, and started for that Territory in company with Pres. Daniel H. Wells and others. In crossing the Colorado river he had a narrow escape from drowning. At Kanab, on his return from Lee's Ferry he was called on a mission to the Indians in Arizona and New Mexico; responding to which he returned to Arizona with part of his family, whom he left, at Obid, on the Little Colorado river, while he proceeded to the Indian villages. Being rejected by the Zunis, he located at the Mexican town San Lorenzo, where he and fellow missionaries baptized a number of Navajos. Subsequently he made a trip to Utah to bring out the remainder of his family. Having attended to ordinance work in the St. George Temple, he left that place early in 1878, and traveled by teams to the Little Colorado settlements, Arizona. On his arrival there he learned that he had been chosen a counselor to Pres. Lot Smith, in the presidency of the Little Colorado Stake. He located at what is now Woodruff, and with his

family passed through untold hardships. In his missionary experience among the Navajos he witnessed many miraculous manifestations of the power of God. When the Eastern Arizona Stake of Zion was organized in 1879, Elder Hatch was chosen as first counselor to Pres. Jesse N. Smith; and when the Eastern Arizona Stake was divided in 1887, he was again chosen first counselor to Pres. Jesse N. Smith in the presidency of that Stake. This high and responsible position Elder Hatch has nobly filled; and he has been very energetic in discharging every duty entrusted to him. He has traveled extensively in different parts of Arizona and helped to found and organize settlements on both sides of the Mogollon mountains in that part of the country which is now included in the Snowflake, St. Johns and St. Joseph Stakes of Zion. He has also made several trips to Utah in the interest of the Saints in Arizona. Elder Hatch has from the beginning been one of the foremost factors among the Saints in Arizona, and in the histories of the Stakes of Zion in that land (which are now being written), Elder Hatch will receive the credit which his indefatigable labors merit.

**UDALL, David King**, president of the St. Johns Stake of Zion, is the son of David Udall and Eliza King, and was born Sept. 7, 1851, at St. Louis, Mo. His parents embraced the gospel and were married in the year 1850. They emigrated to the United States in 1851 and sojourned one year in St. Louis, Mo., after which they emigrated to Utah and located at Nephi, Juab county, where the subject of this sketch was reared. He was baptized when eight years old. At eleven years of age his mother died. At the age of twenty years he was ordained an Elder and he was married to Eliza Luel-la Stewart, daughter of Bishop Levi Stewart (of Kanab) and Margery Wilkerson, Feb. 1, 1875. The following April he was ordained a Seventy and went on a mission to Great Britain, where he labored in the London conference until June, 1877, when he was honorably released to return home and to take charge of a company of two hundred Saints, with which he arrived in Utah the following July. From boyhood until his departure for Eng-

land his time had been spent in farming and herding sheep, occasionally making freighting trips to Ploche. In November, 1877, he was made president of the Y. M. M. I. A. at Nephi. Jan. 20, 1878, he was ordained a High Priest, under the hands of Apostles Orson Hyde and Joseph F. Smith and Pres. Geo. Teasdale, and set apart as second counselor to Bishop John Andrews of



Nephi. In November, 1878, having met with financial reverses in which he lost his farm and other property, he moved to Kanab, Kane county, and engaged in the business of merchandising, stock raising and farming with two brothers-in-law, Wm. T. Stewart and Laurence C. Mariger. In May, 1880, he was called by Pres. John Taylor to be Bishop of the St. Johns Ward, Eastern Arizona Stake, and was set apart to that office by Apostles Erastus Snow June 5, 1880. In September following he, with his family, started for Arizona, arriving in St. Johns Oct. 6, 1880, when he was sustained as Bishop and appointed agent for the St. Johns purchase. In November he returned to Utah to see Pres. Taylor on business matters; he brought back with him a herd of cattle belonging to the Church. The following spring, according to instructions from Apostle Erastus Snow and Pres. Jesse N. Smith, he assisted in locating the Saints on the new town-

site, adjoining the Mexican village of St. Johns. The Catholic priest and his church members protested in writing, claiming the right to the land, but the Saints held their possessions, the land in dispute having previously been purchased by Apostle Wilford Woodruff per Ammon M. Tenney. May 24, 1882, Bishop Udall married Ida Francis Hunt (daughter of Bishop John Hunt, of Snowflake, Arizona, and Lois Pratt). April 26, 1884, an attempt was made by non-Mormons to jump some city lots belonging to the Saints at St. Johns. Bishop Udall and other brethren appeared on the scene as peace makers, for which he and nine of the brethren were arrested on a charge of unlawful assembly. They were tried before a justice and acquitted. Later, the case was brought before the grand jury, but no indictments were found. April 28, 1884, he and Joseph Crosby served as witnesses in the case of Miles P. Romney, in making final proof to a pre-emption claim. When asked if Romney had resided continuously on the land, Bro. Udall answered no. The clerk then asked if Romney had abandoned the property for more than six months at a time; he answered, "No, sir, not to my knowledge." "Then," said the clerk, "that constitutes continuous residence under the law," and wrote answer to the question "yes." May 20, 1884, he was arrested on a charge of perjury in the Romney land case, and after a rigid examination before a U. S. commissioner was dismissed. The following August he and Brother John T. Lesueur were subpoenaed as witnesses before the U. S. grand jury at Prescott, two hundred and fifty miles distant from St. Johns, where an effort was made to indict him for perjury on this same land case, but through the honor of one John G. Campbell (ex-delegate to Congress), it failed, he being foreman of the jury. In consequence of the anti-Mormon ring in Apache county and their colleagues in Prescott, including the U. S. district judge, Sumner Howard, ex-U. S. attorney of Utah (notorious in the John D. Lee case), the following named brethren were indicted for polygamy and unlawful cohabitation: James N. Skousen, Wm. J. Flake, Christopher J. Kempe, B. H. Wilhelm, Ammon M. Tenney, Peter J. Christofferson and David K. Udall. The last named (being the

only one of the number then in Prescott) was arrested and placed under \$25,000 bonds, the aforementioned Mr. Campbell and a Mr. Walker, both of Prescott and entire strangers to him, gave the required bonds. The other brethren indicted, except B. H. Wilhelm, were subsequently arrested and attended the November, 1884, term of court at Prescott, and one after another were tried, convicted and placed behind prison bars, except Bishop Udall in whose case there was lacking evidence; hence it was continued till next term of court. Bros. Flake and Skousen were sentenced to six months in the Yuma prison. Bros. Tenney, Kempe and Christofferson were sent to the Detroit House of Correction, Michigan, for three and one half years. The Apache county "ring" attended this term of court and succeeded in getting indictments against Miles P. Romney, David K. Udall and Joseph Crosby for perjury on the aforementioned land case. Bishop Udall was immediately arrested and placed under additional \$2,500 bonds. The same gentlemen, John G. Campbell and Mr. Walker, gave the required security. During the progress of the trials of the brethren, Judge Sumner Howard lectured one evening on the Mountain Meadow massacre in the same hall where his court convened during the day, which event will give a slight idea of the anti-Mormon feeling prevalent in Prescott at that time. July, 1885, Bishop Udall and Jos. Crosby again went to Prescott to trial on the perjury case. On the 6th of August, Bro. Udall was convicted on the same state of facts that Bro. Crosby was acquitted on. That same day he was imprisoned in the Prescott jail; on the 10th he was sentenced to three years' imprisonment in the Detroit House of Corrections and fined three hundred dollars by Judge Howard. Bishop Hiram B. Clawson of Salt Lake City, who visited him a few days before he left Prescott, accompanied him on his journey as far as Ash Fork. After a most humiliating journey of over two thousand miles, he arrived in Detroit, Mich., Sept. 2, 1885, having been handcuffed and guarded as though he was a desperado; he was even chained to a counterfeiter while going a distance of three miles from the depot to the House of Correction. On his arrival there he was not permitted, on

account of the silent system, to converse with Bros. Tenney, Kempe and Christofferson, who had been there about one year. A few days after his arrival in the prison he received a letter from Presidents John Taylor and Geo. Q. Cannon which gave him more satisfaction than words can express, showing to him that the Prophet of the Lord and his associates were assured of his innocence of the heinous crime of perjury. The following is a copy of the letter:

"Salt Lake City, Utah, Aug. 20, 1885.

"Bishop David K. Udall:

"Dear Brother: We have been favored by your father with the perusal of your letter to him, written under date of the 11th from the prison at Prescott. We cannot express to you the regret we feel at your position.

"We might write to you many things that would be of interest, but we don't know whether the letter will reach you or what the rules of the prison may be respecting communications such as we would like to write.

"We and all your friends are perfectly satisfied respecting your innocence of the charge made against you, and for which you have been convicted; this should comfort you. You will emerge from this trouble without a blemish on your honor or character, and your word will be esteemed and relied upon as firmly as if this had never occurred. You express yourself to the effect that you feel that your character is gone for life, and that your signature and word will hereafter be doubted by many! This will not be so. The men who have contributed to your conviction, believe you are a man of honor, and they are satisfied in their secret souls that you are no perjurer, but an honest man.

"You have been selected as a victim, and it will redound to your credit in time to come, to be convicted as you have been, as much as if it were for the practice of some principle of our religion. If you could have been seized and punished on the latter account with greater ease than for perjury, without doubt that would have been taken advantage of in the place of the charge upon which you were tried. We say to you: Be of good cheer, do not let your courage fall, nor your faith waver; rely upon the Lord and He will sustain and bless you. With love and

prayers for your preservation and deliverance, we remain your brethren in the gospel.

"John Taylor, Geo. Q. Cannon."

Shortly after his incarceration a movement was put on foot to obtain a Presidential pardon. Many affidavits and statements by county and Territorial officials were forwarded to Pres. Cleveland to obtain the pardon. The following is the statement of Mr. Ruiz, before whom the deposition was made, and it may here be stated for his benefit, in justice to him, that he would have made this same statement during the trial at Prescott, had Judge Howard permitted him to do so:

"In the matter of the application of D. K. Udall for pardon.

"I, Alfred Ruiz, certify as follows: I am now and was during the month of April, 1884, clerk of the District court of Apache county, Arizona, and recorder of said county. That on the 28th day of April, 1884, one Miles P. Romney (with two witnesses, D. K. Udall and Joseph Crosby), came before me for the purpose of making his final pre-emption proof on one hundred and sixty acres of land in this county. D. K. Udall testified as a witness for Miles P. Romney on that occasion. When the question of said Romney's continuous residence upon said land was propounded to said Udall, his reply was, 'No, Mr. Romney has not lived on the land continuously.' Thereupon I expressed to said Udall my interpretation and construction of the requirements of the federal statutes as to continuous residence upon public lands under the pre-emption laws. Said Udall then told me the extent and time of said Romney's residence on said land, and said, 'If that is continuous residence, then Mr. Romney has lived on that land continuously.' I said, 'That is continuous residence under the law,' whereupon Udall to the question said 'yes.' I did not in reducing Udall's testimony to writing use his words, but only put my construction upon their legal meaning and told him that I had written substantially in point of law just what he had said.

"Alfred Ruiz, Clerk Third District Court."

During his imprisonment Bro. Udall labored ten hours a day making chairs. Through the kindness of Hon. John W. Young, arrangements were made with



Supt. Nickolson for an interview once a month for the four "Mormon" Elders and also for them to occupy two cells instead of four, whereby they could converse in a whisper mornings and evenings, which made life more endurable. On Oct. 1st it was shown to Bro. Udall by dream or vision that his baby daughter Mary had passed from earth. He awoke Bro. Tenney and told him she was dead. Two days later he received a telegram from home conveying the sad news. Dec. 17, 1885, he received an unconditional presidential pardon. He arrived home on the 23rd, having to borrow money to pay his fare from Detroit. In 1886 the indictment for polygamy and unlawful cohabitation was quashed. Thus ended the storm of persecution which had raged for more than two years, during which time Bishop Udall had been compelled to travel over seven thousand miles back and forth to trial and imprisonment. During the years of 1886 and 1887 Bishop Udall labored as one of a committee to settle the Sunset United Order business, this committee being appointed by Pres. John Taylor. July 23, 1887, he was set apart president of the St. Johns Stake by Apostles Francis M. Lyman and John Henry Smith, with Elijah N. Freeman and Wm. H. Gibbons as counselors. From 1881 to 1885 he was president and superintendent of St. Johns C. M. & M. I., and during that period made several business trips east. In 1889 he removed his family to Eagar, Round Valley, 35 miles south of St. Johns, where he had purchased a large farm and grist mill for \$20,000. In 1889 he served as a member of the council of the 20th legislature of Arizona. He is the father of six daughters and nine sons; four daughters and seven sons are living. Owing to continued drouth and heavy losses in sheep, the farming enterprise has been the means of wrecking him financially, losing his \$15,000 in payments, \$8,000 in improvements and the farm and mill. Owing to a heavy judgment against him in this connection he has been forced into bankruptcy, but has been able to settle all obligations outside of said judgment. Pres. Udall presents a fine personal appearance; his height is 5 feet 10½ inches; his average weight is 190 pounds; and he has brown hair and eyes. He is industrious and very hopeful, even under the

most adverse circumstances, showing discretion and forethought in his counsels. Humble and unassuming in nature, those who know him best cannot but appreciate his exemplary life, his temperate habits, his strict observance in keeping the commandments of God, and his justice in dealing with his fellow men. He is naturally spiritually minded. He has labored faithfully to promote the interests of the people over whom he has presided for twenty years. His chief desire is to see the work of God triumph, and he is a man of great faith, having implicit confidence in God, whom he loves and whom he has endeavored through life to serve faithfully.—Z.

**GIBBONS, William Hoover**, second counselor to David K. Udall (president of the St. Johns Stake of Zion) from 1887 to 1900, is the second son and third child of Andrew S. Gibbons (one



of the original pioneers of Utah) and Ritzpah Knight, and was born Jan. 23, 1851, near Kanessville, Pottawattamie county, Iowa. He emigrated to Utah in 1852, and located at Bountiful, Davis county; he afterwards settled at Lehi, Utah county. In 1854 he was called to Iron county, and in 1858 moved to Santa Clara to labor on the Indian Mission. In 1867 he was called to the Muddy, Nev., to settle and continue labors among the Lamanites. He re-

mained there until 1871, at which time the settlements were broken up. Feb. 17, 1871, he married Evaline Augusta Lamb, and moved with his young wife to Glendale, Kane county, in the same month. In the winter of 1873 he was called with his father and others to make a forced march to the relief of some of the brethren who were laboring among the Navajo and Moqui Indians, their headquarters being in Moencoppy, Ariz. They found the brethren safe and moved them back to Utah. Some Navajoes had been killed by non-"Mormons," which had made the Indians hostile. In the summer of 1874 Elder Gibbons was stationed with others at Lee's Ferry, to act as a guard between the Saints and the Indians. He gathered and traded Church horses for Navajo blankets and other articles, while there, these things being used for the benefit of those working on the St. George Temple. In April, 1875, being released, he returned to his home in Glendale. In October, 1875, in going to conference in Salt Lake City, he was surprised with a call to return to Arizona to labor as an Indian missionary under James S. Brown. Their headquarters were in Moencoppy, at which place Elder Gibbons labored until he spring of 1878, when he was called by Apostle Erastus Snow to do missionary work among the Spanish people in New Mexico. He returned the same fall to labor among the Moqui Indians, helping to build John W. Young's woollen factory at that place. He was there at the time Pres. Wilford Woodruff was in exile and had the privilege of being with him some two weeks in the San Francisco mountains, during most of which time he enjoyed Pres. Woodruff's company alone. He still looks back on that time as a bright period in his life. In the fall of 1879 he was released from the Indian Mission by Pres. Woodruff and called to locate at St. Johns, Ariz. When the Ward was organized in 1880, he was chosen counselor to Bishop Udall. In 1881 he was ordained a High Priest by Pres. Jesse N. Smith. He held the position of counselor to the Bishop until July, 1877, when the St. Johns Stake was organized, at which time he was chosen second counselor in the Stake presidency, holding that position until December, 1900, when he tendered his resignation. In his frontier life Elder

Gibbons has passed through many trying scenes and has repeatedly seen God's power manifested in behalf of His people.

**FREEMAN, Elijah Norman**, counselor to David K. Udall, president of the St. Johns Stake of Zion, is the son of Elijah Norman Freeman and Mary Bingham, and was born May 20, 1845, in La Harpe, Hancock county, Ill. His father enlisted in the Mormon Battalion and died on the march to California, in New Mexico. Elijah emigrated to Utah in Daniel Spencer's company and arrived on the site of Salt Lake City Sept. 19, 1847; he moved to Weber coun-



ty in 1850 and lived a short time in what is now the north part of Ogden; later he resided at Bingham's Fort, north of Ogden. He was baptized when eight years old by his grandfather, Erastus Bingham. His mother having married Pres. Lorin Farr, he again became a resident of Ogden, and when about seventeen years old he was ordained a Seventy by Luman A. Shurtliff and became identified with the 60th quorum. When about twenty years old he was ordained a High Priest and set apart as a High Counsellor in the Weber Stake of Zion. For a number of years he acted as a Ward Teacher in the Third Ward of Ogden; labored as a home missionary, presided over the Y. M. M. I. A. in Ogden 3rd Ward

about three years, and was counselor in the presidency of the Weber Stake Y. M. M. I. A. for several years. March 11, 1872, he married Miss Anna M. Poulsen; she died Jan. 17, 1873, leaving a little baby girl. At the April conference, 1873, Elder Freeman was called on a mission to Great Britain; on his arrival in Liverpool he was appointed to preside over the Bristol conference, which at that time embraced a part of seven counties. After presiding in Bristol conference about a year, he was called by Pres. Joseph F. Smith to preside over the Sheffield conference. By invitation he visited the London, Birmingham, Manchester and Glasgow conferences; and also accompanied Pres. Joseph F. Smith and other brethren on a tour to continental Europe. In 1875, on which he attended several 1881, he was called to St. John's, Ariz. large meetings in Denmark, Germany and Switzerland. He also visited his wife's relatives in Frederiksbavn, Denmark, and spent a few days in Paris, France, on the return trip. Being honorably released from his missionary labors in Great Britain, he returned home with a company of Saints which sailed from Liverpool June 16, 1875, and arrived in Salt Lake City July 7, 1875. During the following winter Elder Freeman assisted Apostle Franklin D. Richards in Weber county with reformation work. April 24, 1876, he married Mary Ellen Farley, and in April, 1881, he was called to St. Johns, Arizona, where he arrived June 2nd following; a few months later (March 26, 1882) he was chosen second counselor to Bishop David K. Udall in the St. Johns Ward. He labored in that capacity until July 23, 1887, when the St. Johns Stake was organized and he was chosen first counselor to Pres. David K. Udall. This high and responsible position he still holds.

**LESUEUR, John Taylor**, second counselor in the presidency of the St. Johns Stake of Zion since 1900, was born on the little Isle of Jersey, off the French coast, Dec. 4, 1852. His parents, John Lesueur and Caroline Le Gresley, who had embraced the gospel a short time prior to his birth, emigrated to Zion in 1855, settling in Bountiful, Davis county, Utah, where his father died in 1863. The widowed mother with her children soon afterwards removed to Bear Lake valley, Idaho, where Elder

Lesueur grew up to manhood and was married to Geneva Casto Oct. 17, 1875. His natural instincts and inclinations were in the direction of financial pursuits; and his employment, while a young man, in a store for a few years, served to increase his desire to become a business man. With his young wife he removed to Arizona, locating in St. Johns in the spring of 1880, where they have since resided, and now have an interesting family of seven sons and two daughters. Their second son, Frank, a very intelligent and faithful young man, was killed in March, 1900.



by outlaws, while serving his country with a sheriff's posse. Since locating in St. Johns, Elder Lesueur has been engaged in business pursuits, having taken an active interest in various enterprises, particularly the mercantile and sheep business, in all of which he has been remarkably successful. He has taken an active part in the management of the St. Johns Co-operative Mercantile and Manufacturing Institution, either as superintendent or president since 1885, assisting materially in making that institution one of the most solid business houses in Arizona. In political affairs he has served as county treasurer, probate judge and member of the legislature, having been elected by the Democratic party. He also served under an appointment of Gov. Hughes as Territorial Prison Com-

missioner for two years. Upon the organization of the St. Johns Stake, Elder Lesueur was sustained as a member of the High Council (having been set apart to that calling and ordained a High Priest by Pres. Elijah N. Freeman July 23, 1887). He held his position as a High Councilor until Dec. 16, 1900, when he was called to be a counselor in the Stake presidency, being set apart by Pres. Joseph F. Smith.

**BAXTER, John McKinnon**, president of the Woodruff Stake of Zion, is the son of Robert Baxter and Jane McKinnon McPhall, and was born June 3, 1859, in Salt Lake City, Utah. He was baptized Nov. 7, 1867, by Charles R. Jones and confirmed by Joseph Duncome; moved to Randolph, Rich county, Utah, in May, 1871, being one of the first settlers of Bear River valley, and he assisted in surveying the first canal that was taken out of the Randolph creek. He was ordained a Deacon in 1873 by James H. Hart and set apart to preside over the Deacons' quorum in 1875; he also acted as secretary of the Randolph Sunday school; married Miss Agnes Smith May 8, 1878, was ordained an Elder Sept. 1, 1878, and ordained a Seventy July 6, 1884, by Mosiah Booth. He was also elected county treasurer of Rich county in 1884 and county clerk in 1885; was appointed clerk of the Randolph Ward in 1885 and superintendent of the Sunday school. April 4, 1888, he left home on a mission to the Southern States; labored in the missionary field two years, principally in Mississippi and Alabama; met with a great deal of opposition the first year; was mobbed a number of times, and laid out in the woods without food or shelter eighteen nights. He returned home March 25, 1890. Soon afterwards he was again elected county clerk, and in the month of September of the same year was called to go to Woodruff, Utah, to act as the Bishop of that Ward. He was ordained a High Priest and a Bishop in September, 1890, by Pres. William Budge, of the Bear Lake Stake; remained in the office of Bishop until June 6, 1898. During that time he assisted in the building of a tithing granary, meeting house and school house in the Woodruff Ward. June 6, 1898, the Woodruff Stake was organized under the direction of Apostles

John Henry Smith, Heber J. Grant, Matthias F. Cowley and Abraham O. Woodruff and the presidency of the Bear Lake and Summit Stakes, and Elder Baxter was chosen president of the Woodruff Stake. He was set apart by Apostle John Henry Smith. This position he holds at the present time.

**KINGSTON, Charles**, second counselor to John M. Baxter, president of the Woodruff Stake of Zion, is the son of Fredrick Kingston and Mary Ann Hunter, and was born Nov. 9, 1865, in Petersboro, Lincolnshire, England. In the fall of 1879 he emigrated to Utah as an unbeliever in the "Mormon" faith and settled in Morgan county, where his father resided, he having left the son with his mother in England over twenty-one years before. Charles had been reared to believe that the "Mormons" were a bad people, in consequence of which much prejudice existed in his mind. However, being of a studious nature, and finding nothing in his father's house but "Mormon" literature, he was obliged to read that in order to satisfy his craving for something to study. At the commencement of his investigation he had no idea whatever that he would find "Mormonism" true, but after several months of very careful study his prejudices gave way to belief in the gospel as taught by the Latter-day Saints. He then, for the first time, attended a meeting and listened to discourses delivered by Junius F. Wells and Apostle John Henry Smith. The sermon preached by this first Apostle he had ever seen made a deep impression on his mind, and although he was not yet a member of the Church, he commenced from that day to keep the Word of Wisdom (that being the subject spoken upon by Apostle Smith), and has ever since done so to the best of his ability. On his 23rd birthday, he was baptized and confirmed a member of the Church by Bishop Albert D. Dickson of Richville, Morgan county. Shortly afterwards, on retiring to his bed one night, and while pondering over the great blessing he had received, he seemed of a sudden to be carried away into a large and spacious building, the walls of which were built of massive masonry; and so dark was the surroundings that he tried in vain to grope his way out of what ap-

peered a fearful darkness. In this dilemma he fell upon his knees and in mighty prayer implored God to deliver him; suddenly, as he prayed, a bright light appeared over his head, and he distinctly heard the air cut by what appeared the decent of seven heavenly beings, all dressed in flowing white raiment, reaching to their feet; these beings encircled him about and one had a two edged sword in his hand which he held point upward, with his arm bent at the elbow; neither spoke, but as he continued to pray, the vision closed and he found himself wide awake and wondering at what he had seen. Jan. 7, 1883, he was ordained an Elder under the hands of James H. Mason. May 17, 1883, he was married to Mary P. L. Tucker by Daniel H. Wells in the Endowment House. Ten children has been the issue of this union. He acted as a teacher in the South Morgan Ward for several months, and was also called to labor as Stake clerk, which position he filled for two years. He was ordained a Seventy under the hands of Seymour B. Young, Oct. 19, 1884, and in May, 1886, he was called to fill a mission to Great Britain. On his return he settled in Rock Springs, Wyoming, where he was chosen first counselor to Joseph Soulsby, of the Rock Springs branch. After two years' residence in Rock Springs, he settled in Star valley, and upon the organization of the Star Valley Stake, was ordained a High Priest by George Osmond and set apart as a member of the High Council, and was soon after chosen a member of the Stake Board of Education. In 1894, he was chosen to preside over the Young Men's Mutual Improvement Association of the Stake, which position he held, together with his other callings, until he was honorably released, he having been appointed in June, 1897, by Pres. William McKinley to be Register of the U. S. Land Office at Evanston, Wyoming. The same year he was set apart by Pres. Lorenzo Snow, at Coalville, to a special mission, in which he was to travel and look up the scattered Saints located along the line of the Union Pacific railroad, in Wyoming, at such times and places as he should be able to visit. When the Woodruff Stake of Zion was organized, he was chosen

second counselor to Pres. John M. Baxter, which position he now holds. In addition to his religious duties, Elder Kingston has been active in all temporal affairs pertaining to the welfare of the people among whom he has resided.

**McKINNON, Archibald**, first counselor to John M. Baxter (president of the Woodruff Stake of Zion), is the youngest of a family of nine children, and was born June 20, 1837, in Argyleshire, Scotland. When he was nine years old, his parents moved to Greenock, where they resided nine months, during which time his father and a grown sister (Catharine) died of typhoid fever. Three months later, the family moved to Paisley. At the age of thirteen, Archibald was apprenticed to learn the shoemaking trade. He was baptized into the Church of Jesus



Christ of Latter-day Saints July 26, 1852, and in 1855 he emigrated to Zion, crossing the Atlantic in the ship "Samuel Curling," and the plains in Milo Andrus' company, which arrived in Salt Lake City Oct. 24, 1855. After spending a few weeks in the city, he went to Provo, where he found employment as a shoemaker with a firm, which also carried on a tanning business. Here also he was ordained to the office of a Teacher. Early in the following spring, he went to Palmyra, an adobe fort, situated about two

miles from the present site of Spanish Fork, where Stephen Markham acted as Bishop. Late in the fall of 1859, Archibald returned to Salt Lake City where he worked at his trade for John W. Jenkins about five months. He was then engaged by Howard Egan to take charge of the mail and pony express station, near the Point of the Mountain, about nineteen miles south of Salt Lake City. Later he resumed his labors in the city, and on Aug. 9, 1861, he married Miss Mary McKay. In the spring of 1862 he joined the artillery and was a member of the expedition sent to the Morrisite camp, on the Weber, in June, 1862. During certain perilous times he stood guard in Pres. Brigham Young's office and acted as a special policeman in the Theatre for many years. In 1864, in company with Foster Curtis, he opened a harness shop on Main Street, and the following year built a home in the Eighth Ward, where he subsequently was called to act as superintendent of the Sunday school. Agreeable to council from Pres. Brigham Young, he removed with his family to Bear River valley and settled in Randolph, Rich county, Utah. Soon after his arrival he was called to act as second counselor to Bishop Randolph H. Stewart June 23, 1871, assisted by Geo. A. Peart and Wm. Rex. he organized a Sunday school with fifteen pupils. From 1872 to 1878 inclusive, he served as assessor and collector of Rich county. In 1876, he became first counselor to Bishop Stewart, and on July 10, 1879, he yielded obedience to the law of plural marriage by taking to wife Jane Brough, who was sealed to him in the Endowment House, Salt Lake City. In 1880 he served as a member of the Territorial legislature, and in August, of that year, he was ordained a Bishop and succeeded Bishop Stewart in taking charge of the Randolph Ward. With some regret he was now obliged to resign his positions as Sunday school superintendent and choir leader which he had held since the first organization of the Ward. Sept. 3, 1888, he was arrested on the charge of unlawful cohabitation and cited to appear before U. S. Commissioner Goodwin, at Logan, Cache county, within ten days. Bishop Wm. H. Lee, of Woodruff, had been arrested the day previous on the same charge, and, to-

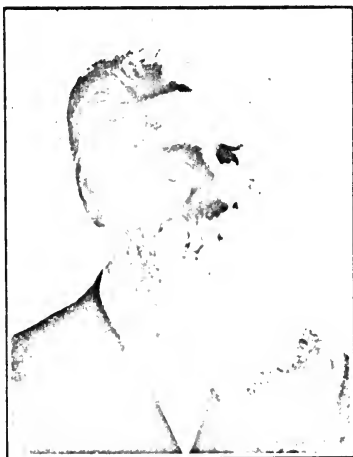
gether with his wife Lizzie, he had been ordered to appear in Logan at the same time. The three therefor started for Logan together, and presented themselves before Mr. Goodwin, who put them all under bonds to appear before the grand jury at Ogden on the 20th. On the day appointed Bro. McKinnon and wives and Wm. H. Lee and wives were at Ogden; but the brethren made the appearance of their wives before the grand jury unnecessary, as they furnished sufficient evidence themselves to have indictments made out for unlawful cohabitation. Accordingly, on Dec. 24, 1888, Bro. McKinnon was sentenced to three months' imprisonment in the Territorial penitentiary, with costs of suit, and Wm. H. Lee to four months' imprisonment. One month after his incarceration Bishop McKinnon learned by letter from home that his little boy George, 2½ years old, had died. He was released from imprisonment March 9, 1889, and in the following October he moved his wife Jane and her family to Fish Haven, Bear Lake county, Idaho where he had purchased a home for them and where they now resided five years. In 1900, Bishop McKinnon was elected collector and treasurer for Rich county by a large majority. May 4, 1901, he was set apart as first counselor to Pres. John M. Baxter, by Apostle Abraham O. Woodruff.

**TINGEY, Thomas, Jr.**, clerk and historian of the Woodruff Stake of Zion, is the oldest son of Thomas Tingey and Alzina Call, and was born Oct. 7, 1864, at Centerville, Davis county, Utah. When eight years old he was baptized into the Church of Jesus Christ of Latter-day Saints by Thomas Tingey, July 15, 1873, and was confirmed the same day by Ozias Kilbourn. He was ordained a Deacon Dec. 18, 1877, by Melvin H. Randall and labored in that capacity for about ten years; removed to Woodruff, Rich county, Utah, in 1882; became acquainted with Annie Cox and was united with her in the holy bonds of matrimony in the Logan Temple Nov. 2, 1887, having been ordained an Elder the same day by Niels Christian Edlefsen. He was called and set apart as the second counselor in an Elders' quorum, in the Bear Lake Stake of Zion, which position he held for two

years. Aug. 11, 1890, he was ordained a Seventy by Seymour B. Young. Feb. 18, 1894, he was set apart as clerk of the Woodruff Ward, and was called on a mission in the interest of the Woodruff Sunday school to the Brigham Young Academy at Provo, Nov. 30, 1894; he returned from Provo May 26, 1895. After acting as a teacher in the Woodruff Sunday school for one year, he was called and set apart as first assistant superintendent of the Woodruff Ward Sunday school Nov. 29, 1896. He also labored as superintendent of religion classes in the Woodruff Ward for two years (1897 and 1898). At the organization of the Woodruff Stake of Zion in June, 1898, he was sustained and set apart as Stake, Tithing, and High Council clerk. May 8, 1899, he was set apart as a president of the 102nd quorum of Seventy by Pres. Rulon S. Wells.

**McALLISTER, John Daniel Thompson**, president of the St. George Stake of Zion from 1877 to 1888, is the son of Wm. J. F. McAllister and Eliza Thompson, and was born Feb. 19, 1827, in Lewis, Sussex county, Delaware. The following is a short sketch of his early life, written by himself: "I removed to Philadelphia, the city of my first recollection, Oct. 12, 1844. I was baptized in the Church of Jesus Christ of Latter-day Saints by Elder Albert Lutz, president of the Philadelphia branch July 5, 1847. I married Ellen Handley July 28, 1848, and my first born was named Moroni. Sept. 28, 1848, with my wife, I started for the body of the Church, traveling by railroad, canal and steamboat to St. Louis, Mo., where I labored at blacksmithing. July 12, 1849, I took passage on a steamboat for Council Bluffs, where we arrived Aug. 1st. In the spring of 1850, I built a house, and while working at carpentering for Jos. E. Johnson, he engaged me to clerk for him in the store we built. Jan. 9, 1851, my wife Ellen gave to me another boy; we named him John. June 20, 1851, we left Kanessville with a wagon and five yoke of cattle. At the six mile grove, beyond Winter Quarters, I was appointed clerk of Alfred Cordon's company of fifty wagons. We started for the valley of the Great Salt Lake, July 1, 1851, and arrived there in safety Oct. 1, 1851. I met with the Saints in an adoble bowery, on the

south side of the Temple Block near the spot where the south gate is at the present time. Previous to this (while in Philadelphia), I had been ordained a Priest Sept. 27, 1846, and commissioned to preach the gospel; in Kanessville I was ordained an Elder, and in the Valley, I was ordained a Seventy, Nov. 8, 1851, and became a member of the 8th quorum. As soon as I arrived in the Valley I found employment on the public works' carpenter shop; I worked on the old Tabernacle, where the Assembly Hall now stands. I also joined Captain Ballo's brass band and became lieutenant, playing the cornet. Feb. 14, 1853, a large number of people



assembled on the Temple Block to witness the breaking and consecrating of the Temple grounds. There was about three inches of snow on the ground, but the morning was clear and lovely, the snow soon melted, and in some places the ground was left quite bare. The Nauvoo and Ballo bands cheered us with their sweet music. At about 10 o'clock a. m., Pres. Young arrived, and with Pres. Kimball and Pres. Richards and the assembled multitude I witnessed the survey of the site of the Temple, by Elders Truman O. Angell, Church architect, and Surveyor Jesse W. Fox. This work was completed about 11 o'clock, when the First Presidency, the Twelve Apostles and others moved to the corner of the south and east lines. Pres. Brigham Young addressed us thirty minutes, and related briefly the changes through

which the Church had passed, the difficulties the Saints had encountered in Ohio, Missouri and Illinois, and how they had been led by an overruling providence to this consecrated spot. Seven years ago, he said, he had left Nauvoo, not knowing which way to go, only as he learned by dreams, visions and revelations, that there was a good place in the mountains for the Saints. The united bands of music were invited to the center; the standard bearer placed the ensign on the center stake of the Temple plat, where all could see it, the musicians formed in a circle, and gave a cheering strain to 'Auld Lang Syne.' Pres. Kimball offered the dedicatory prayer, after which the presidency moved to the southeast corner of the Temple site, where, with the Twelve, Mayor Jedediah M. Grant, Marshal Jesse C. Little and others, they succeeded in picking around a piece of earth, about one foot square, and while doing this a silver dollar fell on the square of earth without any one knowing where it came from. Pres. Kimball prophesied that it was a good token, and that means would not be wanted to build the Temple. After the earth was loosened, about six inches deep, Pres. Young said that it was his privilege to remove it; and he took the lump upon his spade and lifted it up high, while he said, 'Get out of my way, for I am going to throw this.' He held it about a minute before he could get room to lay it down off the Temple site. He then addressed the multitude and declared the ground broken for the Temple, blessed the people in the name of the Lord, and dismissed the assembly. We all said Amen. The general conference was held, as usual, in April, 1851, and it was celebrated by the laying of the four corner stones of the Temple. At that conference (on the 8th) I was appointed a mission to England. The beautiful block of stone contributed by the State of Deseret to the Washington monument was intrusted to the care of Elder Philemon C. Merrill and myself, to deliver to the committee at Washington, to whom, and to Pres. Franklin Pierce and Hon. John M. Bernhisel, we carried letters of introduction from Governor Young. The block mentioned was three feet long, two feet wide, and six and a half inches thick. In the center stood the

bee-hive, the emblem of industry. Over it was the motto "Holiness to the Lord." Above this was the allseeing eye with rays; beneath the line was the word "Deseret;" over that (springing from the ground which was covered with different kinds of foliage) was a semicircular arch, enriched with the convolvulus. On each side were spandrels; in one was the symbol of union, with foliage; in the other was the cornucopia. Near the edge was a fillet, one and a half inches wide and three-quarters of an inch deep. After being set apart for our missions, we bid our families and friends good bye June 21, 1851, and started on our journey. We arrived in Washington Sept. 23rd, presented our letters of introduction and the stone to the committee, who received us in a very kind and affectionate manner. After doing our business, we went to Baltimore and took passage for Philadelphia, whence we started on the steamer 'Glasgow' for Liverpool, where we landed Oct. 25, 1851. On this mission I was gone from home about three years and a half. I was welcomed home by the Presidency and many acquaintances." After his return from this mission, Oct. 4, 1856, Elder McAllister labored at carpentering and mill work to support his family and attended to his several duties as an Elder in the Church. He was chosen president of the sixteenth quorum of Seventy and elected major of the second battalion of the Nauvoo Legion, in the Salt Lake Military District. As a member of the Deseret Dramatic Association he took an active part in Utah's early drama. From 1860 to 1862 he filled another mission to the United States and to Europe. On his return he brought a company of emigrants across the plains. After that, he served as city marshal of Salt Lake City, Territorial marshal and chief of the Salt Lake City fire department. He also labored for several years in the Endowment House, and was acting as superintendent of Pres. Young's woolen mills when he was called to accompany the president on a mission to St. George. At a meeting of the general conference held in the St. George Temple, April 5, 1877, he was chosen president of the St. George Stake of Zion, being ordained a High Priest and set apart to that position by



Pres. Brigham Young. For his counselors he chose Thos. J. Jones and Henry Eyrling. He was also appointed an assistant to Pres. Wilford Woodruff, who had been called to preside over the Temple and its affairs. He was blessed and set apart by Pres. Woodruff to officiate in all the ordinances of the Temple, April 13, 1877. While residing in St. George he was elected president of the Rio Virgen Manufacturing Company, president of the St. George Dramatic Association, and brigadier-general of the Washington county brigade. He presided over the St. George Stake about eleven years. In 1893 he was called to assist in the Salt Lake City Temple and later in the Manti Temple, of which he has been the president for a number of years.

**McARTHUR, Daniel Duncan**, president of the St. George Stake of Zion from 1888 to 1901, is the son of Duncan McArthur and Susan McKeen, and was born April 8, 1829, at Holland, Erie county, New York, where his earliest years were spent. He writes: My parents joined the Church in the spring of 1833, and I, believing the doctrines taught, became a member by baptism in 1838, in Missouri. Early in the year 1836 my father and family moved to Kirtland, Ohio. In the fall of 1838 many of the Saints from Ohio journeyed to Far West, Caldwell county, in the so-called Kirtland Camp; we were members of that organization, and located in Adam-ondi-Ahman, Daviess county. Under threat of extermination in ten days, we were forced to leave that place, after which we made our abode for three months at Far West. Thence, leaving Missouri, we went to Quincy, Ill., where we arrived in the spring of 1839. While my father was absent on a two years' mission, I, together with my younger brothers, took care of the large family. In 1841, I married Miss Cordella Clark. From Quincy father's family moved to Nauvoo, while I remained in Quincy. Here my wife died. After the death of the Prophet Joseph Smith I went to Nauvoo, where I was ordained a Seventy in 1844. I married Miss Matilda C. Fuller, Dec. 14, 1845. Preparing to leave Nauvoo, I was engaged in wagon building and other occupations. My wife and I were endowed and sealed

in the Nauvoo Temple, Feb. 1, 1846. In a day or two afterwards we crossed the Mississippi river on the ice and passed to the general camp ground of our people on Sugar creek. Thence, we traveled to Garden Grove. Here we built houses and fenced five hundred acres of land for the poor, who were unable to go further. Bridge building, road making, etc. were necessary occupations for us on our way to the Missouri river. In the spring of 1846 one of my brothers joined the Mormon Battalion. I remained with my father and family until 1848, when we crossed the plains, arriving in Salt Lake City in the fall of that year. I was called on a mission to Europe in 1852, and succeeded



Andrew Ferguson in the presidency of the Dundee conference, in Scotland. Being released early in 1856, I was chosen second counselor to Elder James Ferguson, who presided over the Saints who crossed the Atlantic in the ship "Enoch Train." Reaching Iowa, a hand-cart company was given into my charge. By the blessings of God I landed safely in Salt Lake City, Oct. 2nd of said year, with all my passengers. Jan. 4, 1858, I was set apart as the senior president of the 57th quorum of Seventy. At the general conference held in October, 1861, I was called on a mission to settle in "Our Dixie." Thus I became one of the first settlers of St. George. In 1862, I was ordained a High Priest and called to act as first counselor to Bishop Robert Gardener.

Nov. 15, 1862, I was ordained a Bishop by Apostle Orson Pratt and set apart to preside over the Third Ward, St. George. In 1863 I was appointed to take charge of a train of sixty wagons (ox teams) and teamsters and go to the Missouri river to bring in the poor. May 14, 1864, I was elected a member of the High Council of the St. George Stake of Zion. I served in that capacity until Sept. 15, 1869, when I was called to act as presiding Bishop in southern Utah. In 1866 I was called to make another trip to the Missouri river after the poor, but was released by Bishop Edward Hunter, in order that I might attend to other duties. In 1868 I was again called to go with teams to the frontiers and bring in the poor Saints. I performed this mission to the satisfaction of the First Presidency. June 4, 1877, I was called on another mission to Great Britain, and labored principally in the Manchester conference. Returning home, I acted as first counselor to Elder Henry W. Naisbitt in leading a company of Saints home to Zion. We arrived in Salt Lake City Oct. 3, 1878. March 20, 1881, I was set apart as second counselor to Pres. John D. T. McAllister, president of the St. George Stake of Zion. Sept. 26, 1888, I was unanimously chosen by the Council of the Apostles to succeed Pres. McAllister in the presidency of the St. George Stake, and to that position I was set apart by Apostle John W. Taylor, Dec. 17, 1888. At various times I have been called to do military and police service—notably during the troublous times of Nauvoo—lawfully defending our liberties and homes against the base and cruel assaults of bigoted citizens, which were headed chiefly by persons who called themselves ministers of the gospel. In Utah, during the Walker, Ute and Navajo raids and wars, I took part, also in the so-called Buchanan war. I served for some time as major under Gen. Daniel H. Wells and was afterwards commissioned colonel of infantry by Governor Durkee. During the anti-polygamy raids I was hunted for six years. The officers succeeded in finding me in April, 1890, and in order to save my family from exposure, insult and insolence of court officials, I pleaded guilty to the charge of unlawful cohabitation, and was fined \$321.00, which was promptly paid. Having al-

most totally lost my eyesight, I was honorably released from the presidency of the St. George Stake, June 14, 1901, and ordained a Patriarch in the Church. And now, in conclusion, I bear this my solemn testimony: God has in these last days spoken from the heavens and organized His Church through the instrumentality of the Prophet, Joseph Smith. He has also spoken through his (Joseph's) successors until the present time; and to God and the Lamb be all praise forever. Amen."

**SPENCER, Orson**, president of the St. Louis Stake of Zion, was the son of Daniel and Chloe Spencer, and was born March 14, 1802, in the town of West Stockbridge, Berkshire county, Massachusetts. His parents belonged to that virtuous, industrious class of New Englanders of the Puritan stock, which has produced so many eminent men to figure on the stage of action in all the various departments of life. At



the age of twelve years he was taken ill, and little or no hopes were entertained of saving his life for some two weeks. This sickness occasioned a fever sore in one of his legs, which was the cause of its imperfect development. In 1817 he entered the Academy at the town of Lenox, in his native county, where he received the highest honors of his class. Here, at a public examination, the high sheriff of the county, Henry C. Brown, noticed his unusual

proficiency, and ascertaining that his father was in very moderate circumstances, voluntarily offered to loan the necessary means for his education, and wait until he could pay it after its completion. He entered Union College, at Schenectady, State of New York, in 1819, and graduated with great honor and credit to himself in 1824. In 1825, he obtained a situation as teacher in an academy, in the town of Washington, Wilkes county, State of Georgia. Here, in addition to the duties of his calling, he turned his attention to the study of law. About this time he had some singular manifestations on the subject of religion, and soon after, either at Washington, or on his return home in 1827, joined the Baptist Church. He now changed his mind with regard to a future profession, and left the study of the law for that of theology. He accordingly, the same year, entered the theological college at Hamilton, State of New York, where he graduated in 1829. After this he labored in the ministry about twelve years in his native county, and in Connecticut. He received the gospel in 1841, from his brother Daniel, who baptized him in the spring of that year. Soon after his baptism, he bid adieu to a numerous circle of acquaintances and friends, and cast his lot with the persecuted people of God at Nauvoo. Here he was soon called to act his part in those scenes of scathing trial and affliction which are recorded in the archives of eternity, with the blood of innocence as a testimony against this generation. He for some time ably filled the office of alderman in the city of Nauvoo, and when the Saints were driven from that beautiful monument of their peaceful industry and virtues, he, with his wife and little ones, shared their fate and participated in the sufferings of that memorable winter, in which the Saints were driven over the bleak prairies of Iowa, to find a home among prowling savages, who were less ferocious than the Christian mobs of Illinois. How many a pang of sorrow even at this late day throbs in the bosoms of the living, when vivid recollection calls up before the mind the husbands and fathers, the wives and children that were sacrificed in that memorable exodus, to appease the fury of blood-thirsty mobs. Mrs. Spencer, an accomplished and refined lady, sunk

under the accumulated sufferings of the journey, and left Elder Spencer to pursue his way with a solitary heart and a family of six small children, all under thirteen years of age. In the midst of this trying scene, having been appointed on a mission to England, he left his children in the care of friends, and started on his journey to Europe, landing in Liverpool Jan. 23, 1847. He presided over the British mission, and ably edited the "Millennial Star," about two years. During his ministry there, he wrote the most of a series of letters to the Rev. Mr. Crowel, which were embodied and published as Spencer's Letters. He left Liverpool for the United States, in 1849, and gathered to Great Salt Lake valley the same year. When the University of Deseret was founded in 1850, he was appointed its chancellor, which position he occupied at the time of his death. He was a judicious, discriminating man, a wise counselor, and occupied an honorable position in the legislative council of Utah Territory on its first organization. In 1852 he was again appointed on a mission to Europe. In his travels he visited the kingdom of Prussia, with a view of introducing the gospel there, but was rejected and expelled from the kingdom. He returned again to Utah in 1853. In 1854 he was called upon to perform a mission to the United States. He spent most of his time in Cincinnati, until July, 1855, when he was requested by Pres. Erastus Snow to occupy the editorial chair of the "St. Louis Luminary." He arrived in St. Louis, Missouri, on the 7th of July. Here he remained but a short time, as he was called upon to go on a mission to the Cherokee Nation. He left St. Louis on the 21st of July for the camp of emigrating Saints near Atchison, where he remained until the last company of the outfitting Saints had started for Utah. On the 5th of August, accompanied by Elder James McGaw, he proceeded on his mission to the Cherokee Nation, where he remained until the 5th of September. Here he was attacked with chills and fever. His mission being accomplished, he immediately returned to St. Louis, arriving there Sept. 17th, sick, and in a debilitated condition. After an illness of forty days he died at St. Louis Oct. 15, 1855. At the time of his demise

the following was published in the "Millennial Star:" "Orson Spencer's honesty of heart, sterling integrity, and determination of purpose were forcibly manifest in his embracing the truth for the love of it, forsaking an enviable position in society, and an extensive circle of influential acquaintances and friends, and cleaving to a persecuted and down-trodden people for the gospel's sake. These characteristics have marked his entire career in this Church. Always willing and ever ready, he never failed to be at the post of duty, and fulfil the requirements made on him. He bore trial and affliction with the most unflinching fortitude. Knowing that he was right, with him consequences were no consideration. He needs no praise, no eulogy, to embalm his name to preserve it from oblivion. It is written in the Lamb's Book of Life—indelibly inscribed in the hearts of his brethren, and his generations will become as innumerable as the stars of heaven, for the Lord will have them in remembrance before Him. The crowning act of his life was administering the gospel to one of the nations of Israel. He could not leave this stage of action without doing a deed that would witness that he loved these remnants of Jacob, and longed for their redemption. Death has sealed up his testimony to them and this generation. His body sleeps for a little season only, while his spirit labors with Joseph and Hyrum, Willard and others of the faithful who have gone before him to prepare a counterpart in the spirit world to the great work that is being done in this, that both may be blended in one in the day when all things are perfected." ("Millennial Star," Vol. 17, p. 762.)

**LUND, Christian Nielsen**, president of the North Sanpete Stake of Zion, is the son of Laurids Nielsen and Frederikke Jensen Lund, and was born Jan. 13, 1846, in Sest parish, Ribe amt, Denmark; he received an ordinary education and was raised on a farm. His parents having previously embraced "Mormonism," he himself became a convert and was baptized by Elder Hans Peter Iverson March 21, 1858. Having been ordained a Priest, he was called to labor as a missionary in the

Fredericia conference, in which capacity he labored from November, 1865, till June, 1868, presiding successively over Horsens, Fredericia and Vejle branches, and was for a time traveling Elder in the whole conference. In the meantime he had been ordained an Elder by the late Niels Wilhelmsen, in September, 1866. He emigrated to Utah in the summer of 1868, crossed the ocean in the "Emerald Isle," the last sailing vessel that carried a company of Latter-day Saints over the Atlantic. He crossed the plains from Fort Benton to Salt Lake City in Captain John G. Holman's train (the last ox train that brought emigrants to Utah), arriving in Salt Lake City, Sept. 25, 1868. Oct. 9, 1869 he married Petra Antonie Maria Jensen, from Odense, Denmark, and settled in Mt. Pleasant, Sanpete county, where he has resided ever since.



He filled a mission to the Northwestern States in 1879-80, laboring principally in Minnesota. His first wife having died in 1882, he married Anna Nielsen, of Odense, Denmark, Oct. 11, 1884. He was ordained a Seventy in 1876, and was for a number of years one of the presidents of the 66th quorum. In November, 1855, he was ordained a High Priest and set apart as first counselor to Bishop William S. Seely, of Mt. Pleasant South Ward, by Pres. Canute Peterson; appointed acting Bishop of Mt. Pleasant South Ward Jan. 10, 1888, and set apart by Apostle Francis M. Lyman as Bishop of Mt. Pleasant

(united in one Ward) May 20, 1890. He filled a mission to Europe in 1896-98, presiding over the Scandinavian mission. At the division of the Sanpete Stake of Zion in December, 1900, he was chosen and set apart as president of the North Sanpete Stake. Besides the many ecclesiastical positions filled by him, he has held many civic offices of trust and responsibility within the gift of the people, such as city recorder, city councilman, justice of the peace and mayor of the municipality where he resides; has twice represented the people in the Territorial legislature, namely in 1890 and 1894, and was a member of the constitutional convention in 1882, and again in 1887. Pres. Lund is universally known as a true and faithful Latter-day Saint, an able and energetic Elder in the Church and a man of wisdom and sound judgment, both in spiritual and secular affairs.

**CLUFF, William Wallace**, president of the Summit Stake of Zion from 1877 to 1901, is the fourth son of David Cluff and Betsey Hall, and was born March 8, 1832, in Willoughby, Lake county, Ohio. His father joined the Church of Jesus Christ of Latter-day Saints in 1833 and moved to Kirtland Ohio, in 1834, where he worked on the first Temple built by the Latter-day Saints. The family left Kirtland for Missouri in 1837, but were compelled to remain at Springfield, Ill., on account of sickness. In 1840, as soon as the Saints commenced to gather at Nauvoo, after the expulsion from Missouri, the family moved thither from Springfield, and here William's father worked on the Temple until it was finished. William was baptized in the Mississippi river by Elder Peter Shurtz in 1842. He well remembers the Prophet Joseph Smith and his brother Hyrum, the Patriarch. All the trying and exciting scenes attending their martyrdom, and the expulsion of the Saints from the beautiful Temple and city of Nauvoo, are still vivid in his mind; especially will he never forget the occasion when the lifeless bodies of the beloved Prophet and Patriarch were brought back from Carthage jail, where these great and good men had been murdered in cold blood. William's parents went with the main body of the Church when the Saints left Nauvoo for the wilderness, in the great

"unknown West!" On their journey west the Cluff family halted temporarily at Mount Pisgah and at Council Bluffs, in Iowa, remaining two years at each place. In 1850 they crossed the Plains, arriving in Great Salt Lake valley in October; the family settled in Provo. William served as a cavalry-man in the Indian war (known as the Walker war) in 1853. In 1854, he was called on a four years' mission to the Sandwich Islands, where he passed through a varied experience, learning

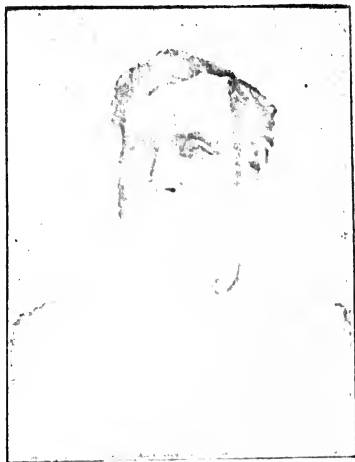


the language, manners of living etc. of that strange people. In 1860 he was called to take a mission to Scandinavia. After learning the Danish language, he spent over three years traveling through Denmark, Norway and Sweden under the presidency of Elder Jesse N. Smith. In October, 1863, he married Miss Ann Whipple who has borne him five sons and three daughters. In March, 1864, in company with Apostles Ezra T. Benson and Lorenzo Snow, and Elders Joseph F. Smith and Alma L. Smith, he was called to take a second mission to the Sandwich Islands. The object of this mission was to investigate certain charges preferred, by native Elders, against Walter M. Gibson. Elder Cluff was in the boat with Apostles Benson and Snow and Elder Alma L. Smith when it was capsized in a heavy surf, on attempting to land at Lahaina, on the island of Maui, March 31, 1864, when Apostle Snow, came so near losing his life, but

was miraculously saved. In March, 1865, Elder Cluff was called by Pres. Brigham Young, to preside over the settlements, in Morgan, Summit and Wasatch counties, as presiding Bishop. He located with his family at Coalville, that town being centrally located in the district. In 1870-71 he filled a second mission to Scandinavia, and presided over the mission. Between 1865 and 1885 he was twice elected a delegate to Territorial constitutional conventions, and served six terms as a members of the Territorial legislature; the last term he was elected president of the council of that body. On the organization of the Summit Stake of Zion, July 9, 1877, he was called and set apart as its president—a position which he filled with honor and zeal for twenty-four years, or until 1901, when he was honorably released. In financial matters Pres. Cluff has been quite successful; he has served as president of the Coalville Co-operative Mercantile Institution for thirty-three years. In November, 1900, he left home, to accompany Pres. Geo. Q. Cannon on a special mission to the Sandwich Islands. The object of the visit was to participate in the semi-centennial jubilee which had been arranged in commemoration of the arrival in Honolulu of the first Latter-day Saint missionaries Dec. 12, 1850. After a most pleasant visit Presidents Cannon and Cluff returned to Utah early in 1901.

**ELDRIDGE, Alma**, counselor to Wm. W. Cluff (president of the Summit Stake of Zion) from 1877 to 1901, is the son of Ira Eldredge and Nancy Back, and was born Oct. 13, 1841, in Warren township, Marion county, Indiana. The Book of Mormon name Alma, given him by his father, suggests that the family had already cast their lot with the Saints when the subject of this sketch was born. In 1845 Alma accompanied his father on a visit to Nauvoo, Ill., and the next year the family joined the Saints going into exile, arriving in Great Salt Lake valley in the fall of 1847. His father was a captain of fifty in crossing the plains, and he located his family five miles southeast of Salt Lake City, in 1849. In the spring of 1850, young Alma was sent to American Fork, Utah county, to live with his father's broth-

er, John S. Eldredge. There he was baptized when he was about eight years old. In March, 1861, when in his twentieth year, he went (in company with others) into the Weber river valley and located at a place since known as Eldredge's Spring,  $1\frac{1}{4}$  mile south of Chalk creek. Alma was elected a delegate to the first convention held in the newly formed Summit county for the nomination of candidates for the ensuing August election, and this was his first experience in politics. In October, 1861, he went east to meet a company of emigrating Saints, of which his father was captain, and pilot them in over the new route down Chalk creek.



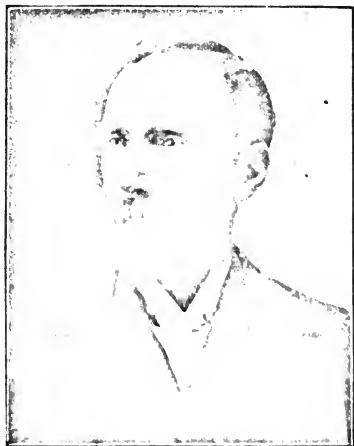
In November, 1861, he was ordained an Elder. He worked on his place on the Weber, keeping his own home until Jan. 24, 1863, when he married Miss Marinda M. Merrill, the daughter of Gilman and Rebecca Seyler Merrill. In 1863 he made a trip to the Missouri river as a teamster in Horton D. Haight's train, driving an ox team. After his return he labored in making improvements on his farm. At the election, Aug. 7, 1865, he was elected sheriff of Summit county. During the Indian hostilities in 1866, the presidency of the Church advised the people to move together on good locations for mutual protection. Alma Eldredge, complied with this counsel, took down his improvements on the Weber, and moved to the town of Coalville, the site of which he helped to survey and where

he has resided ever since. In 1867, the first city council of Coalville elected him city marshal. The next year (1868) he initiated the manufacture of brick in Summit county and built the first house in Coalville of that material. In August, 1868, he, in connection with Wm. H. Smith, took a contract of grading on the Union Pacific railroad, which undertaking proved a financial success. They also, by contract, furnished the telegraph poles for the Union Pacific railroad company from the Muddy to Ogden, a distance of ninety miles. Having been ordained a Seventy he filled a mission to Great Britain in 1868-71. After laboring for some time in the Birmingham conference and Wales, he was called to preside over the Bristol and Lands End conferences; later he presided over the Sheffield conference, and also traveled in Ireland and Scotland. In the spring of 1872, in company with his brother Edmond, he took a contract to grade a portion of and furnish ties for the Summit County Railroad. This road was constructed by the citizens of the county and others, to convey coal from the mines of Spring Hollow to Echo. In 1874 he became mayor of Coalville, which office he held for several years. When the Summit Stake of Zion was organized in July, 1877, he was appointed second counselor to Pres. Wm. W. Cluff, and was ordained a High Priest by Apostle Lorenzo Snow. Two years later he was promoted to the position of first counselor, which position he held till 1901. In 1878 he was elected prosecuting attorney of Summit county and appointed a member of the Territorial Board of Trade. In 1879 he was chosen superintendent of the Coalville Co-operative Institution. In the spring of 1880, together with Wm. W. Cluff and others, he contracted to grade the Echo and Park City Railroad, a distance of 27 miles, and in addition a branch road of five miles. The job was completed in December the same year. The amount received on the contract was \$30,000, and it furnished much profitable labor to the citizens of Summit, Utah and Salt Lake counties. In 1881, Bro. Eldredge went east on business, and in 1882 he served as a member of the constitutional convention. In 1883, he was elected probate judge of Summit county; in 1886 he was chosen a member of the first Territorial

Central Committee of the People's Party, and in 1887 he served as a member of another constitutional convention; again, in 1895, he assisted in framing the constitution of the State of Utah, as a member of a similar convention. In 1890 he made a pleasure trip to the Pacific coast. At the November election, 1893, he was elected a member of the council branch of the Territorial legislature on the Republican ticket, and did efficient service as a law maker. In September, 1898, he was nominated by the Republican party for a member of Congress. He made an extensive campaign tour through the State of Utah, visiting the principal places from Richmond in the north to Kanab and St. George in the south, but he was defeated by the Democratic nominee, Brigham H. Roberts. Since 1895 Pres. Eldredge has carried on the business of merchandising, besides working on his farm and attending to his duties as a member of the Stake presidency. "The beginning of the 20th century," writes Bro. Eldredge, "finds me surrounded by all my children—two daughters and one son married and living in Coalville, and three sons and myself and wife at home in good health."

**ROBISON, Willis Eugene**, president of the Wayne Stake of Zion, is the son of Benjamin Hancock Robison and Lillis A. Andree, and was born March 1, 1854, in the town of Crete, Hill county, Illinois. When but a mere babe he came to Utah with his parents and was reared to manhood in Fillmore, Millard county. In his childhood he received the limited education common to boys on the frontiers, attending school during the winter, and the balance of the year engaged in farming, freighting and stock-raising. When seventeen years of age, he was engaged as a clerk in the co-operative store, where he worked about three years. At the age of twenty years he married Miss Sarah A. Ellett, and the young couple moved to Scipio, Millard county. Here Bro. Robison engaged in farming until the year 1882, when he was called on a mission to the Southern States, where he labored as a traveling Elder for two years. It then fell to his lot to bring home to Utah the mangled bodies of two of his co-laborers, namely Elders John H. Gibbs and William S. Berry, who were martyred for

the truth's sake in Tennessee. After his return from this mission, he was set apart as one of the presidents in a quorum of Seventy, and also labored as a home missionary. In 1888, he moved to Plute county, where he could get more land, and settled in the town of Fremont. He remained there one year, after which he was called to Loa



and ordained a Bishop to preside over the Ward. In 1889 he was elected to the legislature, representing Beaver and Plute counties in the house of representatives. Plute county being very large, it was deemed advisable in 1892 to divide it, and create a new county out of the eastern part, and the legislature accorded the honor of naming the new county and also its first set of officers to Bro. Robison. He called the newly created county Wayne, after one of his sons, who was unfortunately soon afterwards killed by a horse falling upon him. When the Wayne Stake of Zion was organized in 1893 Elder Robison was chosen to preside over it. This position he still occupies. He has filled many positions of trust among the people; thus three times in succession he was elected superintendent of schools in the county, and was also a member of the Constitutional convention which framed the constitution of the State of Utah. His main avocation is farming and stock raising, and he prides himself in the fact that he never was sued for a debt and has never collected one by law.

**HANSEN, Hans M.**, first counselor to Willis E. Robison (president of the Wayne Stake of Zion), is the son of Martin Hansen and Emma Caroline Olsen and was born Aug. 8, 1856, in Drammen, Norway. He emigrated with his parents to Utah in 1859, and resided on his father's farm in South Cottonwood, Salt Lake county, until 1878. In the fall of 1876 he joined a U. S. surveying party, under Bailey, & Ferron, surveyors, and went to Rabbit valley; he assisted in surveying that valley, which took about two months. The party continued on southward, while Bro. Hansen remained in the valley about three weeks. He then returned home to Cottonwood. He labored at the smelter at West Jordan during that winter and summer, and also a part of the winter of 1877. In the spring of 1878 he again went to Rabbit valley. Dec. 2, 1879 he married Helen A. Maxfield, a daughter of Elijah H. Maxfield and Helen A. Tanner; she has borne him twelve children, of whom seven are living, four boys and three girls; two boys and three girls are dead. At the organization of the Fremont Ward, June 24, 1887, Elder



Hansen was chosen as counselor to Bishop James A. Taylor; he labored in that capacity until July 20, 1889, when he left his home and family to fill a mission to Norway, in response to a call received from the First Presidency of the Church. He labored in the Drammen branch of the Christiania confer-



ence; and returned home May 7, 1891. Owing to the sickness and death of two children, he was released before the ordinary time was up. June 29, 1891, he was ordained a Bishop and appointed to preside over the Fremont Ward, which position he held till May 27, 1893, at which time the Wayne Stake of Zion was organized, and he was called to act as first counselor to Pres. Willis E. Robison. Nov. 6, 1894, he was elected county clerk and recorder of Wayne county, and served in that office three terms (six years). Dec. 12, 1894, he moved to Loa, having been counseled so to do, by Apostle Francis M. Lyman, where he still resides.

**BASTIAN, Gearsen S.**, second counselor to Willis E. Robison (president of the Wayne Stake of Zion), is the son of Jacob Bastian and Johanne Marie Sander, and was born July 1, 1860, at Moroni, Sanpete county, Utah.



He was baptized Nov. 5, 1868, (at the age of eight years) by James Wilkanes, at Washington, Utah. In 1861 his father was called to help settle the Dixie country, and being a very industrious, hard working man, he overtaxed his physical strength, and by exposure, while building dams in the Rio Virgen river, he contracted a severe cold, which brought on a long and lingering sickness and made him a cripple for life. At this time he had a very large family, and it was necessary to make two trips every winter to Sanpete valley after breadstuff. Not being phys-

ically able to make these long and hazardous journeys alone, it fell to the lot of the subject of this sketch in his young and tender years, together with his elder brother Jacob S., to accompany him on these journeys, each of them driving a team. In the summer time he generally worked on the farm, and thus helped to provide for the wants of the family. Being endowed with much bodily strength and vigor, and of an enterprising disposition, he soon became recognized as an energetic worker in public affairs, among the youth of the town where he resided. As he approached manhood, he spent much of his time in the winter, working in the mining camps, taking contracts and furnishing supplies. Up to the age of twenty years he had attended school but a very few months, as his whole time and energies were directed in helping to provide the comforts of life for his father's family. However, in the years 1881 and 1882, he attended the B. Y. Academy at Provo. On entering the school he sought an interview with Dr. Karl G. Maeser, made known to him his condition and his ardent desire to get an education; and that great teacher took him under his especial care and gave him much personal attention and counsel; and today Elder Bastian declares that to the mercy of God and the faithful labors of Brother Karl G. Maeser, and the untiring interest he manifested in his behalf, he owes much of the success he has thus far attained in life. March 28, 1883, at Washington, Utah, he was ordained an Elder by Elder Marcus Funk. In 1884 he was elected a member of the city council of Washington, and served in that position for two years. April 3, 1885, he married Emily S. Paxman, in the St. George Temple. This has proved a happy union, for his wife has ever been to him a tower of strength in the performance of his varied labors in the Church. June 4, 1885, he was ordained a Seventy by Jacob Gates, at Washington, where he continued to reside until 1887, when, in the summer, he made a visit to Loa, now the county seat of Wayne, and while there he purchased what is known as the Horse valley ranch. On his return home, he commenced to sell out his interests at Washington and to make preparations to move to his ranch at Loa. In the fall of the year he was

called on a mission to Scandinavia, and requested to leave for his new field of labor in the spring. As the time approached for his departure, he experienced much anxiety of mind. As he had sold out his property in Washington it became necessary for his family to move to Loa, and the thought of his wife and two small children, having to travel two hundred miles by team and locate in a new country, far removed from a town, and bereft of the association, counsel and help of a husband and father, was almost more than he could bear. But trusting in the Lord, he left his home at Washington May 7, 1888, and started for his field of labor. He arrived at Copenhagen, Denmark, June 6, 1888; and received an appointment to labor in the Aarhus conference. His missionary labors were successful and replete with many marvelous manifestations and gifts. He had much difficulty in acquiring the language, and after a few weeks he became discouraged, and thought it impossible for him to learn the language. But the Lord gave him a marvelous manifestation of His power. His missionary companion was released to return home, and Elder Bastian was left in charge of the Randers branch. Only once had he attempted to speak before the public and he was not able to say but a very few words. Sunday came, and at the appointed time for worship the meeting hall was well filled. After the opening exercises he called upon one of the native Elders to speak, but he had only occupied a few minutes, when a burning desire to speak filled the soul of Elder Bastian. He arose, and under the influence and power of God he preached the gospel with much plainness in the Danish language for an hour and twenty minutes. At the close of the meeting the native brethren and sisters all flocked around him to congratulate him; and they claimed that he had spoken the language with as much plainness as they could have spoken; and they rejoiced greatly. But as yet he could not converse with them; nevertheless the Lord had given to him a testimony that he should henceforth have freedom and power in preaching the gospel. Jan. 4, 1890, in company with his traveling companion, he visited a sister who expected shortly to emigrate to Zion, for the purpose of holding a meeting at her dwelling. But a

strange feeling took possession of him and he was constrained to return to Randers. He started at once, and on his arrival there he received a telegram summoning him to attend on Elder Andrew K. Anderson, who was prostrated on a bed of sickness in the city of Aalborg. He at once proceeded to that place and found his brother in a very critical state. The next day, Jan. 5th, 1890, he experienced one of the most trying incidents of his life. To all appearances Elder Anderson was dying; all the persons in the room, consisting of Elder Anderson's wife, three Elders from Zion and two native Elders, were asleep; Elder Bastian roused them and requested that they should all kneel with him around the bed side of the afflicted Elder. Evil spirits entered the room and took possession of one of its inmates, who fell to the ground with a terrible force—like one that was dead. They at once administered the ordinances of the gospel and rebuked the powers of darkness in the name of the Lord. But no sooner had they done this than another of their number was afflicted in the same manner. For two hours they were thus tormented; the evil influence leaving the person to whom they administered and entering into and tormenting another. Finally Elder Bastian addressed the brethren in the power of God, and rebuked the disunion that existed, and declared in the name of the Lord that if they should administer to the person then under the evil influences once more, and the parties present who were the cause of the disunion did not unite their faith in casting out the evil influences or leave the room, they would become subject to the power of the devil. This caused all the brethren to humble themselves before the Lord, and perfect unity prevailed. They again rebuked the power of Satan and the evil spirits left the room and returned no more; all present rejoiced in the power of God. The next day one of the brethren present acknowledged with tears in his eyes that he was the cause of the experience the previous day, and had received a testimony from God that would remain with him forever. Shortly afterwards Elder Andrew K. Anderson passed peacefully away to his heavenly rest; and a few days later his body was interred by the side of his parents in a small country town

near Randers, Denmark. Elder Bastian was released to return home and assigned to accompany Sister Anderson and have in charge the body of her husband, but satisfactory arrangements could not be made. He arrived at his home in Loa, Utah, May 29, 1890. For some time after his return home, he labored as a home missionary in the Seyler Stake of Zion. Sept. 23, 1892, he was chosen as first counselor to Willis E. Robison, Bishop of the Loa Ward, and ordained a High Priest by Pres. Wm. H. Seegmiller. He continued in this calling until the organization of the Wayne Stake of Zion, which occurred May 27, 1893, when he was chosen and set apart by Apostle Francis M. Lyman as second counselor to Willis E. Robison, president of the Wayne Stake of Zion, which position he still holds. It can be truthfully said of Elder Bastian, that his greatest ambition in life is to honor his calling in the Priesthood and be a blessing to mankind. By reason of his experience, he is a good and wise counselor, and a friend to the youth of Zion; industrious, energetic and zealous in all labors.—J. E.

**ECKERSLEY, Joseph**, Stake clerk and recorder of the Wayne Stake of Zion, is the son of Abraham Eckersley and Ellen Cleworth, and was born at Eccles, near Manchester, England, July 19, 1866. When three years old, his parents moved to an adjoining town named Patricroft. Here, in the summer of 1870, when but four years old, he fell a victim to that terrible maldy, smallpox. Afflicted by this loathsome disease in its very worst stage and form, he became an intense sufferer. For several weeks he was totally blind, and when, in about eight months from the time he first contracted the disease, he was permitted to venture outdoors, his frame was reduced to a mere skeleton, and the ravisher had left its lasting imprints upon the body of its victim. For many years afterwards he suffered from a complication of physical weaknesses, which rendered life a burden, and often he was tempted to wish for a fulfillment of the physician's prophecy that "death would relieve him of suffering early in life." He was but thirteen years old when, accompanied by his mother, two brothers and two sisters, he followed

the earthly remains of his father to the churchyard. This event was indeed a great bereavement to the family, and was followed by more hardships to our youthful subject and the family of which he was a member than his most gloomy thoughts had conceived. His father, when living, as well as being a kind and affectionate parent, was an industrious blacksmith and provided admirably for the wants of his family. Now the support of the household was gone, and prospects for the future of the family left behind were



indeed gloomy. The Lord had not yet revealed the fullness of the everlasting gospel to Joseph; nevertheless he had sufficient faith in the Giver of All Good to believe that He would be a "husband to the widow, and a father to the fatherless," and provide a way for them to exist. He had already attained that degree of scholarship required by the law of his country in order for a person of his tender years to absent himself from school and engage all his time at manual labor. As he was one of the older members of the family, he immediately set out in search of employment; his efforts were rewarded, and he experienced no small degree of happiness, when, at the expiration of the first week's work, he wended his way homeward from the factory and ran to his mother with his first week's earnings. He continued working at the factory, ten hours a day, for two years, during which time he earned good wages and became a substantial

help in providing for the wants of the family. Most of his evenings, during this period, and in later years, were spent at night schools, where he sought to improve his education and more fully prepare himself for the battle of life. At the age of sixteen he commenced work in the coal mines, but in a few months, being unable to continue on account of ill health, abandoned it, and took up his abode in the city of Manchester, where he engaged to work as an apprentice in a gas engine factory; at which work he continued until called to preach the gospel. Early in life he formed a habit of attending Sunday School and took unusual pleasure for a boy of his years in reading the Bible; and seldom on the Sabbath day did he absent himself from attendance at some church. He, however, was unsettled in his religious convictions and confused in his efforts to understand the dogmas of men. In the Methodist church he had many warm friends, some of whom desired him to study for the ministry; finally he became a member and an active worker in the Sunday school. As he grew older he was frequently brought in contact with ministers and leading men of the church; and being of an investigating turn of mind and unable to reconcile many of the teachings of the church with his understanding of the Scriptures, he would seek information at the hands of his spiritual advisers; they gave him no satisfaction, but warned him not to pry into the mysteries of God for fear it should lead him to unbelief. About this time, through the influence of some friends who were investigating the doctrines of the "Mormon" Church, his attention was called to the necessity of investigating the claim of a new revelation from God. At first his mind was deeply prejudiced by reason of the scurrilous stories he had read concerning this unpopular Church and people, which he supposed were true; but after spending two weeks in reading the publications of the Church, the Spirit of God illuminated his soul and gave him correct understanding. He was convinced of the restoration of the gospel, and longed for baptism before he heard any preaching by the Elders. Feb. 15, 1886, in his nineteenth year, he was baptized at Manchester, England, by Elder Wm. C. H. Orrock, and on the 8th

day of the same month was confirmed a member of the Church by Elder Thomas Slight, and received the witness of the Spirit and a marvelous manifestation from heaven that his sacrifice had been accepted of the Lord. We cannot here recount the apparent sacrifices he was called to make, the suffering and persecution through which he passed, the ridicule and abuse heaped upon him by his once most devoted friends, and his isolation from home and kindred; but the joy experienced in receiving an assurance that his sins were remitted and that he was a special recipient of God's favors more than compensated him for all the vicissitudes he endured, and the many and frequent manifestations of the gifts of the gospel promised to believers witnessed and enjoyed by him gave additional strength and a more longing desire to bear testimony of God's goodness and preach the gospel to all with whom he came in contact. Especially did he labor and plead with his kindred, and the many friends to whom he had become endeared in the various churches. But all rejected his testimony; some expressing sympathy for him being overcome as they supposed by a delusion, and others denouncing him as an impostor, treating him with bitter scorn and contempt. May 2, 1886, he was ordained a Priest by Elder John Holt, and whenever an opportunity presented itself he would assist the traveling Elders who were sent from Zion in conducting open air meetings. He was called to superintend the Manchester branch Sunday school, and to act as chorister and a Teacher in the branch, which duties occupied almost every night in the week for nearly two years. Oct. 5, 1887, he was ordained an Elder by Elder Wm. G. Phillips and set apart second counselor to George Clark, president of the Manchester branch, and called to labor as a home missionary in the Manchester conference, which duties he joyfully performed until Dec. 12, 1887, when he was called and set apart by Apostle George Teasdale to labor as a traveling Elder in the British mission. For eighteen months he labored successfully in the Leeds conference, often, when the weather was propitious holding open air meetings every night in the week, distributing tracts and visiting the Saints and investigators during the daytime, and

preaching to the Saints on Sundays. He was next called to the Liverpool conference, where for eleven months he labored as a traveling Elder and superintendent of the Hindley Sunday school. He was released to gather to Zion May 24, 1890, having traveled thousands of miles preaching the gospel to tens of thousands of his countrymen. Shortly after his arrival in this country he became a member of the Springville Ward, and for a time worked at the factory and as a section hand on the railroad and such other labor as he could obtain to secure a livelihood. He was called to labor as a Ward Teacher and was active in Sunday school and mutual improvement work. Dec. 10, 1890 he was joined in matrimony to Sarah Ellen Wilkinson, in the Mantl Temple, Elder Daniel H. Wells officiating. The Lord has since blessed them with five children, four of whom are now living. In the fall of 1891 he moved to Loa (then Plute county), at which place he had engaged to teach school, and was appointed a Ward Teacher. The next spring he engaged to teach school at Fremont, and during his sojourn there was called to labor as Ward Teacher, assistant superintendent of Sunday schools, secretary of quorum meetings, counselor of the Y. M. M. I. A. and instructor of religion classes. At the organization of the Wayne Stake of Zion, May 27, 1893, he was called to the office of Stake clerk and recorder, Bishop's clerk and clerk of the High Council, and requested to make his residence at Loa, the headquarters of the Stake. At the same time he was set apart as second assistant Stake superintendent of Sunday schools; and on Aug. 29, 1893, was set apart as first assistant to Jos. J. Anderson, Stake superintendent of Sunday schools. On Nov. 26, 1893, he was ordained a Seventy and set apart as one of the presidents of the 82nd quorum of Seventy, by Elder Brigham H. Roberts. Feb. 3, 1894, he was appointed religion class instructor in the Lyman Ward, which office he filled for three years. Aug. 26, 1894, he was called and set apart to labor as Stake superintendent of Sunday schools, which position he still retains. Industry, perseverance, humility, reverence for the Priesthood, and the faithful and prompt discharge of duty, in the opinion of the subject of our sketch, are essential ele-

ments to a life of usefulness and success in the great Latter-day work, and to his steadfast belief in and adherence to the principles of the gospel he owes whatever of success he may in this life thus far have attained.—J. E.

**OSMOND, George**, president of the Star Valley Stake of Zion, is the eldest son of George Osmond and Nancy Canham, and was born May 23, 1836, in London, England. At a very early age he was greatly interested in the subject of religion, and was very anxious to learn which of the many sects of professing Christians was in possession of the true gospel. In comparing modern Christianity with that which was taught by Jesus and His Apostles, there were two differences which gave him great concern and thought, namely the absence in the modern church of immediate and direct revelation and of the divine power and authority of the Priesthood. In February, 1850, he was apprenticed to the ship-building trade in the government dock yard at Woolwich, near London. In the latter part of that year some of his fellow apprentices were converted to the "Mormon" faith, which was then making a great stir in that neighborhood. He was induced to attend their meetings and was surprised at finding satisfactory answers to his queries as to divine revelation and authority. He gladly embraced the faith of the Latter-day Saints and was baptized Nov. 27, 1850, by Elder Thomas Bottrell. Early the next spring he was ordained a Priest and called to assist in building up a branch of the Church in Elsham, a village in Kent, about four miles from Woolwich. He was soon after ordained an Elder and labored actively in distributing tracts and preaching the gospel in the surrounding villages, during such time as he could spare from his daily labor. To his surprise he failed to convert any of his relatives to the truth of the gospel; he still remains the only representative of his parents' families in the Church. In the fall of 1854 he emigrated to New Orleans in the ship "Clara Wheeler," and worked his way up to St. Louis, Mo., where he entered the employ of Captain James Eads, the famous engineer. In the summer of 1855 he married Georgina Huckvale and crossed the plains to Salt Lake City, driving an ox-team for

Hooper and Williams, merchants, and arrived in Salt Lake City after a most tedious and arduous journey of four months from the Missouri river. He removed successively to Bountiful, Davis county, Willard, Box Elder county, and finally to Bear Lake valley, Idaho, in 1864. Here he remained until 1892, acting as Bishop of Bloomington for more than seven years, and in 1877, at the organization of Bear Lake Stake, he was appointed second counselor to President Wm. Budge. In 1884 he was called on a mission to England and labored for two years in Liverpool as assistant editor of the "Millennial Star." In 1890 he was again called on a mission to Great Britain, during which he was successively president of the Scottish conference and the London conference. In 1892, immediately after his return home, he was called to Star valley, Wyoming, to preside in that Stake which was organized Aug. 14, 1892. In civil life he has served for many years as a justice of the peace, probate judge, and finally as State senator in the Wyoming legislature during the sessions of 1898-99 and 1900-1901.

**BURTON, William Watton**, first counselor to George Osmond, president of the Star Valley Stake of Zion, was born March 23, 1833, in Bradford, Yorkshire, England. He was baptized by Elder Elitah F. Sheets June 9, 1845. About the year 1849 he was ordained a Teacher, and with an elder brother visited the families of the Saints in the Bradford branch. Later he was ordained a Priest; and on Sabbath days with other brethren he visited the towns and villages within ten miles of Bradford, frequently walking twenty miles on the Sabbath day and holding from one to two meetings. He writes: "After being ordained a Priest, and before taking part in the missionary labors on Sabbath days, a request came from the president of the Willden branch to the Priesthood meeting held at Bradford, to send them some experienced Elders next Sabbath, as it was expected some Socialists were going to give them opposition. To my astonishment, I and two other brethren, with little more experience than myself, were selected to fill the appointment, and from that time until the appointment was filled I could eat and sleep

but very little. I prayed very earnestly for the Lord to help us. At the time appointed I was there, but the other two failed to come. This made me feel very bad, but I concluded to go on without them and do the best I could, and trust in the Lord to help me. On account of the expected opposition a large congregation assembled and the house where the meeting was appointed not being large enough to hold the people, an open air meeting was held. After the opening services I was called upon to speak, and immediately my fear and timidity left me, and I don't know that I ever spoke with greater freedom. At the close of the meeting, no opposition was offered, and I went home rejoicing and feeling that it was not hard after all to fill those appointments. Next Sabbath, it fell to my lot to go with two other brethren to a town, about ten miles from Bradford, where I was also called upon to speak. I rose with confidence, thinking that I would do as well as on the previous Sabbath; but I had scarcely occupied two minutes of time when I sat down very much confused; and when I came to look over my conduct the week previous I saw that I had not been as humble as the week before. I had not fasted and prayed as much, but relied more on my own strength than on the Lord's help. This lesson impressed me with the feeling that without the Lord's help, which is only reached through humility and prayer, a man cannot preach the gospel of Jesus Christ. When eighteen years of age, I was ordained an Elder and appointed to travel in the Bradford conference. I started on this mission in April, 1851, and soon arrived at Knaresborough, where I expected to meet Elder Jonathan Midgley, who should direct me in my labors. But as he was prevented from meeting me I had to labor as best I could till the following June. For nearly a year I could see but little success attending my labors. In the meantime, a young man had been sent to labor with me, but he became discouraged, went home and left me alone again. Some of those who had been friendly, became prejudiced against me, through slanderous stories circulated by ministers, and almost every door that had been opened was now closed. While in this condition, I took shelter, one cold wet day (and I had the tooth ache at the time),

under a tree, and offered a most earnest prayer, that the Lord would open my way before me, help me to live acceptably before him, and crown my efforts with success. The Lord answered my prayer, for it was not long before I had many friends and all the places opened to preach in that I could attend to. About this time ministers of six denominations in Knaresborough sent for one John Theobald, a lecturer and author of slanderous works against us, to come and help them put down "Mormonism." On his arrival, he gave five lectures and issued a challenge to meet any of the leaders of our Church in discussion. The president of the Bradford conference reported our condition to the presidency of the British mission, and asked counsel as to what would be best for us to do; word came to the effect that in our case it would be best to accept the challenge for discussion and that I was the one to meet Mr. Theobald. As other and more experienced Elders were within reach, I had not expected this; however, I resolved to obey, trust in the Lord and do my best. This was in 1852, and during the week that the discussion was pending the revelation on plural marriage was first published in the "Millennial Star." Five nights' discussion was held. The Lord was with us. Our friends increased every day, and soon after the debate was over, we had a branch at Knaresborough of thirty-eight members and another branch at Skelton, about eight miles from there, of eight members. One night, while trying to find my way through some fields, to a place where I expected to lodge, I lost my way, and having no overcoat I walked to keep warm. I was quite absorbed in thought, thinking how much the Elders were trying to do for the world and how little their efforts were appreciated. Suddenly I stopped, without knowing why. Having a cane in my hand, I instinctively put it before me and found no bottom. I then remembered that somewhere in the fields there was a deep stone quarry. I turned around, felt my way with my cane, and a few rods away found a road. I knew where I was and that this was the stone quarry. John Cummings, of Skelton, was my friend from the first time we met. He invited me to make my home with him, when in

that neighborhood, and he also opened his house for me to hold meetings in. Notwithstanding all this, his wife was bitterly opposed to me and our people. Mr. Cummings and I were sitting up late one evening conversing on the principles of the gospel, after holding meetings there for some months, when Mrs. Cummings said: "I had a strange dream last night. I thought that I was walking along a road and that Mr. Burton was there. He ran after me, and caught me." I answered, "The interpretation of that dream is that I shall soon baptize you." Her response was: "No, never, you will never baptize me, for I shall never join your Church." She seemed so positive that I felt that perhaps I had said too much. About two weeks afterwards I had an appointment to hold meeting at Langthorpe, two or three miles away. It was rumored that a Baptist minister had said that he would be there and expose "Mormonism." Mrs. Cummings was induced to walk that distance to hear us exposed. The minister was not there, but that night Mrs. Cummings was convinced of the truth. I was invited to go home with them. Mrs. Cummings scarcely said a word all the way home. When we entered the house, it was nearly midnight. She sat down and seemed to be very thoughtful. Her husband turned to her and said, "Hannah, why don't you take your things off?" She responded "John, are you ready to be baptized to-night?" He answered, "No, not quite ready tonight." But she said that she could not sleep, if not baptized that night; and, turning to me, she said, "Mr. Burton, will you baptize me to-night?" I answered, "Yes, if your husband will go with us." He assented, and though it was midnight, and the winds were whistling through the trees, we started off down to the river, about two miles away, and I baptized her, fulfilling the interpretation to her dream to the very letter. Feb. 22, 1854, I sailed on the ship "Windermere" from Liverpool for New Orleans. We were eight weeks and five days on the way, and we encountered heavy storms. On the 18th of March we were in the same latitude that we were in on the 8th. The weather was very rough, and the captain of the vessel came to Elder Daniel Garns, who presided over the

Saints, and said, "Mr. Gams, I have done all I can for the vessel, and I am afraid that it cannot stand this sea. We are in great danger. I don't know, whether there is a God or not. Your people say there is, and if there is a God and He will hear you, you had better talk to Him." It was early in the morning; a fast was decided upon, and prayer meeting held at 10 a. m. The storm abated a little—enough, to make us feel out of danger—but continued in considerable force till the 18th. On the 14th (March) small-pox broke out. There were forty cases on board and thirteen funerals took place between Liverpool and New Orleans. On the 17th the ship caught fire under the cooking galley. Great excitement prevailed, until the fire was extinguished. On the 27th, the provisions and water supply failed and from that time till we reached New Orleans April 23, 1854, our ration was one sea biscuit a day. We had no new cases of small pox after leaving New Orleans, but were afflicted with cholera, which proved fatal to many from that time till June 19th, when we commenced our journey over the plains from our camping ground near Kansas City. We arrived at Salt Lake City Sept. 23, 1854. During the winter I taught school, and resided with my eldest Brother Robert. Soon after my arrival, I was ordained a Seventy and joined the 17th quorum. March 28, 1856, I married Rachel Fielding. During 1862, 1863 and 1864 I taught school in Kaysville, Davis county, and in the latter year I moved to Ogden, where I taught school for about ten years. I also served many years as superintendent of schools for Weber county, was bookkeeper for the Ogden Branch Z. C. M. I. for five years, served as first counselor to Joseph Parry, president of the 3rd Ward, and presided over said Ward during Elder Parry's absence on a mission. For many years, and up to 1882, I served as a member of the city council. In the latter year I resigned. I also served many years as a member of the High Council of Weber Stake and up to my leaving there for Star Valley in 1886. When the Star Valley Stake was organized Aug. 14, 1892, I was appointed first counselor to Elder Geo. Osmond, who was chosen Stake president."

**HAMMOND, Francis Asbury**, president of the San Juan Stake of Zion from 1884 to 1900, is the son of Samuel S. Hammond and Charity Edwards, and was born Nov. 1, 1822, at Patchogue, Suffolk county (Long Island), New York. In August, 1898, he wrote the following sketch of his life: "In my childhood and youth I had but very little schooling. My father was a practical boot and shoe maker, and also carried on the business of tanning and saddle and harness making. I learned enough from him to enable me in after years to establish all these branches of industry. When about fourteen years of age, I commenced going to sea in small coasting vessels, as cook and cabin boy, at \$1 per month. This was during the summer months; the winter I spent in laboring with my father, and sometimes attended school part of the time. I soon became attached to a life on the sea, and chose that as a life vocation, with an ambition to become master of a ship. I continued in this coasting business till 1840, when I shipped as able seaman on a whaling expedition on board of the barque 'White Oak,' commanded by Capt. Daniel Fitch, and sailed from New London in company with the brig 'Somerset,' commanded by Capt. Beck. The two captains were sole owners of the outfit. We whaled in a bay in latitude 40 degrees south and along the coast to the Straits of Magellan and Cape Horn, including the Falkland Islands. During the off season we engaged in sealing. At Falkland Islands, during a gale of wind, the crew refused to go on shore to pack freight from a shipwreck for the benefit of the captains. The result of this was that I and two other able seamen got into irons. I was confined for nine days and fed on bread and water. While the barque was moored in a South American bay, the second season out, the chief mate and the Portuguese steward, ran away, taking with them a new whale boat, all the spice on board, the chronometer, the arms and ammunition belonging to the ship and the chart of the Spanish coast. They were subsequently taken and brought back in irons, and I was chosen to be the steward and placed in charge of the prisoners till we arrived at Rio de Janeiro, where they were turned over



to the American consul with witnesses to accompany them to the United States. I was chosen as one of the witnesses, and we were put on board a sloop, which landed us in Richmond, Virginia, where a trial was held May 5, 1842. They were charged with piracy on the high seas; but as the charge could not be proven, they were set free. June 23, 1843, I sailed from Sag Harbor, Long Island, on the good ship 'Thames,' Capt. Jeremiah Hedges, for a whaling voyage to the Arctic ocean. I shipped as boatswain, with the privilege of living aft and associating with the chief officers. We rounded the Cape of Good Hope, after a very pleasant voyage; took in water at the Cape and sent Capt. Hedges home sick, when Chiefmate Bishop became our captain. We pursued our way through the Indian and South Pacific oceans till March, 1844, when we landed in Hawaii, on the very spot where Capt. Cook was massacred by the natives on his last visit to the Sandwich Islands. While whaling in the Okhotsk Sea I was disabled by an accident which nearly cost me my life, a barrel of flour headed up in an empty 90-gallon cask fell down a distance of about fifteen feet and struck me in the small of my back, while I was bracing with all my might against a ten-barrel cask of oil. This accident led to a perfect change in my life's history. In the fall of 1844 I was put ashore at Lahaina, Maui, on the Sandwich Islands. The captain and my fellow-officers thought I was a first-rate candidate for the graveyard. But in two months I was sufficiently recovered to set up shoe making, and I carried on that business till the fall of 1847, when I set sail for San Francisco, with the intention of going to New York to marry a wife, and then return to the islands to make my home there. I landed in San Francisco in October, 1847, and commenced shoemaking as soon as I landed. Here I became acquainted with the 'Mormons,' or Latter-day Saints, who had recently arrived in the ship 'Brooklyn,' and also with some of the members of the Mormon Battalion. Dec. [31, 1847, I was baptized into the Church of Jesus Christ of Latter-day Saints, and in May, 1848, I set out for the gold mines which had been discovered some time during the previous January. I dug gold on Mormon Island for about fifty

days, and then returned to San Francisco, where I purchased an outfit and set out for Great Salt Lake valley in the Rocky Mountains. Sept. 6, 1848, in company with quite a number of others, I arrived at the Old Fort, where Salt Lake City now stands. Nov. 17, 1848, I married Miss Mary Jane Dilworth, Pres. Heber C. Kimball performing the ceremony. In March, 1851, I was called on a mission to the Sandwich Islands; my wife and one child about six months old accompanied me. We labored in that mission for several years, and after spending a winter in San Bernardino, we returned home to Big Cottonwood, Utah, arriving there June 6, 1857. That year the news came to us, while celebrating in Big Cottonwood canyon, that the U. S. army was coming against us. I joined the standing army and spent the winter in Echo canyon, standing guard. In the spring of 1858 I moved my family south and pitched my camp at Payson, Utah county. After the army had come in and pardon had been granted the 'rebellious Mormons,' I returned to my home in Salt Lake City. In March, 1859, I removed to Ogden, Weber county, where I, in company with General Chauncy W. West, commenced the business of manufacturing leather, boots and shoes, saddles and harnesses. During this period I acted as counselor to Bishop Chauncy W. West, and served as a member of the city council, and as justice of the peace. In 1865 I was called on a second mission to the Sandwich Islands, where I took an active part in purchasing the estate or plantation known as Lale. In company with Elder Geo. Nebeker, I took out quite a company of Elders and Saints, and located them on said estate. I returned to Utah in the fall and was called to take charge of the Saints who had settled at Huntsville, Ogden valley. Here I was afterwards ordained a Bishop and appointed to preside. During the railroad construction times I took a number of contracts on the Union Pacific and Central Pacific railroads. In the fall of 1869, in company with about five hundred Elders, I went on a mission to the United States, to visit friends and relatives and to do all we could to modify the intense feeling of bitterness and hatred which prevailed at that time in the hearts of the people and with the government

against the Saints. We accomplished some good and returned to our homes in the spring. I served as a member of the Weber county court for six years. The winter of 1883-84, in company with my son, I spent in traveling through Colorado, New Mexico, Arizona and old Mexico, looking for places suitable for settlements. In December, 1884, I was called to go south and take charge of the San Juan Stake of Zion. I spent a part of the winter of 1884-85 traveling in that region of country. In the fall of 1885 I moved with my family and a few others into the San Juan Stake. The winter of 1888 I spent in Washington, D. C., in the interest of the settlers in that county, in connection with what was called the Southern Ute Indian Removal Bill. I shall be 76 years old on my next birthday and am still quite hale and hearty. I have built or bought twenty-five different homes since I married. I am the father of fifteen children, the husband of three wives, and grandfather to thirty-two children. Only one of my wives are now living. Life to me has indeed been worth living." President Hammond resided for a number of years in Bluff City, San Juan county; his last place of residence was Moab, Grand county, Utah. He died as the result of an accident, Nov. 27, 1900, at Bloomfield, New Mexico. Pres. Hammond was faithful and true to the last and proved to be one of God's noblemen. He was undoubtedly ordained before the foundation of the world to take a prominent part in the building up of God's kingdom. His wise counsel and fatherly kindness was much appreciated by all who had the pleasure of associating with him.

**REDD, Wayne Hardeson**, second counselor to Francis A. Hammond, president of the San Juan Stake of Zion, from 1898 to 1900, is the son of Lemuel H. Redd and Sarah Louisa Chamberlain, and was born Feb. 27, 1870, at Harmony, Washington county, Utah, where he also received his early training. Following is a short sketch of his life written by himself: "I was baptized when eight years old, by Bishop Wilson D. Pace. My boyhood days were spent on the farm, helping to care for my father's large family. My education consisted of what I was able to learn, in the district school, during the winter months, as I was

obliged to work on the farm during the summer season. At the age of eighteen, the responsibilities of caring for my father's two families and one of my brother's family, devolved upon me for a time, owing to the fact that my father was compelled to live in exile for the gospel's sake, and my brother was absent from home on a mission. When twenty years old, I moved, in company with my father and mother, to Bluff, San Juan county, Utah, at which place I have resided ever since, following as a business stock raising on the public domain. I was ordained an Elder under the hands of Pres. Francis A. Hammond in the fall of 1893. Until that time, I held the



office of a Deacon. Nov. 15, 1893, I married Caroline Nielsen, in the Salt Lake Temple. She is a daughter of Bishop Jens Nielsen, of Bluff, Utah, and has blessed me with three children, two boys and one girl. Being called to take a mission to the Southern States, I was ordained a Seventy and set apart as a missionary, under the hands of Pres. Seymour B. Young, April 3, 1896. During the greater part of my mission (which lasted two years and a half) I laboring in the South Alabama conference, which comprised the southern part of Alabama and the northern part of Florida. While laboring in that conference I baptized about twenty converts, and preached the gospel without purse or scrip in the city of Montgomery; also in a number of other smaller cities and counties. Part

of the time I acted as counselor to Daniel H. Thomas, president of the conference. In the spring of 1898, in obedience to a call from Pres. Elias S. Kimball, I went to Atlanta, Georgia, where I joined Elder Albert Mathison and assisted him and others in opening up anew the work in that city and State. For nine years prior to that time the Elders had not labored in Georgia on account of the martyrdom of Joseph Standing. We traveled without purse or scrip. While laboring in the city of Atlanta, and in the evening of April 29, 1898, just after the close of our services on the street, we were arrested and put in jail. Through the friendly effort of a news reporter, connected with the "Atlanta Constitution" we were liberated. From Georgia I went to South Carolina, where I presided over the conference until my release came. Returning home, I arrived in Salt Lake City Oct. 4, 1898. In November following, by request of Pres. Francis A. Hammond, of the San Juan Stake, I made a tour of that Stake in his company and in that of others. At a conference held at Monticello, Utah, on the 20th and 21st of November, 1898, I was chosen second counselor to Pres. Hammond, and was ordained a High Priest and set apart for that position by Apostle Brigham Young Nov. 21, 1898. Since that time I have labored in this calling, ministering among the Saints of San Juan Stake. I was with Pres. Hammond when he was accidentally thrown from his buggy by a runaway team, at Bloomfield, New Mexico, which caused his death Nov. 27, 1900.

**GOWANS, Hugh Sydney**, third president of the Tooele Stake of Zion, is the son of Robert Gowans and Grace McKay, and was born Feb. 23, 1832, in Perth, Perthshire, Scotland. While quite young his parents removed to the city of Aberdeen in the northeast part of Scotland, where he lived until he was about ten years of age. Then he removed with them to the town of Arbroath in Forfarshire, Scotland, in which place he first heard and received the gospel of Jesus Christ, as taught by the Elders of the Church of Jesus Christ of Latter-day Saints. He was baptized in his eighteenth year, Aug. 1, 1850, by Elder Joseph Booth, in consequence of which he had to contend

with much opposition from his parents and other relatives. In the following July, in response to a call made by Elder James Marsden, president of the Edinburgh conference, for volunteers to go out and preach the gospel, Bro. Gowans offered his services. He was accordingly ordained a Priest and started from Dundee, in company with Robert Bain, to labor in Fifeshire, under the direction of Elder John Duncan. After some six months he was called to go to the north part of Scotland, where he traveled and preached



in Stonehaven, Aberdeen, Banff and other places. In the meantime he was ordained an Elder under the hands of Elders James McNaughton (then president of the Dundee conference) and Alexander F. McDonald. Having labored in the ministry for some eighteen months, he returned home and was appointed to preside over the Arbroath branch of the Dundee conference, which position he occupied until he emigrated to Utah with his wife and her father and mother in 1855. He sailed from Liverpool April 22, 1855, with a company of 581 Saints, on board the ship "Samuel Curling." Having landed safely in New York, the journey was continued via Philadelphia, Pittsburg, St. Louis, Atchison, and Mormon Grove. He crossed the plains in Capt. Milo Andrus' emigrant train, arriving in Salt Lake City Oct. 24th in the same year. He spent the following winter on the government Reservation in Rush Valley, Tooele county. In con-

sequence of Indian hostilities, in the spring of 1856, he located in Tooele City, where he has resided ever since. He was ordained a Seventy in Salt Lake City under the hands of Joseph Young April 20, 1857, and set apart as one of the presidents of the 43rd quorum of Seventy at its organization in Tooele City, May 9, 1857. He was appointed assessor and collector for Tooele county in 1865, and held the office for six years. In August of the same year he was elected mayor of Tooele City, to which office he was three times successively re-elected. May 16, 1868, he was elected adjutant of Company A, first Battalion of Cavalry, Nauvoo Legion, and commissioned as such with the rank of first lieutenant by Governor Durkee. In 1872, he was called to go on a mission to Europe. He left Salt Lake City Oct. 25th, and sailed from New York Nov. 6th, on board the steamer "Minnesota" of the Gulon line. Pres. Geo. A. Smith and company, en route to Palestine, were on board the same ship, which arrived in Liverpool Nov. 19th. During this mission Elder Gowan presided successively in the Bedford, Durham and Newcastle and Manchester conferences, and was released to return home. As the leader of a company of emigrating Saints, he sailed from Liverpool on the steamship "Wyoming" May 12, 1875, and arrived in New York May 24th, and in Salt Lake City June 3rd. Aug. 7, 1876, he was elected prosecuting attorney for Tooele county and on the 27th of September following he was elected chairman of the central and executive committees of the People's Party in Tooele county, and took a prominent part in recovering the county from the Liberal rule. At the organization of the Tooele Stake, in June, 1877, he was ordained a High Priest and set apart as a member of the High Council. In August, 1878, he was elected probate judge of Tooele county, and re-elected to the same office in August, 1880. At the quarterly conference of the Tooele Stake held in Grantsville in January, 1881, he was sustained as first counselor to Heber J. Grant, president of Tooele Stake. In October, 1882, he was sustained and set apart by Pres. John Taylor to preside over the Tooele Stake, succeeding Heber J. Grant, who was called to be one of the Twelve Apostles. July 16, 1885, he was arrested at his home in Tooele

City by U. S. deputy marshals, on the charge of unlawful cohabitation with his wives. He was taken before Commissioner McKay in Salt Lake City and by him bound over in the sum of \$1500.00 to answer the findings of the grand jury. On the 23rd of September he was arraigned to plead to three indictments for the same offence, being the first man in the Territory on whom Prosecuting Attorney W. H. Dickson and the grand jury commenced their illegal business of segregation, to all of which he pleaded not guilty and was placed under \$3000 bonds—\$1000 on each indictment. Feb. 11, 1886, he was brought into court, but was only tried on one of the indictments under the plea of not guilty (the other two indictments were held over for future use), on the express condition that he would go on the witness stand and give evidence for the prosecution, which he did. No other witnesses were called. Judge Zane charged the jury, who found a verdict of guilty without leaving their seats. At his request, sentence was deferred until the 26th, when, in answering the question in the negative, if he had any promises to make in regard to the future, he was sentenced to six months in the penitentiary and to pay a fine of \$300 and costs—in all \$520.05. The same day he was taken to the penitentiary, where he served out his sentence, less the deduction allowed by the Copper Act. He also served thirty days in lieu of the fine, being discharged Aug. 30, 1886.

**NUTTALL, Leonard John**, president of the Kanab Stake of Zion from 1877 to 1881, is the son of William Nuttall and Mary Langhorn, and was born in Liverpool, Lancashire, England, July 6, 1831. His early education was had at St. Brides School, Liverpool. At the age of thirteen and a half years he was bound an apprentice as a ship and boat builder. He and his parents and brother Joseph were baptized in Liverpool Oct. 8, 1850, by Apostle John Taylor, and L. John was confirmed by Elder John Lindsay Oct. 11, 1850, his elder brother William having been baptized one month earlier. The family, composed of parents and children (William, L. John and Joseph) emigrated to Utah in 1852. They sailed from Liverpool March 6, 1852, crossing the Atlantic in the ship "Rockaway,"

which arrived at New Orleans the latter part of April. This ship carried the machinery for the first beet sugar factory that landed in or was built in America. The machinery left the Missouri river in fifty-two wagons on the 6th of July and arrived at Salt Lake City in November. L. John arrived Oct. 10, 1852, and moved with his parents to Provo in November, 1852, where they made their home and took part in the early development and building up of that city. July 3, 1853, he took part in the suppression of the Indian outbreaks, which resulted in much hardship to the Saints in the southern part of Utah and Sanpete counties during that fall and winter. In the fall of 1853 he, associated with



Elder William W. Allen, Henry White and Sister Elizabeth Roper, organized a Sunday school at Provo, wherein classes were conducted in the first log meeting house at that place, these persons officiating as officers and teachers. L. John was ordained a Teacher Feb. 22, 1857, by Bishop Elias H. Blackburn, and was ordained a Seventy, May 19, 1857, under the hands of William F. Carter and Seely Owens; he became a member of the 20th quorum of Seventy. From August to September, 1857, as regimental adjutant of the First Regiment, Utah Military District, he took an active part in defending the rights of the people in what was known as the Buchanan war. He was in the mountains, exposed to the perils, hardships and winter weather, and again

went out on the frontiers in the following spring (1858), at the time of the move south. He was one of one hundred and ten men detailed, in case the order should be given, to destroy Salt Lake City, and make it a barren, desolate waste. He was elected a member of the city council of Provo, and served as councillor in 1861 and 1865, and as alderman and justice of the peace for the years 1864, 1872-73 and 1874. Feb. 28, 1861, he was appointed recorder and auditor of Provo city, and continued in that office until February, 1875, except the year 1863. His father, William Nuttall, died at Provo March 14, 1864, aged 67 years. L. John was appointed probate and county clerk of Utah county by Judge Zerubbabel Snow, and took the oath of office March 21, 1864, and held said office until September, 1875. August 31, 1861, he received orders and fitted out for an exploring expedition to Uintah valley for the purpose of locating and making settlements of the Saints in that section of country. He left home on Tuesday, Sept. 3, 1861, in company with William B. Pace, James W. Loveless, John W. Turner, Peter M. Wentz, Alex. Wilkins, James W. Cummings and four others. They joined another company from Salt Lake City for this same purpose in Strawberry valley. They thoroughly explored that country, then occupied by the Ute Indians, and returned home on Sept. 17th. On Monday, Aug. 8, 1864, he was elected county recorder for Utah county and was re-elected five subsequent terms, holding the office till September, 1875. He was elected colonel of the first regiment, First Brigade, Utah Military District, May 8, 1866, and received his commission from Governor Charles Durkee. Aug. 15, 1866, he left Provo in command of a detachment of cavalry and proceeded on an expedition against the Utah Indians in Sevier county, accompanied by Major Samuel S. Jones, Captain Caleb W. Haws and sixty-nine officers, rank and file. The expedition was a part of the Black Hawk war; the command was made up mostly of young men from Utah county, only eight of whom were married. Aug. 31, 1867, L. John was ordained a High Priest under the hands of Aaron Johnson, and set apart as High Councillor in the Utah Stake of Zion; he was also set apart as clerk of the High Council,

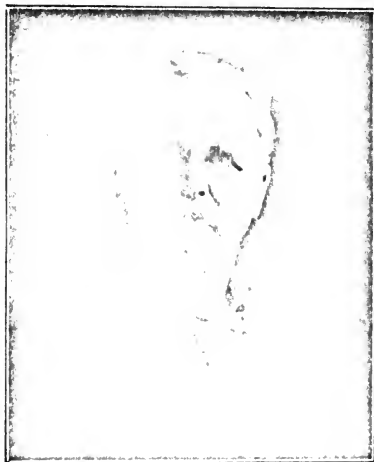
which position he had held for two years previous. Feb. 4, 1869, Pres. Brigham Young, with Pres. Abraham O. Smoot called a few of the brethren together and submitted the propriety of organizing a co-operative institution, the result of which was that the "Provo Co-operative Mercantile Institution" was organized. L. John was elected secretary. The buildings and stock of merchandise owned by Henry W. Lawrence were purchased and the first co-operative organization in Zion was effected and brought into existence. Feb. 2, 1870, Elder Nuttall did the first printing performed in Utah county at Provo City, on his own printing press. May 28, 1870, he assisted Pres. Abraham O. Smoot and others in the laying of the southeast corner stone of the Provo Co-operative Woolen Factory. On Sunday morning, Sept. 3, 1870, while Elder Nuttall was at Springville, attending the Sunday services, his home and all his household effects were destroyed by fire. The citizens being called out of the meeting house did all in their power to save what they could, yet his household property, grain and hay stacks were destroyed in a short time, his loss being estimated at from five to six thousand dollars. The first intimation he had of the fire was by telegram from Pres. Abraham O. Smoot, which read, "Your property is all destroyed by fire. The family are all safe." At the twentieth session of the legislature of Utah, January, 1872, Elder Nuttall was elected chief clerk of the legislative council; he also served in the same position in the 21st session (1874), the 23rd session (1878), and the 25th session (1882). June 29, 1874, his health having become much impaired and having been appointed to take a mission to Great Britain, he left home in company with Elders David McKenzie, John Henry Smith and Peter Sinclair; they sailed from New York July 14th, and arrived at Liverpool, July 26, 1874. Elder Nuttall labored in the Durham and Newcastle conferences, also in the Liverpool office, 42 Islington, under the presidency of Pres. Joseph F. Smith. In August, 1875, Elder Nuttall was ordained a Bishop and set apart as Bishop of the Kanab Ward, and to preside over the six adjoining Wards. He left Provo for this field of labor in November, 1875,

he having made a trip in company with Pres. Daniel H. Wells, Apostle Lorenzo Snow and others, in September, to St. George, via Kanab and returned. May 21, 1876, he left Kanab in company with Pres. Daniel H. Wells, Erastus Snow, Brigham Young, Jr., Daniel D. McArthur, Lorenzo W. Roundy and twelve others with teams and carriages to visit the settlements of the Saints in Arizona. While crossing the Colorado river on the 24th of September, the boat sank with Elder Nuttall and six other brethren, one carriage and two wagons on board. Bishop Lorenzo W. Roundy was drowned, the others were all saved. The carriage and one baggage wagon was lost, so that ten of the party went on and the balance returned home. In December, 1876, Elder Nuttall was called by Pres. Brigham Young to attend the dedicatory services of the St. George Temple, in which he was appointed to labor and was recorder therein for over three months. Having been called to preside in the Kanab Stake, he left St. George in company with Apostles John Taylor, Lorenzo Snow, Erastus Snow and others for Kanab, and on April 17, 1877, the Kanab Stake of Zion was organized, with L. John Nuttall as president; Howard O. Spencer and James L. Bunting, counselors. He magnified his calling and continued in this position until June 4, 1884, when he was honorably released, having been called to labor as private secretary to Pres. John Taylor. September 10, 1878, in company with Apostle Erastus Snow and others, he left his home at Kanab to visit the settlements of the Saints in Arizona. The company consisted of Erastus Snow, L. John Nuttall, Ira N. Hinckley, Jesse N. Smith, Edward A. Noble, Charles H. Oliphant, Bateman Williams and John Starley; also three horses, ten mules and three wagons. The company visited each colony, organized Wards, preached to and encouraged the Saints, and returned to Kanab Nov. 2, 1878. June 14, 1879, Elder Nuttall was called by Pres. John Taylor to act as his private secretary. Elder George Reynolds who had previously served in that capacity, having been sentenced to prison for conscience sake. Elder Nuttall served in that position for eight years; he was with Pres. Taylor during the years of his exile, and was

at his bedside at the time of his death, July 25, 1887. He continued in this office, as private secretary to Pres. Wilford Woodruff until the spring of 1892, when, in consequence of ill health, he was released to perform other duties that would give him more outside exercise. Feb. 24, 1892, he was appointed by Pres. Wilford Woodruff to take charge of the Church and Ward real estate matters and to look after the legal interests of the Relief Societies of the Church, in which work he has since been actively engaged. Feb. 20, 1880, he was elected a regent of the Deseret University and held his position for several years. Sept. 2, 1880, he became an incorporator and stockholder of the "Deseret News" company. His mother died at Wallsburg, Utah, April 27, 1880, aged 81 years and 4 months. Aug. 1, 1881, he was elected Territorial superintendent of district schools for Utah Territory, and was re-elected in 1883 and 1885. April 24, 1882, he met in convention with the superintendents of district schools for the selection of school books, etc., and was elected president. Seven sessions were held. April 21, 1883, he was elected a director of the Salt Lake City Railway Company, also one of the auditing committee. July 12, 1883, he was elected a director of the Deseret Telegraph Company and continued in that office during the existence of the company until the spring of 1900. Nov. 23, 1883, he was elected secretary and member of the executive board of Zion's Savings Bank & Trust Co. During the year 1884, in company with Pres. John Taylor and party, he made an extended trip to the settlements of the Saints, as far south as St. George, returning by way of Sevier and Sanpete counties, thence north by way of Logan, Bear Lake and Snake river country, at which time (November) the Bannock Stake was organized. Nov. 22, 1887, he was appointed to assist Hon. John T. Calne, delegate from Utah, at Washington, D. C., in his labors in the interest of Utah during the years 1888 and 1890. Nov. 11, 1897, he was appointed an ald, and afterwards a member of the Deseret Sunday School Union Board. He now holds the position of director in Zion's Savings Bank & Trust Company, the Salt Lake & Los Angeles Railway Company and the Saltair Beach Company. Elder

Nuttall is one of the busiest men in the Church, and has discharged every duty imposed upon him with that zeal and fidelity which characterizes God's faithful servants.

**WOOLLEY, Edward Dilworth**, second President of the Kanab Stake of Zion, is the son of Edwin D. Woolley and Mary Wickersham, and was born April 30, 1845, in Nauvoo, Hancock county, Ill. As an infant he left Nauvoo with his parents during the exodus of 1846, and arrived in Great Salt Lake valley in September, 1848. He was raised in Salt Lake City, where his father acted as Bishop of the 13th Ward, and he was baptized by his father when he was about eight years old.



In 1860 he went back to the Missouri river as a teamster. He was married in 1867, and moved to St. George, southern Utah, that same year. Here he served as constable, alderman, policeman, etc., and participated in a number of Indian expeditions, during which he exhibited that heroism and bravery which were characteristic of the "Mormon" boys of those early pioneer days. In 1866 he took an active part in recovering the bodies of James M. Whitmore and Robert McIntire, who were killed by Piede Indians near the Pipe Springs ranch, Kane county. During the Blackhawk war Bro. Woolley served in Sanpete county under Col. Kimball. Having been ordained a Seventy he filled a short mission to Great

Britain in 1877. He removed to Upper Kanab, Kane county, in 1882. Two years later (1884) he was called to succeed L. John Nuttall as president of the Kanab Stake of Zion, and he changed his place of residence to Lower Kanab in 1889. Having yielded obedience to the law of plural marriage he was arrested on the charge of unlawful cohabitation in October, 1887, but after a preliminary examination before a U. S. commissioner, at Silver Reef, he was acquitted. He was arrested a second time on a similar charge in September, 1890, but the case was thrown out by the grand jury at Beaver for lack of evidence. President Woolley has exhibited noble characteristics as a presiding officer, and has won the love and confidence of the Saints generally in his field of labor. During the sixteen years he has presided over the Kanab Stake, many improvements have been made in that part of the country, and union and good will are predominant features of the condition among the Saints in the Kanab Stake of Zion. The settlements in the Kanab Stake being widely scattered, Pres. Woolley has to travel about three thousand miles annually to attend the different Ward conferences and other meetings in the Stake.

**HATCH, Abram**, president of the Wasatch Stake of Zion from 1877 to 1901, is the son of Hezekiah Hatch and Aldura Sumner, and was born Jan. 3, 1830, in Lincoln, Addison county, Vermont, in a pleasant farm house near the foot hill of the Green Mountains. He is the fourth son of a family of five sons and two daughters. His grandfather (Jeremiah Hatch) was a soldier of the Revolution and served under General Washington. Abram received a common school education in the rural district schools of Lincoln and Bristol, and had reached the age of ten years when Elder Peletiah Brown came to that section of country, preaching "Mormonism." The entire family, consisting of his grandfather and grandmother, father, mother and their children, joined the Church. His mother died in 1840, and in the fall of that year the family moved to Nauvoo, where his father bought property, opened up a farm on the prairie and built a brick house on Mulholland street, in the city, three blocks east of

the Temple; he died in 1844. Abram became a member of the Nauvoo Legion and served with the posse under Col. Stephen Markham and Sheriff Jacob Backenstos in 1845. During the exodus of 1846 he rendered efficient service as captain of the numerous flat-bottomed ferry boats employed to cross the Mississippi river carrying the fleeing multitude. He was also in the first company that moved west in the main "Camp of Israel" which made its rendezvous on Sugar creek, and he drove a wagon for Joseph C. Kingsbury. He assisted to build the temporary settlement of Garden Grove, visited Missouri, and later made a trip to Pennsylvania to see some of his relatives who had identified themselves with the Rigdonite movement. He again joined the exiled Saints at Council Bluffs, Iowa, and assisted his brother Lorenzo to harvest a crop on "Brigham's Farm," near Winter Quarters, after which he went to the settlements of Missouri and there helped his brothers to earn a traveling outfit with which they with their families crossed the plains in 1850. Having spent the winter in Salt Lake City, Abram moved to Lehi, Utah county, in 1851, and assisted to build a grist mill at the mouth of American Fork canyon. Dec. 2, 1852, he married Miss Pernelle Jane Lott, after which he made his home in Lehi till 1867 and assisted materially in the development of the place. He engaged in farming and stock-raising, and also kept a hotel. In 1861, in company with Captain John R. Murdock, he made a trip to the States for the purpose of bringing immigrants across the plains and buying and freighting merchandise for his store. They also freighted goods for others, and found it a profitable business. In 1863, he again went back to the Missouri river for the same purpose as in 1861. On both trips he drove a mule team in the train. Altogether he has made eleven trips between the Missouri river and Utah. In 1864-67 he filled a mission to Great Britain, where he labored as a traveling Elder in the Birmingham conference, later as president of the Manchester pastorate, and still later as president of the Birmingham pastorate. He also visited Switzerland, Germany and Holland. Returning to America, he crossed the Atlantic ocean in the steamship "Great



Eastern." He arrived home in August, 1867, and a few weeks afterwards he was called by Pres. Brigham Young to go to Wasatch county to act as presiding Bishop. He was ordained and set apart to that office Dec. 2, 1867. Under his wise and practical management Wasatch county soon became a prosperous and desirable locality and Heber City especially grew to be a town of importance. When the settlements of the Saints in Provo valley, or Wasatch county, were organized into a Stake of Zion, in 1877, Abram Hatch was appointed its president, and in that capacity he served about a quarter of a century. His duties as president were necessarily various, active and continuous. "He took a leading part in all measures adopted for the development of the resources of the county, and utilized them for building up the Stake and promoting both the material, moral and spiritual welfare of the people, in improving Church property, superintending the erection of public edifices, building roads, bridges, irrigating canals, etc." He also established a ranch in Ashley valley, where settlements of the Saints, that have since grown into a Stake of Zion, were founded. Pres. Hatch has served several times in the Utah legislature, has acted as probate judge of Wasatch county and been elected to many other offices within the gifts of the people. (See also Tullidge's Histories, Vol. 2, Bio, p. 187.)

**SMART, William Henry** president of the Wasatch Stake of Zion, is the son of Thomas S. Smart and Ann Hayter, and was born April 6, 1862, at Franklin, Oneida county, Idaho. His father was one of the founders of Franklin, having moved from Provo to Idaho in 1860; and it was here that the days of William's boyhood and early youth were passed, and his early school training received. He was baptized in 1872, ordained a Teacher Sept. 23, 1877, and acted as second and later as first counselor to the president of his quorum. When seventeen years of age he entered the Brigham Young College at Logan, then in its infancy. Here he spent two years, and then entered the normal department of the University of Utah, from which he graduated in the spring of 1883. Returning to Logan, he was engaged as an instruc-

tor in the B. Y. College, entering upon his duties Sept. 1, 1883. While here he was, for part of the time, assistant treasurer of the college and was the first teacher of theology in this institution. Eight years of his life as a teacher were spent in the college and two as the principal of the schools of his native town. July 20, 1886, he, in company with his father, was set apart to visit their relatives in England, and to obtain genealogies. He was given



the genealogical labor by his father, and was remarkably successful in being permitted to examine, almost gratuitously, the records of some fourteen parishes, and of obtaining genealogies of many relatives, for whom, under his direction, vicarious work has since been done by the Smart family. Oct. 3, 1888, he was united in marriage to Miss Anna Haines in the Logan Temple, and the following spring he was called on a mission to Europe. The fore part of this mission was spent in Turkey. Being poorly in health, he was transferred to the London conference, England. After laboring here, tracting and preaching under great physical difficulties for about two months, his president, Jos. W. McMurrin, ordered his release, and he arrived home late in the spring of 1889. Both before this mission and following it he performed various spiritual labors in the communities in which he lived, such as Ward teacher, worker in the mutual improvement cause, religion class teacher, Ward clerk, Sunday school

teacher, and home missionary, until April 11, 1898, when he was set apart as a missionary to the Eastern States. May 5, 1898, he was appointed by Pres. Alonso P. Kesler as the first president of the newly organized Brooklyn conference which comprised Greater New York. He continued in this position until March 11, 1899, when he was called to succeed Pres. Alonso P. Kesler as president of the Eastern States mission; from this position he was released to return home in the fall of 1900. Feb. 10, 1901, he was called to preside over the Wasatch Stake of Zion, being ordained at the same time a High Priest. This position he is holding at the present time.

**MURDOCK, Joseph Royal**, first counselor to Pres. Wm. H. Smart (president of the Wasatch Stake of Zion), is the son of Nymphas C. and Sarah M. Murdock, and was born Aug. 11, 1858, in Salt Lake City, Utah, where he remained until 1871, when he moved to Charleston, Wasatch county, where he has since resided. He completed the common school course, and also attended the B. Y. Academy at Provo in 1875-76. He was married to Margaret Wright, daughter of Wm. and Jemima Wright, Nov. 28, 1878. Their union has been blessed with ten children, all of whom are living. For three years he taught school in the district schools at



Charleston. In 1880-82 he filled a mission to the Northern States, laboring principally in the State of Michigan. His avocation in life has been farming, stock raising and merchandising. In 1887 he was chosen as second counselor to his father in the Bishopric of Charleston Ward, which position he

held until Feb. 3, 1901, when he was called to act as first counselor to Pres. Wm. H. Smart of the Wasatch Stake of Zion, which position he now holds. He served as a member of the constitutional convention and was Wasatch county's representative in the first two State legislatures. In November, 1900, he was elected senator from the Fifth Senatorial District.

**JENSEN, James C.**, second counselor in the presidency of the Wasatch Stake of Zion, is the son of Soren Peter and Kirsten Marie Jensen, and was born at Glimsholt, Ugilt parish, Hjorring



amt, Denmark, Sept. 9, 1863. His parents embraced the gospel in 1875, and he himself was baptized April 14, 1877, in which year the family emigrated with a company of Saints which arrived in Salt Lake City, July 14, 1877. His father, having, previous to coming to Utah, bought, from one of the missionaries, a home at Levan, Juab county, the family located there, and the children attended the district school the next winter. In 1881-82 James attended the Brigham Young Academy at Provo. Leaving school, he went to Milford, Utah, where for some time he was engaged by B. F. Grant in various clerical positions. Oct. 16, 1881, he married Miss Joannah E. Jennings, of Levan, by whom he has up to this time (1901) had four living children. In 1885 he became head book-keeper for the Co-operative Wagon and Machine Company, in Salt Lake City, which position he held until, 1888, when he resigned to enter into co-partnership with Hon. Charles C. Richards, Daniel and John Hamer of Ogden in the abstract business. He assisted in compiling a set

of abstract records of Weber county, and later, as a member of the same company, he had charge of the compilation of the set of abstract records of Salt Lake county. The company was later incorporated as the Security Abstract Co. He followed the abstract business until 1896, when he was elected to the office of county recorder of Salt Lake county. In 1898 he was re-elected, landing his ticket by several hundred votes. At the expiration of his second term of office, having refused to permit his name to be again presented for renomination by his party, he engaged as instructor of penmanship and other business branches with the Latter-day Saints college. In this position he continued until released in 1901 to accept the ecclesiastical position which he now holds. While he has not had the privilege of a mission abroad, Elder Jensen has nevertheless been active in ecclesiastical work. He has been connected with Sunday school work in every Ward in which he has lived; has acted as Ward teacher in the 13th and 19th Wards in Salt Lake City; was called to the office of president of the Y. M. M. I. A. of the 13th Ward in 1887, but because of removal from the Ward did not act in this capacity. He has been an officer in several of the mutual improvement associations in Salt Lake City. At the time of the organization of the Granite Stake, he was chosen as Stake secretary of the Sunday schools, from which office, as well as from other work, in which he was at the time engaged, he was released to accept a call to act as second counselor to William H. Smart, president of the Wasatch Stake, to which office he was chosen and unanimously sustained by the conference at Heber City, May 12, 1901.

**PETERSON, Canute**, president of the South Sanpete Stake of Zion, was born May 13, 1824, in Eldsfjord, Hardanger, Norway. He emigrated with his parents to America in 1837 and settled in La Salle county, Ill., where he received the gospel and was baptized Aug. 12, 1842. While on a visit to Nauvoo, in 1844, he was ordained a Seventy and called into the active ministry. His first mission was to Wisconsin in 1844-45, with Elder Gudmund Haugaa as a missionary companion.

They preached the gospel successfully to the Norwegians and others in that part of the country, baptized quite a number and organized a branch of the Church. In 1849, in connection with his wife Sarah Ann, whom he married while on the journey, he emigrated to Utah and located temporarily in Salt Lake City. Together with others, he was called, in 1850, to settle Lehi, Utah county; and it was while living there that he was called to take a mission in Norway. In company with other missionaries, he left Utah for this mission, in September, 1852, and arrived at Risoe, Norway, together with Elders Erik G. M. Hogan and Carl C. N. Dorius (a native Elder of Denmark), May 10, 1853. He labored in Risoe, Brevig and Frederikstad branches and also in the surrounding country for a few



months, and quite a number were added to the Church. He was then chosen by Pres. Hogan to go to Christiania, the capital in Norway, to open up the gospel door there. After a great deal of labor and hardships, and much opposition from both civil and ecclesiastical authorities, a branch of the Church was organized Dec. 8, 1853. Among the foremost to take a part with him in his missionary labors in Norway were Elders Carl C. A. Christensen, Carl C. N. Dorius and Johan F. F. Dorius. Although at first they met with great opposition and hardships, and were not even acknowledged as Christians among the Protestant dissenters, the Lord blessed their la-

bors, and the Christiania branch soon became one of the most flourishing branches in Norway. After an absence of four years, Elder Peterson returned home with a large company of Scandinavian, English and American Saints. In 1867 he was called to go to Sanpete county to act as Bishop of Ephraim. At this time the Indians were very hostile, and carried on warfare with the white settlers, who had suffered much from their ravages. This war lasted for several years. In August, 1868, ten of the leading Indians came to Bishop Peterson's house, to talk over the condition of affairs, which resulted in an agreement of peace that has never been broken. Pres. Peterson is now known among the Indians as their "White Father." In 1871, he was called by Pres. Brigham Young to take another mission to Europe, to preside over the Scandinavian mission. With the assistance of the many good and faithful Elders, who labored under him, the mission prospered very much. He returned to Utah July 24, 1873, bringing with him a large company of Scandinavian emigrants. In 1877 he was chosen and set apart by Pres. Brigham Young to preside over the Sanpete Stake of Zion, which position he held till December, 1900, when Sanpete county was divided into two Stakes, and Canute Peterson was appointed to preside over South Sanpete Stake. Several years ago Pres. Peterson was ordained to the office of a Patriarch.

**LAYTON, Christopher**, president of the St. Joseph Stake of Zion from 1883 to 1898, was the son of Samuel and Isabel Layton, and was born March 8, 1821, in the little town of Thorneut, Northhill, Bedfordshire, England. He was the youngest of the family of five children and was reared in very humble circumstances. Owing to this condition he went to work when about eight years of age for 33 cents a week, to help support the family, gradually advancing to responsible positions as he grew older. During those days there were no schools in the rural districts of England; consequently the education given the children was mainly by their parents. Though education of a temporal benefit was neglected, the spiritual was evidently provided, for at the age of about twenty-one years the doctrines of the Church of Jesus Christ of

Latter-day Saints were accepted as the best, by the young investigator. Together with Mary Matthews, who afterward became his wife, he was baptized Jan. 1, 1842, by Elder Samuel Howard. In the following July they were married at Thorneut, England, where they then lived six months. In January, 1843, he and his wife embarked on the ship "Swanton," to cross the briny deep with a company of Latter-day Saints who emigrated from England to the headquarters of the Church which were then in Illinois. The company numbered 212 souls, led by Elder Lorenzo Snow. They were seven weeks on the waters of the Atlantic, and landed in America in March, 1843. Christopher Layton and wife met the Prophet Joseph Smith for the first time on the banks of the Mississippi river,



in Nauvoo, April 12, 1843; a sojourn of a few days was made at the home of Philemon C. Merrill. They, with the Church, passed through all the trying ordeals and persecutions which followed, from 1843 to 1846, in Nauvoo and neighborhood. Along with the other trials, the Lord called Bro. Layton to part with his beloved wife and companion, and he was left penniless to care for an eighteen months old baby. Just as the Saints were moving west the government called on the "Mormons" for five hundred soldiers to fight in the Mexican war. Christopher Layton was one of the first to volun-

teer. He started on the famous march to California, July 16, 1846, and served in the Mormon Battalion until he was honorably discharged in Los Angeles, Cal., July 15, 1847. After his discharge he was employed by Mr. Sutter, a rancher near Sacramento. While there, gold was discovered, by members of the Mormon Battalion. There being at that time a demand for horses, Christopher Layton returned to Los Angeles and bought some; he took them to San Francisco, where he sold them with considerable profit. The means thus earned he sent to the Bank of England. While at San Francisco, he had the misfortune to break his leg; but as soon as he was able he set sail for England, landing there in March, 1850. After paying his titling on the money earned, to the presiding Elder (Apostle Orson Pratt), he went home and there received the sad news of the death of his mother, only two weeks before his arrival. Soon after reaching home, he married Sarah Martin; in 1850 he returned to America with his wife and six relatives and forty-six friends, paying the passage for all of them. A two years' stay was made at St. Louis, Mo., and then he continued his journey to Salt Lake City. A part of his means was spent in assisting the new emigrants to cross the plains. He was appointed assistant to Captain Abraham O. Smoot; but as Bro. Smoot took sick, the office of captain fell to the lot of Bro. Layton. The company, consisting of 52 wagons, reached Salt Lake City, Sept. 3, 1852, in a better condition than any company which up to that time had crossed the plains. Some of the first machinery ever brought to Utah was taken there by Christopher Layton. In the spring of 1856, he went to Carson valley, Nevada, where he figured prominently among the Saints, who were endeavoring to build up a Stake of Zion in that part of the country. He returned to Utah in the fall of 1857, and became a permanent settler in Kaysville, Davis county, where he was universally known as a most successful farmer. He was the first man who introduced dry farming in Davis county. On one occasion he raised 21,000 bushels of grain, which is the largest cut of grain ever raised by any one man in Utah in one season. As a financier he had but few equals, and he ranked high as a public-spirited

man. He was a life member of the Deseret Agricultural & Manufacturing Society (according to a certificate given him March 1, 1864) and a shareholder in the Weber Canyon Road Company. In 1866 he was appointed brigade quartermaster, in the first brigade of the Nauvoo Legion, in Davis Military District, Utah. He was a stockholder in and a director of the Utah Central Railway, and of the Kaysville Farmers' Union. In 1876 he was elected a director of Zion's Co-operative Mercantile Institution, Salt Lake City. He also served a term in the Territorial legislature (1866-67). Christopher Layton acted as Bishop of Kaysville for seventeen years, and when the Davis Stake of Zion was organized in 1877, he was chosen first counselor to Wm. R. Smith, president of the Stake. He held that position for several years, after which he was called to Arizona to preside over the St. Joseph Stake, which was organized in 1883. He presided there for fifteen years, or until 1898, when he was released on account of ill health. Jan. 29, 1898, he was ordained a Patriarch by Apostle John Henry Smith. In June, 1898, he went to Utah and underwent an operation, from the effects of which he died Aug. 7, 1898, 77 years, 4 months and 29 days old. Christopher Layton was the father of sixty children, of whom fifty-one were living at the time of his death, and all are members of the Church of Jesus Christ of Latter-day Saints. March 8, 1898, a member of the family met and effected a family organization, on which occasion a committee was appointed to hunt up genealogy and write a biography of Christopher Layton. The committee has nearly completed its work, and the book, when published, will show that Christopher Layton was one of the most remarkable men that ever figured in the history of the "Mormon" Church.

**KIMBALL, Andrew**, president of the St. Joseph Stake of Zion, is a son of the late Heber C. Kimball and Ann A. Gheen, and was born Sept. 6, 1858, in a house which stood northeast of the Temple Block, Salt Lake City. At the time of his birth his mother added two to the family (Alice A. and Andrew), then known as Annie's bouncing twins. During Andrew's early life his mother changed place of residence a number of times, the last time he removed to

the old Hendricks place in the Nineteenth Ward, where Andrew resided for many years. Sept. 20, 1866, Pres. Heber C. Kimball took a goodly number of his children to City creek, opposite the old mill, where the Patent Roller Mill stood later, and baptized one of them himself, showing the example, and then called upon David P. and Charles S., his oldest sons, to finish baptizing the group of ready children who were all over eight years of age. Andrew was among the number baptized. When Pres. Kimball died June 22, 1868, Andrew's mother was lying at the point of death, but recovered after a short time. Andrew attended school during the winter seasons and worked around



home, looking after his mother, until he was about sixteen years of age, when he set out to earn means to support his mother and two sisters (Alice and Sarah), his two elder brothers (Samuel H. and Daniel H.) having left home to do for themselves. His employment consisted of railroading, ranching, farm work and finally tanning at the Co-op Tannery, where he was employed when his mother died, Oct. 12, 1879. In January, 1880, he commenced work as fireman on a locomotive for the Utah Central Ry. Co. In September, 1878, he was ordained a Deacon by Bishop Richard V. Morris. He was ordained an Elder April 9, 1880, by Thomas Slight and received his endowments the same day. In the fall of that year he was chosen first counselor to Joseph

R. Matthews in the presidency of the 7th quorum of Elders. June 9, 1884, he was ordained a Seventy by Lewis Perkins, and chosen and set apart as one of the presidents of the 30th quorum by Wm. W. Taylor. In May, 1881, he was badly scalded while firing on Engine No. 3 between Salt Lake City and Juab; after his recovery he worked in the U. C. Ry. shops, learning the machinist's trade. In a Ward capacity he acted as a Block Teacher, as a Teacher in the Sunday School, as an officer in the young people's mutual improvement associations, and as trustee in the 19th school district. Feb. 2, 1882, he married Olive Woolley, a daughter of Bishop Edwin D. and Mary A. Woolley, of the Thirteenth Ward, Salt Lake City, by whom he has had seven children. Being called on a mission to the Indian Territory, he left home Jan. 28, 1885, in company with James G. West, leaving a wife and a three months old babe. He labored zealously among the Cherokee Indians, and the white people living in their country. In September Elder West was released and came home, leaving Elder Kimball alone, there being no other Elders in the Territory and but a few scattered Saints. Jan. 21, 1886, he was joined by Elders Ammon Green, jun., of West Weber, and Ammon Allen, of Huntsville, and on May 3, 1886, by Elder David Shand, of Mantle, Sanpete county. The four missionaries then divided up in twos and traversed the greater portion of the country occupied by the Cherokee nation and also extended their travels into the Creek and Choctaw nations. They distributed tracts, circulated the Book of Mormon, pamphlets and copies of the "Deseret News" and preached in nearly all the settlements, but made only a few converts, though they gained many friends and were the instruments in the hands of the Lord in putting down prejudice and laying a foundation for a good work in the future. Elder Kimball suffered from the chills over three months, a part of which time he was alone, but was kindly treated by the Indians and also by many friends among the Whites. He baptized three persons and blessed several children. In the spring of 1887 he received his release, only temporary, however, as he was still kept in charge of the Indian Territory mission. He parted with the Elders and their kind

friend, Mr. Wm. H. Hendricks, who had made a home for the Elders for three or four years. When Elder Kimball thanked him for this kindness, he said: "Not at all, Mr. Kimball, you have done more for me and my people than I ever did for you." Brother Kimball, accompanied by Elder Ammon Allen, who was released because of ill health, arrived home April 24, 1887, and a few days later commenced work at Woolley, Young and Hardy Co.'s store. May 11, 1887, he was set apart to labor as a home missionary in the Salt Lake Stake of Zion. Elder Kimball remained in charge of the Indian Territory mission until the spring of 1897. Under his presidency (for twelve years) the mission grew from one Elder (himself) to sixty-one Elders, and from one tribe of the Indian Territory to five States and Territories, which is now known as the South-western States mission. When the 22nd Ward in Salt Lake Stake was organized, Elder Kimball was chosen first counselor to Bishop Alfred Solomon, but afterwards released on account of his missionary labors. Elder Kimball was also active in local affairs; he served most of two terms as district school trustee, represented his people in county and city conventions, was a member of the city council of Brigham City, while residing a short time in Box Elder county, Utah, and was a member of one of the constitutional conventions. After returning from his first mission in 1887, he engaged in mercantile pursuits, working for different firms in Salt Lake and Brigham City; later he represented various home industries, travelling for several years throughout the Intermountain west. While thus engaged, he was energetic in preaching the gospel and laboring in the interests of the Sunday Schools through the various Stakes of Zion. At the Sunday School conference held Oct. 3, 1897, Elder Kimball was sustained as a member of the Deseret Sunday School Union Board, and is still a member. In the President's office Salt Lake City, Utah, Jan. 22, 1898, he was set apart as president of the St. Joseph Stake by Pres. Joseph F. Smith, assisted by Apostle John Henry Smith, and at a special Priesthood meeting and conference held in Thatcher, Arizona, Jan. 29th and 30th, 1898, he was installed in his new office, Apostles John Henry

Smith and John W. Taylor being in charge. The Stake was subsequently reorganized in considerable detail under Elder Kimball's management. The St. Joseph Stake Academy has grown under his supervision into the Latter-day Saints Academy, now the largest school in Arizona. In temporal matters Elder Kimball is very active. He is a member of the board of directors of three canal companies and president of two; operates with his partner, Bro. Edward C. Phillips, in the leading implement business in the Gila valley, and is secretary and store manager of the firm of Thatcher Implement and Mercantile Co. He also served as a member of the 21st Arizona legislature.

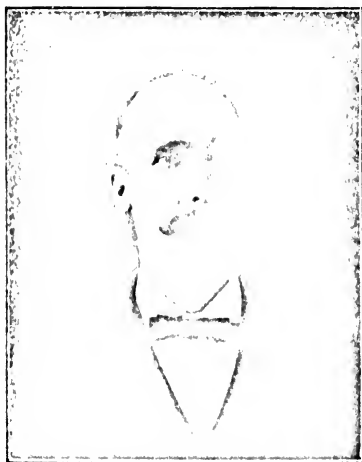
**JOHNSON, William Dydamous**, first counselor in the presidency of the St. Joseph Stake of Zion since 1884, is the son of Lorenzo Johnson and Mary Ly-



man, and was born Oct. 22, 1833, in the town of Haddam, Middlesex county, Conn. He removed with his parents to the State of Michigan in 1834, and settled in Oakland county, where the family remained till 1846, when they removed to Nauvoo, Ill. When they arrived there on March 8, 1846, the first camp of the Saints had already crossed the Mississippi river and was encamped on Sugar creek. Elder Johnson writes: "In March, 1846, we crossed the river and took up the line of march for the west. We overtook the first camp at Garden Grove, where we stopped the remainder of the season and put in a

crop. Here, also, I was baptized April 25, 1846. After our crops were all in, my father put two yoke of oxen and a wagon on the road, which made three trips from Garden Grove to the Mississippi river after families of Saints which had been driven out of Nauvoo by the mob. In the spring of 1847 we moved to Winter Quarters, where we built another home and raised another crop. In the spring of 1848 we were compelled, through the influence of Indian agents, to recross the Missouri river; in consequence of which we made another home at Council Bluffs. There we remained about four years, when we migrated to Great Salt Lake valley, arriving there Sept. 25, 1852. We settled at Springville, Utah county, the same fall, where I now resided for twenty-eight years. When the Indian war of 1853, known as the Walker war, broke out, I was mustered into military service and remained active in that capacity till the war was ended. I also served through the so-called Tintle war in 1856, in the Echo canyon war in 1857, and the Blackhawk war in 1865. I was ordained a Seventy May 25, 1857, and became a member of the 51st quorum. In 1865 I was chosen as one of the presidents of said quorum. In 1880 I was called to Arizona and located at Pima, Graham county, where I resided till June, 1883, when I was called to St. David, Cochise county, to preside over that Ward as Bishop. In 1884 I was chosen first counselor to Christopher Layton, president of the St. Joseph Stake of Zion. In 1885 the headquarters of the Stake were moved to Thatcher, in the Gila valley, where I also located in 1886, and where I still reside. When the Stake presidency was reorganized in January, 1898, I was chosen first counselor to Pres. Andrew Kimball, which position I still hold. Elder Johnson has filled every position in the Nauvoo Legion from private to colonel of regiment, and in municipalities from police officer to mayor, and at the present time he serves as mayor of Thatcher. He has also served as justice of the peace, constable, deputy sheriff, county assessor and in numerous other positions. He has been a member of the Board of Education of the St. Joseph Stake Academy since its formation, and has from the beginning been one of most active and energetic men in the St. Joseph Stake.

**LAYTON, Charles Martin**, second counselor in the presidency of the St. Joseph Stake of Zion, is the son of Christopher Layton and Sarah Martin, and was born July 3, 1862, in Kaysville, Davis county, Utah. He was baptized at the age of ten years, ordained an Elder in September, 1883; ordained a Seventy in 1891 and a High Priest Jan. 29, 1898. He served as superintendent of the West Layton Ward Sunday School for about two years. When twelve years old he commenced to work



in his father's store and was thus employed for eight years; he served as director and clerk in the Farmers Union eight years, was engaged in the butcher business about two years and acted as road supervisor in Davis county four years. In 1896, he was elected county commissioner in Davis county, which position he held until 1897, when he left Utah for Arizona, where he located in the settlements of the Saints on the Gila river. Here he was appointed manager of the mercantile business and ice factory of Layton, Alfred & Co., and on Jan. 29, 1898, he was chosen second counselor to Andrew Kimball, president of the St. Joseph Stake of Zion, which position he still holds. In 1901, he was called on a mission to the Southern States, where he is laboring at the present time.

**BENT, Samuel**, presiding Elder at Garden Grove, Iowa, in 1846, was the son of Joel and Mary Bent, and was born July 19, 1778, at Barre, Worcester



county, Mass. He joined the Congregationalists when quite young, was a deacon in that church, and a professor of religion for twenty-seven years previous to receiving the Latter-day work. He was a colonel in the Massachusetts militia; resided a few years in St. Lawrence county, New York, and was a distinguished member of the Presbyterian church in Hopkinton. His first knowledge of the latter-day work was obtained through a Book of Mormon, which was brought to Michigan by Elmina Scoble while visiting her mother. During a fit of sickness he saw a vision, in which he was shown that the fullness of the gospel would be revealed in connection with that book, and that he would be an instrument in proclaiming the same. He was baptized in Pontiac, Oakland county, Michigan, by Jared Carter, in January, 1833, ordained an Elder on the day of his baptism, and started on a mission the next day. He raised up the Huron branch and was increasing in his labors in spreading the gospel. He visited Kirtland in the fall of 1833, and in 1834 went up to Missouri in Zion's camp. In 1835 he went up to Kirtland and attended the school of the Prophets; he also attended the solemn assembly in 1836; and the same year removed with his family to Liberty, Clay county, Missouri. When twenty-seven years of age, he married Mary Hilbourne, daughter of the Rev. Joseph Hilbourne, by whom he had three sons, namely, William C., Joseph K., and Horatio G., and one daughter, Mary. He was tied to a tree and whipped by the mob, near Liberty, July 5, 1836. His wife, Mary, died, and he immediately removed to Far West and assisted in establishing that location. In September, 1837, he married Lettuce Palmer, relict of Elder Ambrose Palmer. In 1838, he was taken a prisoner to Richmond jail by Gen. Lucas, and confined about three weeks, when he was released on bail and returned to Goose creek, about one mile from Far West, where he resided. He was warned by a vision to leave, which he did before morning, and went through the woods, and by the wilderness, on foot, to the Missouri river. He had been gone about two hours, when his persecutors came to his house after him. He went to Illinois and aided in establishing Nauvoo. Here he acted as

colonel of a regiment in the Nauvoo Legion, a member of the High Council, and senior member of the council of fifty. In 1844 he performed a mission through Illinois, Michigan and Indiana; and he was captain of a hundred in the exodus from Nauvoo. While the Saints were on their journey westward, the council deemed it prudent to make a settlement and station at Garden Grove, Iowa, where Elder Bent was appointed to preside with Daniel Fullmer and Aaron Johnson for his counselors. Here he died Aug. 16, 1846. After his decease Elders Fullmer and Johnson wrote to the council of the Twelve; the following is extracted from their letter:—"Garden Grove is left without a president, and a large circle of relatives and friends are bereft of an affectionate companion and friend, and the Church has sustained the loss of an undeviating friend to truth and righteousness. The glory of his death is, that he died in the full triumphs of faith and knowledge of the truth of our holy religion, exhorting his friends to be faithful; having three days previous received intimations of his approaching end by three holy messengers from on high."

**HUNTINGTON, William**, presiding Elder at Mount Pisgah, Iowa, in 1846, was the son of William Huntington and Prescinda Lathrop, and was born March 28, 1784, in Grantham, Cheshire county, New Hampshire. In 1804 he moved with his parents to Watertown, Jefferson county, New York, being among the first settlers of that county. In 1806, he returned to New Hampshire and married Zina Baker, daughter of Dr. Oliver Baker, Dec. 28, 1806. Soon after his marriage he moved to Watertown, N. Y., where he lived and prospered in temporal blessings until 1811, when he sold out, and the following year war was declared with Great Britain, which proved fatal to his prospects, and coupled with much sickness in the family reduced them very low in pecuniary circumstances. His services in the army were done with the life. He was in one battle, that of Sacketts' Harbour. In 1816, Providence smiled on him again, and about the same time he experienced religion, having an honest heart before God and earnestly enquiring of the Lord as to the truth and reality of the history and doctrines of the Bible. And from

that time the spirit of the Lord began to show him the right way to live and what was coming upon the earth. First, he was shown that intoxicating drinks were not pleasing to God and were conducive of evil, temporally and spiritually. He left them off and joined the Presbyterian church. God next showed him that tobacco was not good for him and he left off its use. Then his mind began to be clear and his views of the world were changed by faithful and sincere prayer to know who and what was right. He received an answer that none were right but that he would live to see the true Church of Christ, having the gifts and graces as did the Church in the Savior's day. He left the Presbyterians and proclaimed boldly what God had shown him, namely, that all had gone astray, that darkness covered the people, and that whenever the true Church of Christ came, it would be adorned with the gifts of healing, prophecy, etc. From this time he became an outcast in society. In all these prayers, principles and faith, his wife was one with him. In the winter of 1832-33 he first heard of "Mormonism," read the Book of Mormon, believed it with all his heart and preached it almost every day, to his neighbors and everybody he could see, or had the privilege to chat with, until 1835, when he and wife with two of their children were baptized by Elder ———Dutcher. After that his house was a meeting house and a home for all Saints. May 18, 1836, he sent two of his children and their families, Dimick and Prescindia, to Kirtland, waiting himself only to sell out. Oct. 1, 1836, he started and moved to Kirtland with quite a number of Saints under the direction of Apostles Orson Pratt and Luke S. Johnson, being ordained an Elder previous to starting. He arrived in Kirtland on the 11th, bought a farm from Jacob Bump and paid him three thousand dollars. Of this amount he was defrauded, so that in a little over one year he was compelled to labor by the day for a living. In the breaking up of Kirtland the apostates harassed him with law suits until he saw his children often go to bed crying for bread. For nearly two weeks he lived on greens. His house was a hiding place for Father Joseph Smith, Hyrum, Samuel and Don Carlos, while

they were trying to escape from the persecutions in Kirtland. The Egyptian mummies were also hid in his house for a long time, and many of the pursued and persecuted Saints found a retreat there and a hiding place from apostates' persecution. In Kirtland he received his washings and anointings in the Temple, and was ordained a High Priest and High Counselor, in which office he acted until the Church left Kirtland. He lost five hundred dollars in the Kirtland bank. May 21, 1838, he started for Far West, Mo., where he arrived about two months later, and, by counsel, moved to Adam-on-di-Ahman, where he was chosen commissary for the brethren who armed for defence; and after the mob had driven and hemmed in the scattering brethren, he was commissary for all the people of that place and had charge of all the provisions of the town. After the surrender of the Church in Far West, Missouri, he was foreman of the committee chosen to confer with the committee chosen by the mob. These two committees were representatives of and authorized to transact all business for their respective committees. He was also one of a committee chosen to see to the poor and get them moved out of the State of Missouri, which they did to the complete satisfaction of the whole Church, though with no ordinary exertion, and remained himself until about the last man and family. His was one of the first families that moved to Commerce (afterwards Nauvoo) where he arrived May 14, 1839. About the 1st of July his whole family was taken sick, and on the 8th his wife died of sickness, caused by hardships and exposure. At this time he suffered for the comforts of life. At a conference held in October, 1839, he was again chosen to the office of High Counselor. Aug. 28, 1840, he married Lydia Partridge, relict of Bishop Edward Partridge, whose maiden name was Lydia Clisbee. As a member of the High Council he helped to lay one of the corner stones of the Nauvoo Temple April 6, 1841. He commenced immediately upon the walls of the Temple and worked until the basement was done; then he cut stone until the top stone was laid; and by particular request the stones which he cut were laid in a column from the basement to the top of the chimney of the southwest corner. As soon as the Temple was

ready for giving endowments he administered therein until the building was closed. He continued a member of the High Council until the expulsion from Nauvoo. In the move from Nauvoo he was appointed captain of a company of fifty wagons which he helped to make, and to fit up for the company, but which was subsequently disorganized. He was then appointed a captain of ten in Amasa M. Lyman's company, until the settlement of Mt. Pisgah was located, where he was left to preside over that Stake of Zion, or branch, with Charles C. Rich and Ezra T. Benson for his counselors. In this place his labors were extreme and unremitting for the good and welfare of the people, and the comfort of the sick of which there were a great many. Aug. 9, 1846, he was taken sick with the chills and fever, of which he died Aug. 19, 1846. He died without a struggle or a groan. Wm. Huntington was the father of six sons and four daughters, and at the time of his death two daughters and four sons were in the Church. In life he was beloved by all the Saints. His love and zeal for the cause of God were unsurpassed by any. His judgment was respected and his conduct never questioned; he never had a trial or difficulty with any person in the Church.

brought with him from Malmo Mathilda Liljedahl, who, true to her promise, became his wife, in the Endowment House, July 28, 1873, four days after their arrival in Utah. In 1874 he located in Mount Pleasant, Sanpete county, where he has resided ever since. He was ordained a Seventy August 7, 1884, and became a member of the 66th Quorum; filled a mission to Sweden in 1885-87, laboring in the Skone conference part of the time as president of the Christian-



**MATSON, Peter**, first counselor in the Stake presidency of the North Sanpete Stake of Zion, was born March 3, 1851, in Herslof, Malmohus lan, Sweden. His parents moved in the humbler walks of life, and belonged to the respectable working class; thus the subject of this sketch was taught early in life to work for a livelihood, and he learned the trade of a shoemaker from a brother in the Church. He was baptized by Elder P. T. Nystrom May 22, 1864; was ordained a Deacon, Priest and Elder successively, and labored as a local missionary in the Malmo branch. When eighteen years of age he was sent out as a regular missionary, and as such he labored for four years in different branches in the Skone conference, Sweden. He emigrated to Utah in 1873, arriving in Salt Lake City July 24, 1873. Having safely landed in Zion and being taken home by some friends who lived in the Twentieth Ward, his first thoughts were to get a wife. He had

stad branch, and later as president of the Skone conference. After his return home he was ordained a High Priest by Heber J. Grant, and set apart as first counselor in the Bishopric in the Mount Pleasant Ward, May 20, 1890, which position he held until December 9, 1900, at which time he was set apart as first counselor in the Stake presidency of the North Sanpete Stake of Zion. During the years 1896-97 he successfully presided as acting Bishop in the Mount Pleasant Ward during the absence of Bishop Christian N. Lund. He was elected a councilman in Mount Pleasant City November 7, 1893, and a precinct justice in and for Mount Pleasant precinct November 6, 1900.

**CHRISTENSEN, George**, second counselor to Pres. Christian N. Lund, of the North Sanpete Stake of Zion, is the son of Emanuel Christensen and Rasmine Rasmussen, and was born Feb. 24, 1866 in Aarhus, Denmark, being the youngest of eight children. He

emigrated with his parents to Utah in June, 1873, located in Brigham City, but removed to Mt. Pleasant in November, 1874. Here George attended school a few winters, and also assisted his father in the work of tanning. At the age of sixteen years he entered the employ of George Farnsworth as clerk in his store, and has been more or less connected with business pursuits ever since. He was a student at the B. Y. Academy for two years, graduating from that institution in June, 1889, as No. 1 in his class; was principal of the L. D. S. Seminary at Mt. Pleasant for three years; principal of

1874, ordained a Deacon when about fourteen years of age; was secretary of the primary association of Mt. Pleasant for several years; secretary of the Y. M. M. I. A. for two years, and president of the Y. M. M. I. A. for two and a half years. He served successively as superintendent of the South Ward Sunday school, superintendent of Mt. Pleasant Sunday school, united, and Stake superintendent of the Sunday schools of Sanpete Stake; was ordained a Seventy, Aug. 6, 1884, by Jens Hansen; and ordained a High Priest, Nov. 13, 1893, by Apostle John Henry Smith. May 8, 1896, he was set apart by Apostle John Henry Smith for a mission to Scandinavia, where he labored as a travelling Elder in the Copenhagen branch until Aug. 15, 1896, when he was called to preside over the Copenhagen conference. In June, 1897, he was appointed translator for "Scandinaviens Stjerne," and on May 10, 1898, he succeeded Pres. Christian N. Lund as president of the Scandinavian mission. Upon his return home in October, 1898, he was appointed Stake superintendent of Y. M. M. I. A. in Sanpete Stake, which position he held until Dec. 9, 1900, when, at the organization of the North Sanpete Stake of Zion, he was called as second counselor to Stake President Christian N. Lund, for which position he was set apart by Apostle John Henry Smith. Dec. 31, 1890, Elder Christensen married Miss Dortha M. Mogensen in the Mantle Temple. Three children blessed this union, namely: Ethelinda, George Q. and Mine Dortha. His wife died Sept. 1, 1899, followed shortly after by her babe, Mine Dortha, for whose existence she gave her own life. Being the only surviving child of his parents in America, Elder Christensen was early in life thrown upon his own resources and at the age of sixteen the care of his aged parents devolved upon him; he has had to make his own way in the world.



the Sanpete Stake Academy at Ephraim for one year, and principal of the public school at Mt. Pleasant for several years. He has held the following business positions: Secretary and treasurer of Mt. Pleasant Co-op; secretary and treasurer of the Union Wool and Live Stock Commission, and of the Union Mercantile Co.; manager of George Christensen and Co.'s business, and at present secretary and treasurer of the Wasatch Mercantile Co. He has held a number of civil offices, viz: City councilman, treasurer of Sanpete county, justice of the peace, and is at present referee in bankruptcy for Sanpete county, and county superintendent of schools. He was elected mayor of Mt. Pleasant Nov. 5, 1901. His ecclesiastical positions have been as follows: He was baptized at Brigham City, Box Elder county, in June,

**CLUFF, Harvey Harris**, president of the Iosepa colony of Hawaiian Saints from 1889 to March 1901, is the son of David Cluff, senior, and Betsy Hall, and was born January 9, 1836, at Kirtland, Geauga county, Ohio. He is the seventh child of a family of twelve children, eleven sons and one daughter, and descends from illustrious

ancestry, which came to America with the early colonists and settled in the States of Massachusetts and New Hampshire. The family of Cluffs moved from New Hampshire to Kirtland, Ohio, where they became identified as members of the Church of Jesus Christ of Latter-day Saints; thence they removed to Nauvoo, in 1840, where they remained until the expulsion of the Saints in 1846. Leaving Nauvoo as exiles in 1846, the family reached Mt. Pisgah, in Iowa. Two years recuperating prepared the family for the journey to Council Bluffs, thence to Utah in the spring of 1850, arriving at Salt Lake on the 3rd day of October. Provo, Utah county, was selected for a permanent home and here the family joined the few settlers who preceded them in building a log fort, of four angles,

army." He served three terms as a member of the city council of Provo city and in 1860 joined four of his brothers in the erection of a large two-story furniture, dancing and theatrical building, in which Harvey distinguished himself in personating the character of Claud Melnot, John Mildmay, Don Caesar de Bazan and the Yankee in Cuba. He went to England on a mission in the spring of 1865, leaving his wife with the only surviving child, a daughter, Margaret, three years old; their three sons, Harvey H., Seth M. and George H. had died a few years previously. After laboring six months in the Manchester conference, he was appointed president of the Glasgow conference and Scottish district, which positions he held when released to return home in 1868. He was appointed captain of the company of Saints which sailed from Liverpool, England, in the ship "Constitution," and after his arrival home, he was admitted into the "School of the Prophets." In 1869 he was called to go on a mission to the Sandwich Islands, accompanied by his wife, who had lost her last child just previous to his return from Europe. He labored on the Lale sugar works during the five years, except six weeks, when he went to the island of Hawaii, returning home in 1874. After his return he clerked in the Provo co-op, became business manager of the "Utah County Times Publishing Co.," a director in the "United Order" organization, and assessor and collector of Utah county and Provo city. Thus he was employed until 1879. In August, 1875, he was ordained a Bishop by President Young and called to preside over the Fourth Ward of Provo, and on June 2, 1877, he was chosen second counselor to the president of Utah Stake. He entered into celestial marriage July 6, 1877. In 1879, while in the presidency of Utah Stake, he went, agreeable to call, to the Sandwich Islands to preside over that mission, accompanied by his wife, Margaret. While visiting in Honolulu, Queen Kapiolani desired the presence of Pres. Cluff and wife at the palace, ostensibly for the purpose of receiving a blessing under his hands, which was granted. A new meeting house was commenced at Lale, the chief corner stone of which was laid by King David Kalakaua and Pres. Cluff, the latter offering the dedicatory prayer. Church



the houses all facing a square. October 6, 1856, at a semi-annual conference held in Salt Lake City Harvey H. offered his services at the call of President Brigham Young to go back on the plains and assist the belated hand-cart companies. He started the following day, with other volunteers, and 22 four-mule teams loaded with supplies, and was gone three months. Arriving home he wooed and won Miss Margaret Ann Foster; their marriage took place in Provo, Jan. 24, 1857. In May he was ordained a Seventy of the 45th quorum and afterwards he became one of the presidents of that quorum. He served in the "Echo canyon" war and became one of the "Standing

records were deposited in the southeast corner. Mr. Nagasaki, the envoy of Japan, was also present. Returning home with eight natives in 1882. Pres. Cluff resumed his duties in the presidency of Utah Stake and became manager of the Provo Lumber and Building Co., and superintendent of the erection of the Stake tabernacle. September 20, 1883, Margaret A. Cluff died in Provo, which was the saddest blow in all the trials of his life. He was elected a director of the First National bank of Provo, and of the Provo Co-op Institution and director and treasurer of the Church association of Utah Stake. April 30, 1887, he was arrested on the charge of unlawful cohabitation with his wives and on the 11th of April of the following year he was sentenced to six months imprisonment in the penitentiary, and to pay \$300 fine and costs. After serving five months, he was honorably released. He acted as superintendent of the erection of the Brigham Young academy new building, which received the school Jan. 1, 1889. In August of this year, Pres. Wilford Woodruff sent a message to Pres. Cluff that it was the mind and will of the Lord that he should "colonize the Hawaiian Saints in Skull valley and preside over them." His wife, Emily, was set apart to the same mission. On the 28th of the same month, the colony was, under Pres. Cluff, located in Skull valley and the place was named Iosepa. A townsite was surveyed, lots drawn and Church organizations effected. In 1890, Presidents Woodruff, Cannon and Smith visited the colony and dedicated the valley for a gathering place for the Saints from the Islands of the Sea. A new meeting house was commenced in 1900, and the beginning of the new century found Pres. Cluff, presiding over the Hawaiian colony. He is now over sixty-five years of age, the father of sixteen children, having spent nearly twenty-one years of his life among the islanders and four years in the European mission.

**PHELPS, Morris**, a Patriarch in the Church, was a son of Spencer Phelps and Mary Miller, and was born Dec. 20, 1805, in Northampton, Hampshire county, Mass. His father removed to Geauga (now Lake) county, Ohio, in the

early days of its settlement. When about nineteen years of age, with the consent of his parents, he went to the southwestern part of Illinois, to visit some relatives, when he became acquainted with Laura Clark, to whom he was married March 28, 1826, and afterwards removed to Tazewell county, Ill., settling at Willow Springs. From thence he removed to the northern part of the State, where he first heard the gospel preached by Lyman Wight and John Correll. He opened his house for holding meetings and was baptized in August, 1831, by Sanford Porter, sen. Shortly afterwards he was ordained an Elder. He sold his possessions in Illinois and started for Jackson county, Mo., Oct. 14, 1831, arriving at Independence March 6, 1832, where he continued laboring with the Saints until driven out by the mob, in 1833. He next located his family in Clay county, Mo. From



there he performed several missions to different parts of the State, laboring also on the Kirtland Temple as a carpenter in the winter of 1835-36. At Kirtland he was ordained a High Priest. When Caldwell county, Mo., was settled by the Saints, he removed his family to Far West, from which place they were driven by the exterminating order of Governor Lilburn W. Boggs. At this time Brother Phelps was cast in prison, together with Parley P. Pratt and others. After several months' confinement in the Richmond jail, in Ray county, they were taken by a change of venue to Columbia jail, Boone county, from

which place Brothers Pratt and Phelps succeeded in making their escape July 4, 1839, and after much suffering reached Illinois, where they found their families, who had preceded them. Shortly after this he preformed a mission to the Eastern States, and on his return settled in Macedonla (Ramus), Hancock county, Ill. Here his wife died and he removed to Nauvoo, where he labored on the Temple, and was finally driven out with the Saints. In 1851 he came to Utah and settled in Alpine, Utah county, where he remained until 1864, when he removed to Bear Lake valley, and there became one of the pioneer settlers of Montpelier. He was ordained a Patriarch under the hands of President Brigham Young and others, and died May 22, 1876, surrounded by his family and friends. All his children with one exception were present at his death-bed. He left seven living children, fifty-one grandchildren and nine great grandchildren.

**FOOTE, David**, a veteran in the Church, was born Aug. 7, 1768, in Harwinton, Litchfield county, Conn. He was the fourth son of Ebenezer Foote and Rebecca Barker, and the fifth in the line of descent from Nathaniel and Elizabeth Deming Foote, who came from England about the year 1633 and settled at Wethersfield, Conn., in 1635. David's father was a soldier in the army of the Revolution. He died while in the army at Mud Fort, Horse Neck, Conn., in June, 1778, when David was in the tenth year of his age. His mother married Ezekiel Sanford Jan. 1, 1781, who was also a soldier in the revolution, and a widower. Soon after peace was declared with Great Britain, the family emigrated to Windsor, Broome county, N. Y. At this place David married Miss Irene Lane, daughter of Nathan Lane, Esq., a pioneer settler of Windsor. Mr. Lane was a soldier in the Army of the Revolution and a descendant of William Lane, who came from Dorchester, England, in 1635, and settled in Dorchester, Mass. Nathan Lane's wife's maiden name was Dorcas Muscroft. Much of David's time was occupied, with others, in cutting saw logs and rafting down the Susquehannah river, until 1798, when, in company with his step-father and brother-in-law, he removed to Dryden, Cayuga (now Tompkins) county, N. Y.

The following is an extract from the Centennial History of the town of Dryden N. Y., published 1897: "In the fall of 1798, three families settled at Willow Glen (Dryden). They consisted of Ezekiel Sanford, his wife and one son, David Foote, his wife and three daughters, Ebenezer Clauson, his wife, one son and two daughters, making in all a party of thirteen persons. They came from Windsor (60 miles distant) with a single team of oxen drawing a heavy ox sled of the olden times, which was made with wooden shoes and a heavy split pole for tongue. This conveyance carried all the household furniture of the three families, which from that fact could not have been very rich in house-keeping materials. . . . They are said to have passed a very 'comfortable winter,' subsisting largely upon the abundant game found in the new country, the oxen being supplied with plenty of browse from the trees." This country was a dense forest, and there were but two families in Dryden, when the foregoing named families arrived there. After a sufficient number of families arrived in the settlement, a Methodist religious class was organized, and David made class leader. Although his scholastic education was very limited, the Bible was his chief study. He became dissatisfied with the creeds of the various sects, and sought to find the true church of Christ, as it existed in the Apostles' days. While his mind was very much exercised with regard to religious matters, he had what he termed a vision, in which it was told to him, among other things, that the true church of Christ would soon be established on earth as it was anciently. A number of religious 'reformers' came out from the churches about this time, claiming to be the true church. David investigated their claims, but none of them satisfied him. In the spring of 1839, he borrowed a Book of Mormon of a neighbor and read it carefully and testified that it was a true record. But no Elder came to Dryden, and he knew nothing concerning the doctrine they preached. In the spring of 1832 he removed to Greenwood, Steuben county, N. Y. In the fall of 1833, two men professing to be "Mormon" Elders came to Greenwood from Geneseo, Livingston county, N. Y. They held one or two meetings, and invited David and

others to visit them at Geneseo. Accordingly, David and his brother-in-law (Josiah Richardson), and his nephew (Moses Clauson), went to Geneseo in November, 1833, for the purpose of investigating the new religion. On arriving there, they found the large branch of the Saints somewhat divided, and some had been cut off from the Church, and among them the two Elders who came to Greenwood, and Elder John Murdock was presiding over the branch. (The trouble in the branch arose with regard to the vision of Joseph Smith and Sidney Rigdon of the three glories. Some could not receive it as from the Lord.) After Elder Murdock had expounded the gospel to David, to his satisfaction, he was baptized and returned home rejoicing that he had found the true Church of Christ, as it was promised in his vision several years previously. In the spring of 1834 Elders Orson Pratt and John Murdock came to Greenwood and stayed with David two or three days and preached in the neighborhood, and explained the gospel more fully to him. In the following August he visited Geneseo again, and was ordained an Elder by Joseph Young, Aug. 17, 1834. He now began to preach the gospel to his neighbors, some of whom began to investigate, and one was baptized by him. In the latter part of the winter following, Elders John Gould and Amos Babcock came to Greenwood, and held several meetings, and baptized a few. In April, 1835, David attended a conference of the Church at Freedom, Catteraugus county, N. Y. He presented his certificate of ordination by Joseph Young, and received an Elder's license, signed by Sidney Rigdon, moderator, and Warren A. Cowdery, secretary. During the spring and summer, several Elders visited Greenwood and a branch of about twenty members was organized, and David was appointed president. In the fall he, in company with his brother-in-law (Josiah Richardson, who had been ordained an Elder), took a mission to Dryden, and preached the gospel to his old neighbors, and was successful in baptizing his daughter Betsey, and her husband, Thomas Clement. In the spring of 1836, the most of the Saints in Greenwood emigrated to Kirtland, and some to Missouri. David went to Kirtland and became acquainted with the Prophet Joseph Smith, and

received a patriarchal blessing by Patriarch Joseph Smith. He returned to Greenwood in the fall, and in May, 1836, again went to Kirtland, and returned the latter part of the summer, preaching by the way. In October, following, he with his family (which now consisted of his wife, one daughter and one son, only), removed to Kirtland, and obtained a house for the winter of Stephen Markham in Chester township, seven miles from Kirtland, May 26, 1838. David with his family started for Missouri, in company with Stephen Markham and family and some others. David and family arrived at his brother-in-law's place, ten miles east of Far West, Aug. 30, 1838. He passed through the mobbings safely and only sustained a loss of property, and on the first day of April, in company with Stephen Markham's family, and two others, started for Quincy, Ill., where they arrived the 14th. He located at a point twelve miles east of Quincy. He was ordained a High Priest at a conference held at Nauvoo April 6, 1841. He was a member of the Freedom branch of the Church, until the spring of 1845, when he removed into Hancock county, in obedience to the proclamation of the Twelve Apostles. He located in a little branch of the Church called Montebello, twelve miles south of Nauvoo. In August he took the chills and fever, and passed peacefully away in a profound sleep in the night of Aug. 22, 1845. His wife followed him to the spirit world March 5, 1846. They were both buried in the Nauvoo cemetery. David was 77 years and 15 days old when he died, and his wife was 71 years 4 months and 3 days old at her demise. David Foote was a stout, robust man about 5 feet 8 inches tall, very compactly built, and his average weight was about 175 pounds. He was very faithful in the Church, and in keeping the law of the gospel, the Word of Wisdom, etc. He enjoyed the gift of healing in a remarkable degree, through the anointing with oil and the laying on of hands. He was honest and upright in all his dealings and would suffer wrong rather than do wrong, and always had the good will of his neighbors."

**FOOTE, Warren,** a Patriarch in the Church, is the eleventh child and third son of David Foote and Irene



Lane, and was born Aug. 10, 1817, in the town of Dryden, Tompkins county, N. Y. The following is an autobiographical sketch of his life: "I was educated in all the branches of learning as taught in the common schools in the State of New York. I delighted in reading history, but as books were scarce at that time, I read the Bible and became so interested in it, that I read it from Genesis to Revelations three times before I was sixteen years old. My mother was a member of the Presbyterian church at that time and I was sent to the Sunday school of that denomination. We were required to commit to memory ten verses in the New Testament every week, and recite them in school. After becoming familiar with the New Testament, I began to wonder why there was no Apostles, Prophets or spiritual gifts in the churches now, as well as in ancient days. I was a firm believer in the Bi-



ble and often wished that I lived in the days of Jesus, and been one of His disciples. I had no faith in the religious teachings of the various sects, and their revivals and shouting meetings, made no serious impressions on my mind. I could not believe that the Church of Christ was divided into creeds and sects, and I resolved that I would not have anything to do with any of them, but frequently prayed to the Lord in secret to guide me in the right way. In the spring of 1830, my father borrowed a Book of Mormon from a neighbor; I read it and believed it

to be a true record, but I knew nothing regarding the purposes for which it was revealed, as no Elder came to Dryden to preach. In March 1832, my father removed to Greenwood, Steuben county, N. Y. In the fall of 1833, two Elders came to Greenwood; they preached mostly on the subject of the gathering of Israel in the last days. This was the first sermon I ever heard on 'Mormonism,' and I believed it. In November, 1833, father went to Geneseo to investigate the new religion. He became convinced that it was the true church of Christ and was baptized by Elder John Murdock. He brought a Book of Mormon home with him, which I read carefully, comparing it with the Bible. A branch of the Church was raised up in Greenwood, through the preaching of Elders who came from Kirtland. Two of my sisters were baptized, and the branch now consisted of about twenty members. I attended all their meetings, and fully believed the gospel as it was taught by them. In May, 1837, I went with my father to Kirtland, Ohio. On the 13th we went to Joseph Smith's house, and had a short interview with him. This was the first time I ever saw the Prophet. (Father had become acquainted with him the year previously.) Father Joseph Smith, sen., went with us, and others, to the Temple, and showed us the four Egyptian mummies and the record that was found with one of them. I gazed upon those writings with intense interest. I stayed in Kirtland ten days, and then returned to Greenwood. The following October (1837), we removed to Kirtland, and obtained a house from Stephen Markham, in Chester, to live in through the winter. This place was seven miles from Kirtland. I taught a school this winter in the western part of Kirtland township. May 26, 1838, we started on our journey to Missouri, in company with Stephen Markham and family and eight other families. On arriving six miles east of Jacksonvillle, Ill., the funds being exhausted, they stopped to work at harvesting to recruit. A dissatisfaction arose in the company here, and the company was broken up. From this place father, my brother-in-law (Geo. Gates) and myself pursued our journey alone with an ox team. We arrived safely at our destination Aug. 30, 1838, just in time to pass through

the mobbings. We spent the winter eight miles east of Far West on Shoal creek. In April, 1839, we started for Quincy, Ill., in company with Mr. Markham's family and two others. After wading through mudholes and muddy roads, we arrived in Quincy April 14, 1839. We located at a point 12 miles east of that place in Adams county. I attended the first conference held after Joseph Smith escaped from Missouri, in the old Presbyterian meeting house, near Quincy, and also attended a conference held in Nauvoo in October, 1841. I saw Joseph Smith deposit the manuscript of the Book of Mormon in the corner stone of the Nauvoo House. March 24, 1842, I was baptized into the Church by Daniel A. Miller, who presided over the Freedom branch in Adams county, Ill. June 4, 1842, I was ordained an Elder under the hands of Jacob Myers, president of the Freedom branch, and Heman Hyde, at a conference held at Elder Hyde's house. June 8, 1843, I was united in marriage to Miss Artemisia S. Myers by Elder Amos Jackson, at her father's house in Adams county, Ill. Miss Myers was a daughter of Jacob Myers and Sarah Coleman, and was born Jan. 24, 1829. Her parents joined the Church about the year of 1833 in Richland county, Ohio. They passed through the persecutions in Missouri in 1838-39. At a conference of Seventies held in the Seventies' Hall in Nauvoo Oct. 27, 1844, I was ordained a Seventy under the hands of Joseph Young and Henry Jacobs, and was admitted into the 9th quorum. In the spring of 1845, in company with my father and mother, I removed into Hancock county, 12 miles south of Nauvoo, at a place called Montebello. At this place my father and mother died. All that prevented the mobbers from burning our houses after burning all the houses of the Saints south of us, was the timely interference of Sheriff Backenstos with a posse from Nauvoo under Col. Markham. I attended the general conference held in the Temple at Nauvoo in October, 1845, at which conference it was voted unanimously to move en masse from the United States to some place where we could live in peace. I spent the following winter getting wagon timber, and making a wagon, and preparing for the exodus in the spring. Jan. 23, 1846, my wife and I received our en-

dowments in the Nauvoo Temple. May 4, 1846, I started in company with eight families (my wife's father, Jacob Myers and family being one of them) for some place in the west,—we knew not where, neither did we much care, so that we could get out of the reach of the mobbers. After a wearisome journey through storms and mud, much of the way, we arrived at John Taylor's camp, near the Missouri river. Father Myers and I located at a little Indian village, which was afterwards named Kanesville. Father Myers, being a millwright by trade, got a job of building a saw-mill for a Mr. Hildreth, who was living with the Indians and had a respectable Indian woman for a wife. I worked some on the mill with him, by which means we obtained provisions for the winter. I was wonderfully blest of the Lord during the four years of my stay in Kanesville. In the spring of 1850 I had very poor health, and I began to think seriously about going to the Valley. I made it a subject of earnest prayer to the Lord, and it was made known to me that it was the will of the Lord that I should go that season, and that I, and my family, should be preserved to reach that place in safety. After receiving this assurance, I set about preparing for the journey, and in three weeks from that time I was ready to start. June 11, 1850, in company with three other families, I started for the place appointed for the organization of the company which was eighteen miles below Kanesville, where we arrived on the 12th, and Elder Orson Hyde proceeded to organize the company of one hundred. He nominated me for captain of the hundred, and Otis L. Terry and Wm. Wall captains of fifty. The company started from the Missouri river June 17, 1850, and after a wearisome journey of 101 days we arrived in Salt Lake City Sept. 26, 1850. There was about twenty deaths in the company (nearly all from the cholera) in the forepart of the journey. I eventually located in Little Cottonwood Ward, 12 miles south of Salt Lake City. In the summer of 1853, this Ward was ordered to gather into a fort on account of Indian Chief Walker's enmity. Accordingly, a fort was located, containing ten acres, and surrounded by a mud wall, which was called Union, and all moved into it. I lived in this

Ward until the fall of 1863. During this time I was elected justice of the peace for three terms, and in a military capacity I served in the Cottonwood and Willow Creek Military District as first sergeant, second lieutenant and major. And in the new organization of the Nauvoo Legion, I was elected major's adjutant, and afterwards major of fifth battallion, second regiment, second brigade, Nauvoo Legion. Bishop Silas Richards chose me for his first counselor to fill the vacancy caused by Jehu Cox, who had removed to Sanpete county. I also served as postmaster of Union for about four years. In the fall of 1863 I prepared to move to Round valley, Millard county, and the following winter I moved all my family. Together with four other families I was one of the first to locate on the town-site of Scipio. In the winter of 1864-65, the First Presidency called for volunteers to settle the Muddy valley, Arizona (now Nevada). I responded to the call and arrived with several other families at the crossing of the Muddy creek, on the old California road, May 22, 1865. Thomas S. Smith, president of the mission, met with us here for the purpose of organizing and locating the people. In the afternoon of May 28, 1865 (about thirty families having arrived), Pres. Smith proceeded to organize. He nominated me for president of the branch, which was unanimously sustained. But instead of locating at the Upper Muddy, he thought it would be best to locate nearer to St. Thomas. Accordingly we all moved down to within nine miles above that place and surveyed about sixty town lots and named the place St. Joseph. In July I returned to Scipio, and in November I moved my family to the Muddy. In June, 1866, Apostle Erastus Snow came down from St. George, together with others, and counseled the Saints to gather to one place on account of the Black Hawk war. St. Joseph was broken up, and I moved to St. Thomas. Pres. Smith chose me for his second counselor. When he was released from the mission and James Leithhead was made Bishop of the mission, he called me to continue to act as second counselor, Andrew S. Gibbons being first counselor. When the Muddy mission was broken up in the winter of 1870-71, the St. Thomas Ward removed en masse to Long valley, Kane

county, Utah, with the same Ward organization, and named their town Glendale. Aug. 5, 1877, I was ordained a High Priest and set apart to be a High Counsellor in the Kanab Stake of Zion, under the hands of Apostle Erastus Snow, L. J. Nuttall and Howard O. Spencer. I was released from this position and ordained a Patriarch by Apostle Moses Thatcher, March 24, 1889, at Kanab. My labors in the ministry have been with the Saints in the settlements where I have resided. Sixty three years of my life have been spent with the Church. I have never been called to go on foreign missions to preach the gospel, but I have done considerable preaching by letters to my relatives and friends. I entered into the order of plural marriage with Miss Eliza Maria Lyie, who was sealed to me by Pres. Brigham Young March 2, 1855. I have endeavored to respond to every duty required of me, whether ecclesiastical, civil or military, to the best of my ability. I have done quite an amount of work in the Temples for my dead relatives. As regards my family, I have at the present time five sons and five daughters living, and seven sons and one daughter dead. I have sixty-one grandchildren living, and eight dead, also, thirteen great-grandchildren living, and three dead."

**CHRISTENSEN, Carl Christian** Anthon, a Patriarch in the Church, was born in Copenhagen, Denmark, Nov. 28, 1831, of poor, but respectable and honest parents. His father's name was Mads Christensen, born in the neighborhood of Skive, in Jutland, 1798; and his mother, Dortehea Christiane Christensen, was born in Copenhagen Nov. 16, 1806. On account of losing both her parents when a child, she was early in life thrown among strangers, and sometimes suffered much unkind treatment; but this misfortune turned her mind to God and religion, and had subsequently much to do with moulding the temperament of her children, as she trained them in the fear of the Lord to the best of her understanding. About the year 1848, she joined the Baptist denomination, but this only made her four sons more uncertain as to which of the religious denominations was the right one. When Apostle Erastus Snow and the other Elders came with the true gospel, she

was among the first to embrace it and join the Church; she was baptized by Elder Geo. P. Dykes, Aug. 17, 1850, and on the 26th of September of the same year her oldest son, the subject of this sketch, was also baptized by the same Elder; her other three sons joined the Church soon afterwards and finally emigrated to Zion. She left Denmark in December, 1853, taking her son Frederik with her. Her youngest son, William, had preceded her to Utah, but her husband, who would not embrace the gospel, remained behind and died in Copenhagen in 1864; the mother died in Salt Lake City in 1855. In January, 1853, Carl C. A. Christensen, who had been ordained a Priest, was sent on his first mission, in the district of West



Zealand, where he labored with much success together with Elder Knud H. Bruun, from January till July of that year. At a conference held in Copenhagen in October, 1853, he was called to labor as a missionary in Norway, having previously been ordained an Elder. He left his native land, Oct. 19, 1853, and arrived in the city of Frederikstad, Norway, on the 21st. There he met Pres. Erik G. M. Hougan and many of the Saints. At a meeting held that same evening, he was appointed to go to Christiania, the capital of Norway, to assist Elder Canute Peterson, who had gone to that city a few days before. He journeyed thither on foot, a distance of about sixty miles, accompanied by Elder Carl C. N. Dorius, who

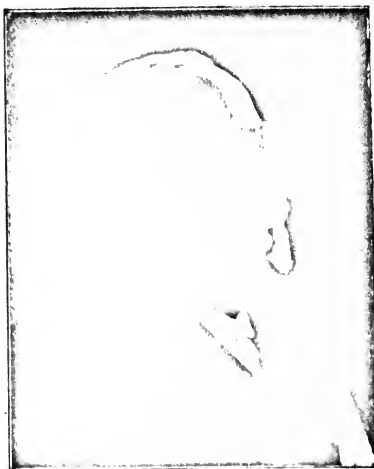
was appointed to commence a mission in the city of Drammen; they arrived in Christiania Oct. 30, 1853. Elder Peterson had already formed the acquaintance of some men, who worked in an iron foundry, and one of these had been baptized; still, Elder Peterson felt rather discouraged with the prospects of successful missionary work in the capital, and as his means of subsistence were getting very low, he did not feel very happy over any new arrival at that time under the circumstances; but when Elder Christensen succeeded in obtaining some money by selling his watch, he became more reconciled. From that time they labored together with success, and a branch of the Church was finally organized in Christiania Dec. 8, 1853, consisting of nine members. Being appointed to assist Elder Carl C. N. Dorius in Drammen, Elder Christensen went to that town in January, 1854. These two Elders, who were very intimate friends, labored in Drammen with success till they both were arrested and imprisoned for preaching. This was on March 3, 1854, and they remained in prison till March 22nd following, when they were liberated on bail, awaiting final sentence. April 21st, Elder Christensen re-entered his former prison-room to atone for his offense, by living on dry bread and cold water during five days, instead of paying a fine of ten specie-daler (about ten dollars). As soon as this little deviation from the regular diet was over, the Elders went to Christiania, where the Saints received them with great joy. Elder Christensen was then appointed to go to the city of Frederikshald, where some brethren had made visits during the winter from the neighboring city, Frederikstad, and where they had found some people friendly disposed to the gospel; one man had been baptized. Elder Christensen arrived there May 19, 1854, and as it was necessary to have the means to subsist on, he obtained employment as a painter and was thus able to pay for his board and lodgings. This, however, hindered him from doing as much missionary work as he would like to have done. Nevertheless, he used his spare time to as good advantage as possible, holding meetings on Sundays and at other times, as the opportunity presented itself; but although he made some converts, only

one person was baptized during his stay in that city. In September he was called back to Christiania, where he now labored during the fall and winter of 1854-55. In December, 1854, a company of Latter-day Saint emigrants were forced to seek shelter in a haven near Mandal, on the south coast of Norway, where they remained about a week; many of the emigrants went on shore, preaching "Mormonism" to the people, but at the same time they indulged in a great deal of dancing and other frivolities, and, besides, they spent a good deal of money for extra provisions. The people liked "Mormon" money very well and seemed on the very edge of being converted, when the company went away. On account of an erroneous report, that a splendid opening had been made for introducing the gospel in that city, it was decided that Elder Christensen should go there at once, although it was then mid-winter and about three hundred miles had to be traveled on foot through snow and ice. He went to the police office to obtain his passport, but instead of obtaining what he asked for, he was put in prison for having preached and baptized again. The next day, when the regular trial took place, he was given his liberty within the city limits, by giving security for his appearance in court when wanted. The police authorities having obtained a better understanding of the personal character of the missionaries and their converts, by what had been brought out at the examination of the missionary prisoner and some witnesses, a new mode of prosecution was adopted by the police, and some learned men were sent to oppose the Elders in their meetings by scriptural arguments and common reason; this led to some public debates being held in a large public school room, where Elders Canute Peterson and Christensen successfully vindicated "Mormonism," and opened the understanding of many people, of whom several afterwards joined the Church. By this means, also, the authorities became very friendly and have continued thus in many instances, even to the present time. Towards the close of March, Elder Christensen had once more gained unrestricted liberty to travel, after again being imprisoned for five days on bread and water diet. It was still winter, and he had to start

with his luggage in a carpet bag tied to a small sleigh, given him by a boy. The nights were very cold, but the sun in the daytime having some power, would melt the ice and snow in the roads, which made traveling in that way very hard and dangerous. When he reached Osterisør, some 165 miles from Christiania, the Saints there urged him to rest a few days, which he did, after which he took the first steamer bound for his destination, Mandal, where he arrived in May, 1855. But he found no opening for the gospel. Nevertheless, he left his missionary companion, a brother Lars Petersen, there because he could find employment at his trade as a wheel-maker. Elder Christensen then returned to the larger city of Christiansand, which was also included in his missionary field, and there he found employment as a painter, spending all his spare time in trying to promulgate the gospel; but he only succeeded in bringing one family into the Church after spending four months there and in Mandal. A son of this family, Anthon Andersen, has since been honored with the mayorship of Logan, Utah, while branches of the same family are numerous in other parts of the State of Utah. In September, 1855, Elder Christensen was again called to Christiania, this time to succeed Elder Canute Peterson as president of the conference, which included all of Norway. This position he filled till April, 1857, when he left Norway to emigrate to Utah. On the way (in Liverpool) he married Miss Elise Haarbø, the first woman baptized in Fredrikshald. He acted as steward while crossing the sea, and as a division captain while crossing the plains and mountains with a hand-cart, his young bride helping him to pull the hand-cart about thirteen hundred miles, from Iowa City to Salt Lake City, where they arrived Sept. 13, 1857, destitute of everything except faith in God and the hope for better days. Although Elder Christensen had studied to become an artist-painter, he now commenced to labor as a hod-carrier; later he advanced to become a charcoal-burner, a farmer, a house painter and a scene painter, working several winters as such in the Salt Lake City Theatre; he also became recognized as an artist and was awarded premiums at two of the annual fairs in earlier days. In

1865 to 1868 he performed a mission to Scandinavia and presided over the conference in Norway. After his return he was chosen one of the presidents of the 47th quorum of Seventy, which position he filled for many years. In 1887-89 he filled another mission to Scandinavia; this time he labored as writer and translator at the mission office in Copenhagen, Denmark, and in 1896 he was called, together with other Elders, to take a mission to Chicago, Illinois, but this call was rescinded after he had made all preparations to go, because it was thought that his age and health was not favorable. In March, 1900, he was ordained a High Priest and Patriarch by Apostle Francis M. Lyman, and since September, 1901, he has been employed in the Historian's Office, assisting in compiling material for a history of the Scandinavian mission. As a writer of both prose and poetry he is universally known among the Scandinavians, both at home and abroad. The Danish Latter-day Saint hymn book abounds with sacred poetical productions from his pen, and for twenty-six years he has been a constant contributor to "Blikuben," the Church organ in the Danish-Norwegian language in America. As the originator of the Church panorama, which has been exhibited in most of the settlements of the Saints in Utah and some in Idaho, and also as the originator of the first set of Sunday School Book of Mormon charts, his name has become generally and favorably known throughout the entire Church.

having returned on account of Father Bitner's sickness, which soon resulted in his death. During her second widowhood, "Mormon" Elders preached in Mrs. Bitner's neighborhood and converted her to their faith, and in 1846 she and her family moved to Nauvoo, only to find the city deserted by the main body of the Saints, who had begun their western exodus. With the remnant, who were too poor to move, the widow and her children were driven across the Mississippi river into Iowa by the mob. Mr. Musser was one of the youthful defenders of Nauvoo and was within a few feet of Capt. William Anderson and his son, Augustus, at



**MUSSER, Amos Milton**, travelling Bishop in the Church from 1858 to 1876, is the son of Samuel Musser and Ann Barr, and was born in Donegal township, Lancaster county, Pennsylvania, May 20, 1830. He was only about two years old when his father died, leaving a widow with four children. As soon as he was old enough he went to work to help support the family, and was thus prevented from attending school as much as he desired. He had a bright mind, however, and at every opportunity picked up useful knowledge and stored it away in his retentive memory. About the year 1837, the mother having married Abraham Bitner, the family removed to Illinois and settled near Quincy. A few years later they were again found in Pennsylvania,

the moment (on September 12, 1846) when they were shot down by the mob. Young Musser, on reaching Eddyville, Iowa, found employment as clerk in a store, and remained there until the spring of 1851, when he started for Utah. While on the way, at Kanessville, Iowa, May 24, 1851, he became a member of the Church of Jesus Christ of Latter-day Saints, being baptized by Elder James Allred and confirmed by Apostle Orson Hyde. He had been nominally a member for some years previous to baptism. He reached Salt Lake City in the fall. A few days after his arrival here he accepted a position offered him by Pres. Brigham Young, as clerk and scribe in the general tithing office. The following year he was appointed upon a mission to

Hindoostan, being blessed and set apart for it by Joseph Young, Lorenzo Snow and Wilford Woodruff, October 16, 1852. He was soon on his way with other Elders to Calcutta, arriving there in the spring of 1853. He labored in Calcutta about eight months and then with Elder Truman Leonard joined Elder Hugh Findlay in Bombay. Thence he was sent to Kurrachee, Seinde, where he remained until summoned home by Pres. Young. Sailing from India early in 1856, he reached London too late to accompany the season's emigration to Utah. He labored in England and Wales until the spring of 1857, when he again set out for home, reaching here in the fall. He had been absent five years and had circumscribed the earth; travelling at the outset from Salt Lake City via southern Utah by team to San Pedro, thence to San Francisco by water, thence over the Pacific ocean sighting Hawaii and Luzon, through the China sea and the Straits of Malacca, into the Indian ocean and Sea of Bengal, to Calcutta, thence around Ceylon to Bombay, and over the Arabian Sea to Kurrachee, Seinde, where he labored nineteen months. From there he returned to Calcutta via Bombay; thence over the Indian Ocean, around the Cape of Good Hope and over the South and North Atlantic Oceans to London; thence via Liverpool to Boston; and from there via New York, Iowa City, St. Louis and Omaha to Salt Lake City. The long mission was performed, literally, "without purse or scrip," this being the manner in which "Mormon" Elders were directed to travel. Elder Musser says that at no time during this journey around the world and his sojourn abroad, had he occasion to beg for food, clothing, lodging or means of transportation, all of which were seasonably furnished by friends raised up by Providence. He again entered the General Tithing Office, where he remained until the following year, when he was given by the First Presidency an appointment as Travelling Bishop of the Church, which position he held without intermission from 1858 to 1876. His duty was to visit the various Stakes and Wards, with instructions to attend to all matters pertaining to the collecting, forwarding and reporting of the tithes and offerings of the Saints; to collect moneys due the Church and the Perpetual

Emigrating fund, and attend to other Church business under the general direction of the First Presidency and the Presiding Bishopric. His labors extended to all the Wards of the Church in Utah and neighboring Territories, then numbering over three hundred. On Dec. 1, 1866, the Deseret telegraph line was opened between Salt Lake City and Ogden, and on Jan. 18, 1867, the Deseret Telegraph Company was incorporated. Bishop Musser was one of the ten incorporators. About a month later he was placed in charge of the company's affairs as general superintendent. This position with that of director, he held for over nine years, and under his superintendency the company's lines were greatly improved and extended in many directions. In 1868 the gross receipts from tolls amounted to \$8,462.23. In 1873 they were \$75,620.62; the Pioche, Nevada, office receipts alone being \$33,478.83 for that year. Some years after retiring from the management of the Deseret Telegraph Company, Bishop Musser introduced the telephone into Salt Lake City and established several short circuits; still later he introduced the phonograph. In April, 1873, he was appointed an assistant trustee-in-trust for the Church. Three and a half years later he was assigned a mission to the Eastern States, his labors being confined to his native State Pennsylvania, where he visited the scenes of his boyhood, preached wherever opportunity offered and published several gospel pamphlets, concerning one of which Apostle Orson Hyde wrote from Spring City, Utah, to Elder Musser in Pennsylvania: "I read with intense interest your circular embodying our faith in clear and graphic style; also your arguments in favor of plural marriage, and must say that I feel thankful to the giver of all good that we are blessed with such a production. After I read it, I said, multum in parvo. Without any design to flatter, I pronounced it one of the most able arguments on the subject that I ever read, and could wish that every member of our government could have it laid before him. Ignorance cannot answer it and intelligence will not try." After his return from the East, Bishop Musser was employed in the President's office for a time; after which he was given an appointment in the Church Historian's

office, with a special commission from the First Presidency to keep a record of all persecutive acts, and the names of the perpetrators of those acts, against the Church of Jesus Christ of Latter-day Saints. That he has well and faithfully performed this duty, the well-kept records of his office testify. He has written much for the public press on practical subjects and is the author of several valuable works, mostly issued in pamphlet form. His "Fruits of Mormonism," published in 1878, had wide circulation and in the hands of the missionaries it has done great good; while yet in manuscript it received the following endorsement from Apostles Orson Pratt and Joseph F. Smith: "We are anxious that a copy of your pamphlet entitled, 'Fruits of Mormonism, by Non-Mormon Witnesses,' be placed in the hands of every officer of the Government, member of Congress, governor, and ruler in Christendom. In the possession of our missionaries it will be a valuable work, and it should be circulated as widely as possible." In November, 1879, Elder Musser launched the initial number of the "Utah Farmer," which received the hearty endorsement of the presiding Bishopric of the Church and the president and board of the Deseret Agricultural and Manufacturing Society. The most unique of Elder Musser's literary ventures was "The Palantie," a monthly serial on miscellaneous subjects, making the defense of the Saints and their faith the paramount issue. Of the first number of this paper, which appeared in October, 1887, Apostle Lorenzo Snow wrote: "I read your paper with great interest. I like the forebode way you show up the enemy. I wish you success." Apostle Joseph F. Smith, in writing to Bishop Musser from Washington, D. C., says: "I have received two numbers of the 'Palantie' and find them multum in parvo—the kernel without the husk or very much shell." A host of other friends also heartily endorsed it. His style is terse, sententious and caustic, particularly when provoked in defense of his religion and friends. For a number of years and until he entered the High Priests' quorum, April 25, 1874, he was one of the seven presidents of the 57th quorum of Seventy. Elder Musser has ever been a staunch defender of the principle of plural marriage. He had four wives sealed to him in the following order: Ann Leaver, by Pres. Brigham Young, Jan. 9 1858; Mary Elizabeth White, by Pres. Heber C. Kimball, Oct. 1, 1864; Belinda Pratt, by Pres. Brigham Young, Sept. 4, 1872; Annie Seegmiller, by Pres. Daniel H. Wells, Jan. 30, 1874. These ladies, who are the peers of their sex in all the virtues and graces that adorn true womanhood, are the mothers of twenty sons and fifteen daughters, who in mental, physical and moral qualities reflect credit upon their parentage. Bishop Musser is an earnest advocate of the science of stirpiculture. He believes that the status of manhood, physically, mentally and morally, is deplorably low; and that by the rigid observance of the laws of life it can be raised until a more perfect type is attained. Living, as he says, in the center of the intellectual and progressive zone of the world, surrounded by lofty mountains, with the purest of air and water, and the best religion under the sun, the Latter-day Saints, in the true spirit of regeneration, are capable of producing the brightest, best and noblest types of manhood and womanhood. After the passage by Congress of the anti-polygamy law of 1862, when a case was needed to test the constitutionality of that statute, Elder Musser volunteered for the purpose, it being his intention to furnish evidence for his own conviction; but instead the case of Elder George Reynolds was taken. At the outbreak of the anti-polygamy crusade under the Edmunds law, Elder Musser's case was one of the earliest that found its way into court. He was arrested April 1, 1885, charged with unlawful cohabitation, that is, living with his plural wives. His case came to trial on April 30th. A verdict of guilty was rendered and on the 9th of May the defendant was sentenced by Chief Justice Charles S. Zane to pay a fine of \$300 and to be imprisoned in the penitentiary for a period of six months. This, for holding out to the world more than one woman as his wives, or rather for acknowledging and supporting his wives and children, for nothing else had been proved against him. He served his full time in prison, minus the time remitted by law on account of good behavior. At the time of his sentence Elder Musser submitted the following letter:—"Salt Lake City, May 9, 1885. To



his Honor, Chief Justice Charles S. Zane, Third Judicial Court, Utah Territory. Dear Sir:—In view of my having done in the past, according to my best understanding all that I thought was required of me as a law-abiding citizen by conveying to my wives and their heirs and assigns, respectively, their separate homes and homesteads, and now finding that my conduct in this and other regards has not had the warrant of your honor's endorsement, I feel that I am justified in asking the court for the personal peace and safety of myself and my dear family, to definitely and specifically define what line of conduct it will be the correct one for me to follow when I am released from the penitentiary, where I cheerfully go for the inestimable privilege I have heretofore enjoyed in "holding out" my several wives before the public, without the least attempt to conceal the holy relations. I would also call your honor's attention to the noontide fact that my wives and children, individually and collectively, are as dear to me as your honor's wife and children can possibly be to you, and that they have equal claims upon me, under the holy covenant I have made, to love, cherish, honor and tenderly care for them; all of which I have done to the best of my ability, and, as far as I know, to their entire satisfaction; also that my obligations to each and all of them are of the most sacred, binding, and, as they and I firmly believe, eternal character. I now desire to have it clearly defined what course will be the safe and proper one for me to pursue to keep my contracts honorably with them, and yet live within the law as interpreted by your honor during my trial, which rulings seem to me to be very oppressive and cruel, not to say subversive to good morals and law. Having used my very best judgment all through life respecting these vital matters, and it now being deemed unsound by your honor, as witnessed by my position before the court today as a criminal, I most anxiously desire to obtain an expression from the chief justice of Utah, at this juncture of the court's proceedings in my case, respecting my definite and specific duties, as to what I am to do as a husband, father and good citizen, after I emerge from the Bastille, where I suppose the court will send me for having openly and affec-

tionately 'held out' and cared for my lovable wives and children, who in all the mental and physical graces and endowments, natural and acquired, are the peers of their sisters elsewhere; for I cannot persuade myself to believe that this mighty and magnanimous republic, which your honor represents in such a dignified, distinguished and obviously impartial manner, would wittingly punish its citizens who in every other respect are law-abiding and upright. Very respectfully submitted by your humble servant, A. Milton Musser." During a somewhat protracted colloquy that followed this communication between Judge Zane and Bishop Musser, and in answer to queries by the latter, the following are a few of the instructions the judge tendered the Bishop as to what his conduct should be to avoid future troubles: "It is necessary for you to live with but one wife. The law does not forbid you to support your other wives, but the law won't allow you to live with them ostensibly as your wives. The law permits you to bring up your children the best you can, but it will not permit you to live with but one of these women as your wife, and to live with more than one as a wife is a crime, no matter what your religious belief may be about it. You may live with either one; it would not be a violation of law if you were to live with one, even though she might not be your lawful wife." Elder Musser closed his side of the conference in these words: "Well, you can see, Judge Zane, from my communication, that I cannot make such concessions. My family is too dear to me to accept any terms of the character your suggestions impose. With all due respect to your honor's judgment, it will be impossible for me to comply with such demands. It would be utterly impossible. If a gentleman should meet me on the street and ask me to make the concessions you ask, I would regard it as a personal insult. If he should propose that I abandon my wives—divorce them by implication or by direct act, legal or otherwise—I would feel grossly insulted, and should tell him that he might as well ask me how much money I would take for my mother, or at what price I would sell one of my sons or daughters, or for how much money I would sell one of my wives. I cannot con-

sent to anything of the kind, and am willing to meet any consequences the court feels to impose." Bishop Musser maintains that these anti-polygamy prosecutions were instituted in malice and hypocrisy, or were based upon a gross misconception of the facts. Says he: "The makers and enforcers of the law decided without investigation that the polygamous practices of the Mormons were base and immoral, whereas the very reverse of this is the truth. If licentiousness had been the underlying motive, how foolish of the Mormons to assume the perplexing and costly responsibilities of rearing large families of children (for which they are noted); of educating, training and providing homes for them and their mothers, in face of the intense odium and hatred thereby engendered; to say nothing of fines, imprisonments, mobbings, drivings, etc.; and all this simply to pander to a depraved appetite, which could easily be sated by adopting the diabolical arts and practices of a very large percentum of the anti-Mormon crusaders, who, assuming no responsibility, and at trifling expense, practice all manner of abominations, such as flourish in every community throughout Christendom. The average anti-Mormon, judging the Saints by his own standard, cannot grasp the sublime idea that with us the basic aim and divine purpose of marriage, either plural or single, is children; next to eternal salvation the most precious of all the blessings our Heavenly Father has to bestow upon His sons and daughters. The successful husband and father, wife and mother, will be esteemed by the final Judge pre-eminently the greatest of all the benefactors of the human race." Bishop Musser is a thorough-going "Mormon," proud of his religion and church membership and of the sacred authority which he holds in connection therewith. That authority he thus traces to its primal source. Elder A. Milton Musser was ordained a Seventy and was blessed and set apart for the Hindoostan mission, Oct. 16, 1852, by the laying on of the hands of Joseph Young (senior president of the Seventies) and by the Apostle Lorenzo Snow and Willford Woodruff. Joseph Young had been ordained a Seventy by the Prophet Joseph Smith, who received his authority from angelic messengers,

namely the Aaronic Priesthood from John the Baptist, and the Melchisedek Priesthood from Peter, James and John; these three Apostles being commissioned by the Son of God, as noted in the 10th chapter of Matthew. Again, Lorenzo Snow was ordained an Apostle by Heber C. Kimball; Willford Woodruff an Apostle by Brigham Young; Brigham Young and Heber C. Kimball were ordained Apostles by Oliver Cowdery, David Whitmer and Martin Harris, the three witnesses to the Book of Mormon; Oliver Cowdery having received the two Priesthoods, with Joseph Smith, under the hands of the heavenly messengers. Elder Musser's name will live in the history of Utah for its connection with some of the most important enterprises that have built up the Territory and the State. As an advocate and promoter of such enterprises he has ever stood in the front rank, laboring with his might and means for their advancement. He was one of the incorporators of Zion's Savings Bank and Trust Company and of the State Bank of Utah; a first subscriber to and promoter of the Great Western Iron company and the Utah Eastern, Salt Lake & Fort Douglas, and Juab, Sanpete and Sevier Valley railroads; also one of the incorporators of the Deseret Telegraph company, and for a period of nine years a director and the general superintendent of that company. He introduced the telephone and subsequently the phonograph into Salt Lake City. For years he was prominently connected with the Deseret Agricultural and Manufacturing Society, being a director, the secretary, treasurer and general traveling agent of the same; he was also director, secretary and treasurer of the Utah Silk Association and president of the Deseret Bee Association. For nearly two decades prior and up to Statehood he held the office of Fish and Game Commissioner, and planted in the public waters of Utah many millions of choice fish and fish fry. He is a very practical man and has rendered valuable and substantial aid in emigration matters, in Temple, fort, and telegraph building, in colonization, co-operation, irrigation, in the placation of savage tribes, in foreign and home missions, in the organization of new Wards and the promotion of numerous home industries. He is an

able speaker and writer, and has employed both tongue and pen, at home and abroad, in behalf of the spiritual and material interests of the community with which he has been so long and prominently identified.—Orson F. Whitney.

**PILLING, Richard,** Bishop of the Aetna Ward, Alberta, Canada, from 1893 to 1899, was the fourth son of John Pilling and Peggy Banks, and was born Nov. 28, 1833, in Waddington, Yorkshire, England. His parents were among the first who embraced the gospel in Great Britain. Richard was baptized about 1849 by Elder Isaac Garner and emigrated with his parents to America in 1850. The family remained in St. Louis, Mo., about six months, after which they went to Kanessville (now Council Bluffs), where Richard assisted in building a printing office under the direction of Apostle Orson Hyde. Subsequently he, together with others, went up the Bayou river to build houses for the poor Saints who were coming in from the East and from Europe. They built sixty houses under the direction of Bishops Lane, Bigler and Burbanks. Richard then worked at various occupations for three years, by which time he and his father had accumulated enough means to fit themselves out for the journey across the plains. They secured two yoke of oxen, some cows, a wagon, and such other things as were necessary for the trip and started for the Valley in the spring of 1853. The water was very high that season; the Missouri river was overflowing its banks, and the low places between Kanessville and the river were filled with water, which made traveling very difficult. The pilgrims had to make rafts, on which they placed their wagons, one at a time, and then the men had to wade and push the raft through the water, which in some places was neck deep. Often they had to double teams, as the wagons would sometimes sink very deep in the mud. The Pillings had met with the misfortune of breaking their wagon before reaching the river and had to take a wheel back to Kanessville for repair. Stopping to help quite a number of people to land on the river bank, they were left themselves; but fortunately they fell in with a family by the name of Atchison, which had three wagons with them. The

two families joined, but when they arrived on the west bank of the river, the company that they had intended to travel with had gone; so the two families decided to go by themselves, and they crossed the plains in a company of four wagons. This was considered very dangerous in those days; but they got through in safety, and their cattle also did well by being only a few in number; but it brought the young men of the company almost constantly on guard, and they had to contend with high water nearly all the way, often building rafts on which to cross the wagons, while the cattle would swim across the streams. Richard was now in his twentieth year; he had been of great service to his parents, and was at this time their only son in America, his younger brother (Joseph) having died in Kanessville with the cholera. Two of the older brothers had died in Eng-



land, and another son was still there. Richard shouldered a large share of the responsibilities of the journey; going out with the cattle at night, driving teams and sometimes hunting game in the day, and attending to such other duties as were required in crossing the plains in those days of ox-teams. After eight weeks of this kind of labor the little company arrived in Salt Lake City, Sept. 13, 1853. After staying in the city for a short time, Richard went with his father to Kaysward (now called Kaysville), in Davis county, where he assisted in building a new home, and in fencing and making a

farm; he also shared in all the hardships incident to pioneer life, such as fighting grasshoppers, crickets and the dry climate. In the year 1857, he married Miss Catharine Adams, daughter of Elias Adams, sen., of Kaysville, one of the veterans of the war of 1812. In the fall of this year Richard was called to take part in the military operations in the defense of the people, who were then threatened with destruction by Johnston's army. He did military duty in Echo canyon, on Lost creek, and at other places, during this campaign, being a member of the standing army which was called out to defend the lives of the people. He went south at the time of the "move," taking with him his wife and the rest of his earthly possessions in a cart. His team consisted of a horse, a cow, and an ox. Having gone as far south as Springville, he there put in some grain, and then returned north to irrigate the crops he had planted before leaving home. He also worked on the Provo canyon road which was being made through Provo canyon at that time. In the fall of 1858, he returned to his former home in Kaysville, where he resided until May, 1859, when he moved to Alberta, Canada, taking most of his large family with him. He was ordained a Seventy in 1858 by Samuel Henderson and became a member of the 55th quorum of Seventy. In 1860 he was ordained a High Priest and Bishop over the Aetna Ward (now part of the Alberta Stake). He served in that capacity until 1899, when he was called to act as a High Counsellor in the Stake, which position he still holds. Elder Pilling is now occupying a comfortable home near the beautiful St. Mary's river, about eight miles south-east of Cardston. All his children, except one, are living in the same neighborhood. He has five sons and three daughters, who are married, and one unmarried son who lives with his parents. The Pilling family is much honored and beloved by all who know them, and many take pleasure in testifying to the great kindness and hospitality of Richard Pilling and his most affable and faithful wife.

**BRANDLEY, Theodore,** Bishop of the Stirling Ward, Alberta, Canada, was born Dec. 7, 1851, at Stafa, Canton Zurich, Switzerland, the son of Henry

Brandley and Anna Meier. When six years of age he commenced his education in the public school and graduated from the same when sixteen years old. The parents of Brother Brandley were well respected, good and honest people, who had joined the Latter-day Saints in the year 1867. Aug. 1, 1868, Theodore also joined the Church, being baptized in the River Limat at Zurich by Elder Karl G. Maeser. April 14, 1869, he was ordained an Elder by Elder Maeser, and on April 17th he left his parental home for the first time in his life to fill a mission as travelling Elder in the Swiss and German mission, from which he received an honorable release in May, 1872. June 4, 1872, he emigrated from Zurich, with his parents, two brothers and one sister, all members of the Church, and arrived in Salt Lake City, July 4, 1872.



Here he married Sister Marie E. Nagely, formerly from Altnau, Thurgau, Switzerland. They remained in Salt Lake City until October, 1874, during which time there was born to them a daughter (who died when eight months old), and a son. Here also Brother Brandley lost his mother by death. In October, 1874, Bro. Brandley removed with his little family to Richfield, Sevier county, where they joined the United Order. On April 9, 1875, he was called on a mission to Switzerland and Germany, and he was ordained a Seventy and set apart for his mission by Apostle Orson Pratt, May 21, 1875. He

started on this mission in May following, and arrived at Berne, Switzerland, June 6, 1875. He was appointed to preside over the German conference and at the same time assistant editor of the "Stern." Thus he labored for about a year, and was then appointed president over the Berne conference and secretary of the mission. June 8, 1878, he received an honorable release from this mission and was appointed leader of a company of emigrating Saints which reached Salt Lake City on July 4, 1878. Jan. 14, 1879, Elder Brandley was ordained a High Priest and set apart to act as second counselor to Jos. S. Horne, Bishop of the Second Ward, of Richfield, by Apostle Wilford Woodruff. In the spring of 1884, Elder Brandley received a call to fill a mission among a people called Mennonites, who were scattered over the States of Kansas, Minnesota and the Dakotas, as well as in Manitoba, Canada. He left his home again May 5, 1884, and traveled in company with Elder Samuel Witmore through the places named, preaching the gospel to that peculiar people, as well as to many others, without any apparent success (as far as the Mennonites were concerned). He received an honorable release and returned to his home in Richfield Oct. 22, 1885. Soon afterwards he was appointed president of the High Priests' quorum, and clerk of the Sevier Stake of Zion. In October, 1888, Elder Brandley was again called to fill a mission in his native land. His father was called at the same time, and together they joined a company of many other Elders called to Europe on missions. Elder Brandley was appointed to labor as secretary of the mission and editor of the "Stern." In September, 1889, he was called to succeed Elder J. W. Stucky as president over the Swiss and German mission, which position he filled until he was honorably released Sept. 26, 1890. He reached his home and family in Richfield late in October. In February, 1892, Elder Brandley lost his father through death. In March, 1892, he was appointed superintendent of the Sunday schools in Sevier Stake. Dec. 29, 1892, he was called to part with his beloved wife Mary, who died on that day in full faith, leaving him with six children to mourn the sad loss. Aug. 21, 1893, Elder Brandley was ordained a Patriarch, under the hands of Apos-

tle John Henry Smith, and when the two Wards of Richfield were united into one, Elder Brandley was called to be Bishop. To that office he was ordained by Apostle Francis M. Lyman. The people of the city of Richfield elected Elder Brandley assessor and collector, also mayor of Richfield, which position he occupied for three successive terms. Jan. 14, 1894, he was called to mourn the loss of his second oldest son, Rulon, who died while spending his vacation from the B. Y. A. at his home. He died at the age of 18. In November, 1894, Elder Brandley was elected a member of the Constitutional Convention, which commenced and drafted the constitution for the State of Utah. In August, 1898, he was called to assist in colonizing in the Alberta Stake of Zion, in the northwestern territories of Canada. In May, 1899, he removed with a portion of his family to Alberta, where he at once commenced the building of what is now known as the Stirling Ward, over which he was called to preside as Bishop. This position he still occupies.

**TOLMAN, Judson Adonhirun**, Bishop of Chesterfield Ward, Bannock county, Idaho, is the son of Judson Tolman and Sarah L. Holbrook, and was born Feb. 25, 1850, in Tooele, Tooele county, Utah.



being the first white child born in Tooele, where his parents resided until about 1858, when they removed to Bountiful, Davis county. Judson was baptized when about eight years old and

lived with his parents till he was twenty-two years old. In 1868 he went east as far as Laramie after immigrating Saints, and in 1872 he married Mary Ann Howard, with whom he has had eleven children. He resided in Utah until early in 1881, when he removed to Chesterfield, Idaho, being one of the first Latter-day Saint settlers at that place. In June of that year the Saints in the new settlement concluded to hold meetings, and Elder Tolman was called to preside; he took charge of the meetings about one year. Bishop Wm. B. Preston visited Chesterfield and held meetings with the Saints there Nov. 27, 1883, in Elder Tolman's house. On this occasion the Saints at Chesterfield were organized into a branch with Elder Tolman as president. When the branch was organized as a Ward June 5, 1884, Judson A. Tolman was chosen second counselor to Bishop Parley P. Willey. In 1890, when Bishop Willey removed to Bountiful, Utah, Elder Tolman succeeded him in taking charge of the Ward. He was ordained a Bishop by Apostle Francis M. Lyman, Oct. 26, 1891, which office he still holds.

**SNOW, Oliver G.**, first president of the Box Elder Stake of Zion, is the son of Lorenzo Snow and Adeline Goddard, and was born Feb. 20, 1849, in Salt Lake City, Utah. In early youth he removed with his parents to Brigham City, where he was raised and where he was baptized when eight years old. He was ordained in Seventy in 1861 and became a member of the 5th quorum of that body of the Priesthood. At the reorganization of the Territorial militia he was called to act as standard bearer in Col. Loveland's staff. In 1868 he went east to assist in bringing a company of Saints across the plains. During the following autumn and spring he assisted in building the great transcontinental railway; and during the summer of 1869 he studied in the University of Deseret under Prof. John R. Park. In 1870-72 he filled a mission to Great Britain, laboring as a travelling Elder in the Manchester conference, and later as president of the Leeds conference. Oct. 12, 1873, he married Mary B. Peirce. In 1875 he filled a short mission to the Eastern States, and when the Box Elder Stake of Zion was organized in 1877, he was chosen as president of the

same, which position he held till 1888. In August, 1880, he was elected a representative to the 24th session of the Utah legislature. He also served in the 25th and 26th sessions. Of late years he has been engaged in secular pursuits.

**KELLY, Charles**, president of the Box Elder Stake of Zion, is the son of John Philip Kelly and Eliza Long, and was born June 9, 1811, in the city of Hereford, England. His parents joined the Church in 1859, and Charles was baptized July 5, 1860, by Joseph Dillworth, in the parish of Bishop-Frome, Herefordshire. Nov. 22, 1860, he married Emma Price. He was ordained a Priest in April, 1862, by Elder Wm. Thurgood, and in 1866 he emigrated to Utah, together with his wife and four children, crossing the sea in a sailing vessel ("St. Mark"), which arrived in New York July 26, 1866. The family crossed the plains in Capt. Andrew H. Scott's ox train, which arrived in Salt Lake City, Oct. 8, 1866. On the over-



land journey two of Bro. Kelly's children died, and his wife gave birth to a child near Coalville, Utah, Oct. 4, 1866. Bro. Kelly located with his family in American Fork, Utah county, where his parents had resided since 1862. Here Bro. Kelly, who was ordained an Elder by Alonzo H. Raleigh in 1868, took an active part in Church affairs and acted as a Teacher in the Sabbath school. In 1868 and 1869 he worked on the Union Pacific Railroad. In March, 1869, he

changed his place of residence to Brigham City, Box Elder county, where he became an important factor in the United Order. He collected all the shoemakers of Brigham City together and started a United Order boot and shoe department, having previously assisted in gathering pine bark to start a co-op. tannery. He acted as superintendent of the shoe department for ten years, during which time about \$250,000 worth of boots and shoes were manufactured, mostly from leather tanned in the co-op. tannery of Brigham City. In 1874, having acted as a teacher in the Brigham City Sabbath school since 1869, he was set apart as second superintendent of the school. Some time afterwards he became an officer in the Y. M. M. I. A. of Brigham City. When the Box Elder Stake of Zion was organized in 1877, he was set apart as second counselor to Hans Peter Jensen in the presidency of the High Priests' quorum, and later he was set apart as Stake superintendent of the Y. M. M. I. A., which position he occupied for seventeen years. After the death of Hans Peter Jensen, in 1883, he was chosen as president of the High Priests' quorum. In 1885-87 he filled a mission to Great Britain and labored in the Birmingham conference. After his return he spent eleven months in seclusion at Rockland, Idaho, in order to avoid U. S. deputy marshals, who sought his arrest for infractions of the Edmunds law. After his return to Brigham City in 1888, he was arrested three times on the charge of unlawful cohabitation, and was tried and acquitted each time. At the quarterly conference held at Brigham City, in April, 1888, he was chosen as second counselor to Rudger Clawson, president of the Box Elder Stake, which position he held until April 26, 1897, when he became first counselor, succeeding Elder Adolph Madsen. In that position, President Rudger Clawson having been called to the Apostleship, Elder Kelly was chosen and set apart as president of the Box Elder Stake, Nov. 20, 1899, which position he now occupies. Besides the positions named in the foregoing, Pres. Kelly has filled many minor positions both of an ecclesiastical and civil nature. He is also the father of 24 children by three wives, as follows: By Emma Price (whom he married in England Nov. 22, 1860), eleven sons and

four daughters; by Marie Christine Thomsen (whom he married Oct. 13, 1873, in Salt Lake City), three sons and two daughters; and by Sarah Ann Wrighton (whom he married in Salt Lake City Oct. 8, 1883), one son and three daughters.

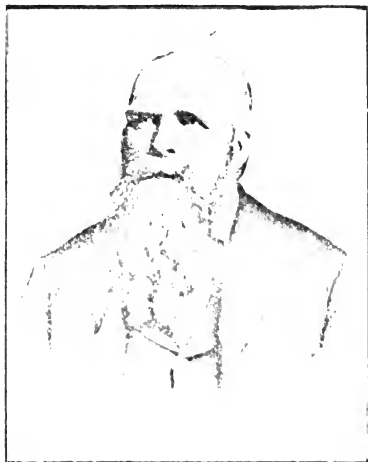
**PETT, James**, a member of the High Council of the Box Elder Stake of Zion, is the son of William Pett and Hannah Gaskin, and was born at Eatlington, county of Warwick, England,



March 31, 1827. He was baptized May 12 1851, in Birmingham, England; confirmed by Elder Thomas Jones, and ordained a Priest by Elder James Adams in the fall of 1852, and emigrated to America in 1853, sailing from England in February of that year. Landing at New Orleans, he came up to Council Bluffs, where he stopped till 1856, when he crossed the plains in a Scandinavian company of Saints traveling with ox teams. Elder Canute Peterson was captain of the company, which arrived in Salt Lake City Sept. 20, 1856. Bro. Pett moved to Brigham City, Box Elder county, in November, of the same year. He was ordained a Seventy by Pres. J. D. Reese in 1865, and became a member of the 58th quorum of Seventy; remained a member of that quorum until the organization of the Box Elder Stake of Zion, Aug. 19, 1877, when he was ordained a High Priest and set apart to be a member of the High Council by Pres. Lorenzo Snow. This office he still holds. Dur-

ing his residence in Brigham City he has assisted in building up that place in particular and Box Elder county in general, being a builder by trade. He has been connected with the erection of public as well as a great many private buildings, roads and bridges, which are seen in Box Elder county on every hand. He was superintendent of the Brigham City Woolen mills for seven years, served as a member of the city council for one term, and was county selectman for twenty-two years. He worked in these various offices and callings under the direction, counsel and advice of Pres. Lorenzo Snow, whom he calls "a brother and a friend indeed."

**CRAWFORD, John**, a member of the High Council in the Box Elder Stake of Zion, is the son of Joseph Crawford and Catharine McMillen, was born Feb. 17, 1832, in Paisley, Renfrewshire, Scotland; baptized March 16, 1849, in the Ardrie branch, Lanarkshire, Scotland;



ordained an Elder in 1862; appointed president of the Glasgow branch in 1863, and emigrated to Utah in 1864, crossing the Atlantic in the ship "Hudson," which sailed from London June 3, 1864. Crossing the plains, he traveled in Warren Snow's company to Fort Kearney, where he was transferred to a government train loaded with blankets for the Indians. After his arrival in Utah, he located in Ogden, where he was ordained a Seventy in 1873, and became a member of the 53rd

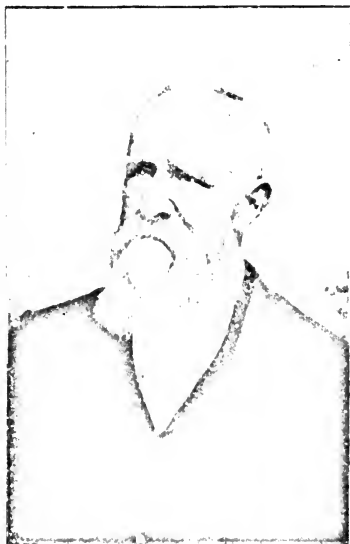
quorum. In 1882-83 he filled a mission to Scotland. After his return, he was chosen and set apart as a president of the 53rd quorum of Seventy, and he became senior president of the 77th quorum of Seventy in 1884. In 1890 he moved to Box Elder county, where he became a member of the 58th quorum of Seventy. He was one of the first who worked on the Salt Lake City Temple for the dead after the dedication of that edifice in 1893. In 1895 he filled a short mission to Cache valley in the interest of Sunday schools. In 1897 he was sent on a short mission through the northwestern part of the Box Elder Stake. In 1898, together with five others, he filled a special mission to Sevier and Emery Stakes, in the interest of mutual improvement work. In 1900 he was chosen as a member of the High Council in the Box Elder Stake, having previously been ordained a High Priest. Elder Crawford has labored for many years as a home missionary, both in the Weber and the Box Elder Stakes, and in the winter of 1900-91 he labored as a special missionary in the Box Elder Stake, making house-to-house visits among both Saints and strangers.

**GOODLIFFE, Arnold**, Bishop of Snowville, Box Elder county, Utah, is the younger child of James Goodliffe and Caroline Elizabeth Andrews, and was born April 2, 1837, in Barrowden, Rutlandshire, England. Following is the Bishop's own narrative: "I came of goodly parentage, my father and mother's antecedents being staunch Christians, who defended their religion with their lives, many of them being burned at the stake, cast into dungeons, etc., in the days of the awful crusade in England by the Roman Catholics. My mother died when I was quite a small child. My father, however, was blessed in his second marriage with a good woman, who proved a noble mother to his children, and we always bless her memory. My parents were Baptists; in fact, all the Goodliffes descend from the early reformers, and have helped to build and endow seven chapels. My father was a firm believer in religious freedom and would defend the rights of a "Mormon" Elder as quickly as those of the Baptist denomination. I became acquainted with the gospel when but a boy and believed with my whole soul; but my father



thought I was too young to fully realize what I was doing; and so I was not permitted to be baptized. I was sent to live with my uncle, Arnold Goodliffe, a merchant, of Nottingham, to divert my attention, and I was in Nottingham one year before I learned of any Saints, and I had some difficulty in getting to their meetings; but by attending morning service in my uncle's church, I was allowed to go to the Saints' meetings on Sunday and week-day evenings. I was baptized June 27, 1853, being over sixteen years old. My first church donation was to the Salt Lake Temple. My great desire and anxiety now, having been baptized, was to go to Zion, and I prayed to God earnestly that my way might be opened. God moved upon my relatives, and my brother proposed that I should go to America, and they would furnish all the money necessary. After a short visit among my relatives, I went to Liverpool, paid my passage, set sail in the ship "Siddons" for Philadelphia, with a company of Saints, bidding farewell to father, kindred, home and friends. Pres. John Taylor met us in Philadelphia, where we landed April 20, 1855, and gave me my first meal in America. I possessed only twenty-four cents when I landed in America. We traveled by rail and steamboat to Atchison, Kansas. Here the cholera broke out in our company, and I gained quite an experience with this dreaded disease, as I nursed the sick. I was told that the afflicted ones must not have a drop of water—nothing but liquor and hot pepper teas. But I gave them all the pure water I could, and had the pleasure of seeing them recover and removed to Mormon Grove. From here I traveled in Capt. Richard Ballantyne's company, and was appointed clerk to the captain of the guard. On the road I took quite sick, my life being despaired of. Bro. Robert Baxter and family (now of Wellsville) were very kind to me and did all they could for me. God heard my prayers, and my life was spared. We arrived in Salt Lake City Sept. 25, 1855, and I hired out to Clark Ames, for my board, who said to me: 'I see you are not able to work, but you can chore for me, and I will learn you how to get along, but we have only provisions to last about four months.' I told him that I would go, and remarked, that when I was con-

firmed a member of the Church, I was promised that I should not want for bread; to which he replied, 'Come along; you are the man to live with this year.' This was in 1855. Before he reached his home in Kaysville, he was enabled to get breadstuff enough to last for twelve months, the man from whom he obtained it telling him, he could not render any help; but he finally let him have the wheat because of his magnanimity in taking in a poor, lone boy at such a time. We had bread to last us until harvest and some to spare. After harvest I came to Salt Lake with Bro. Ames, and assisted in building a grist mill in the 19th Ward (the old Pugsley mill of today). I lived with



Bro. Ira Ames, sen., from whom I learned to be a miller. While here, I was taken very ill with mountain fever, Bishop Alonzo H. Raleigh came to see me, ordained me a Deacon, and blessed me; this was in 1856. Again I was healed by the power of God. I was ordained into the 9th quorum of Seventy in 1857, and I also labored as a Ward teacher. In 1857 I married Miss Mary Robbins, daughter of Edward Robbins and Agnes McAllister, a young Saint, and like myself alone. All we had to begin housekeeping with was our poverty. I was called to go out to Echo canyon; was made captain of ten and was present when Gov. Cummings made his famous speech of Fellow

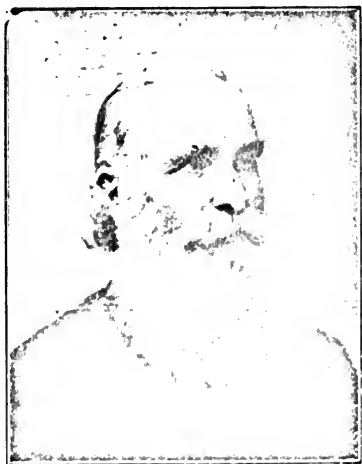
Citizens. I was also one of those appointed to guard Salt Lake City, after the people had moved south. After the "move" I went to Kaysville, where I ran the Waynall mill. From there I went to help settle Cache valley and located where Franklin now stands. There were about forty families there at the time. I drove the team hitched to the plow that broke the first furrow at that place. Bro. Samuel Parkinson held the plow. At a meeting, presided over by Bro. Peter Maughan, we named the place Franklin, in honor of Apostle Franklin D. Richards. I had some valuable experience and trouble with Indians, and my wife Mary and an old gentleman on one occasion fed Indians on bread and buttermilk until the men returned to the fort. It took all the bread in the settlement, but it prevented bloodshed and murder and demonstrated the truth of Pres. Brigham Young's saying that it was cheaper to feed Indians than to fight them. I was called to Logan by Elder Ezra T. Benson to look after a grist mill there. Mills and millers were both scarce in those days. I stayed in Logan two years, after which I was called to Bear Lake valley, where I helped to lay off and settle Bloomington. In July, 1864, all my worldly goods were burned up. I was appointed by Apostle Charles C. Rich to preside in Bloomington, and I raised the first potatoes produced in that settlement. In the winter of 1865-66 I built a mill to grind and chop wheat; this was the first mill in Bear Lake valley, except the coffee mill, which had been used for grinding wheat. Bro. D. B. Dille helped me to get the stones from the hills above Bloomington, and we used raw hile for belting, and did bolting by hand. Our mill was considered a grand success and a big improvement on the coffee mill. The next year (1866) Bro. David Taylor, of Salt Lake City, built a mill in St. Charles, and I was called to go and run it. When I got to St. Charles, Bro. Taylor was sick and quite discouraged, as they thought his mill a failure, but I took possession and ran the mill successfully for two years. Finding Bear Lake valley too cold for me, I next went to Malad city to live. There I labored for co-operation, and was elected and re-elected director of the Malad Co-op. store. I was also made superintendent of the

Sunday school in Malad valley and finally was elected superintendent of Malad Co-op. in 1872, which position I held until I was called on a mission to England in April, 1875. I was released and returned home from that mission on account of extreme ill health in May, 1876. On arriving in Brigham City, Apostle Lorenzo Snow requested me to take a trip to Curlew valley, explore the same and report. I complied with his request, which resulted in my being called to make my home in Curlew valley. Soon after locating there with my family, we were visited by Apostle Lorenzo Snow, Judge Samuel Smith and Bishops Alva Nichols and Jonah Evans, when I was sustained as president of the Curlew branch. This was on Aug. 13, 1876. In 1877 I was called to act as Bishop of Snowville, being ordained a High Priest and Bishop by Apostle Lorenzo Snow Oct. 21, 1877. I have embraced the principle of plural marriage, and have endeavored to obey it, as well as every other law and ordinance of God's house. I am proud to say, that I am numbered among those who were persecuted, hunted and driven during the recent raid on polygamists. I was arrested in the fall of 1890, on the charge of unlawful cohabitation, taken to Ogden and tried, but finally acquitted, though one of the indictments charged me with having "seven wives known and numerous others unknown to the jury."

**FORSQREN, Peter Adolph**, the first man baptized into the Church of Jesus Christ of Latter-day Saints in Sweden, is the son of Johan O. Forsgren and Anna Christina Olson, and was born July 20, 1826, in Gelle, Gelleborgs lan, Sweden. Early in life he learned the trade of a weaver. He was baptized by his brother, John E. Forsgren, July 26, 1850, as the first convert to "Mormonism" in Sweden, his baptism taking place nearly a month before Erastus Snow commenced to baptize in Copenhagen, Denmark. He emigrated to Utah in 1852-53, crossing the ocean in the ship "Forest Monarch;" while on the journey he married Christina Knudson, Sept. 30, 1853, at Keokuk, Iowa. After his arrival in Utah, he located at Brigham City, Box Elder county, being the first Scandinavian family who settled north of Salt Lake

City; and there he passed through all the trials and hardships incident to pioneer life. He also made the first loom in Brigham City and commenced weaving on it in an early day. He has been weaving ever since; and some of the dress patterns manufactured by him and his family were on exhibition at the World's fair in Chicago in 1893. March 20, 1879, he married Elliza Caroline Thomsen, as a plural wife, which subsequently led to his arrest in 1888 on the charge of unlawful cohabitation. Being convicted he served a term in the Utah penitentiary, from Dec. 13,

early spring of 1854 he left his home and the land of his birth and went to Copenhagen, Denmark, where he united himself with the members of the Church to which he belonged. There, also, he was ordained a Deacon March 5, 1855, and a Priest Sept. 21, 1855. That year he was sent on a mission to the southeastern part of Zealand. In the latter part of April, 1856, he received a call from Pres. Hector C. Haight to take a mission to Stockholm, Sweden. A few days later he arrived in Copenhagen, and on May 1, 1856, he was ordained an Elder by Ola N. Liljenquist. The same day he and Elder Gustaf Olsson took steamer for Stockholm. On their arrival in that city they learned that Elder Chr. A. Madsen, president of the Stockholm conference, had been banished from Sweden. In May, 1856, Bro. Stohl was sent to labor in Westmanland. Though opposed by priests and officials, and subjected to the annoyance of arrest by the officials, he and his missionary companion succeeded in baptizing a number of people and organizing a branch of the Church in Westmanland. On his return to Stockholm he had the pleasure of meeting Apostle Ezra T. Benson, John Kay, Pres. Carl Widerborg and Lars Nilson, his brother, who had been appointed to preside over the Stockholm conference. In the fall of 1856, Elder Stohl was called to preside over the Norrköping branch, which at that time belonged to the Stockholm conference. He found in this branch, on his arrival, only four members of the Church. In May, 1858, the Stockholm conference was divided, and a new conference known as the Norrköping conference was organized with Elder Stohl as president. He presided in that capacity until the spring of 1862, when he was released from a mission of more than six years, with the privilege of going to Zion. At the time he emigrated, the Norrköping conference consisted of several branches and the membership had increased from four souls to hundreds. Together with many other Saints Elder Stohl left Copenhagen April 14, 1862, and crossed the Atlantic on the ship "Electric." The company was nine weeks crossing the ocean, and after a dreary journey across the plains, the emigrants arrived in Salt Lake City, Sept. 22, 1862. Two months later (Nov. 19, 1862), Bro. Stohl was ordained a Seventy and be-



1888, to March, 1889. In 1885-86 he filled a mission to Sweden, laboring in the Stockholm conference; after his return he was chosen first counselor to Bishop Henry Tingey, of the Brigham City 1st Ward, which position he filled with honor and ability until the Bishop's death in 1895. Previous to this he had acted as a counselor to Wm. Watkins in the presidency over the Elders in Brigham City. His first wife died March 13, 1895. Elder Forsgren is still hale and hearty and is numbered among the faithful veterans of the Church.

**STOHL, Ole Nilson**, president of Scandinavian meetings in the Box Elder Stake of Zion, was born Nov. 9, 1835, in Malmöhus län, Sweden. In December, 1853, he first heard the gospel preached by his brother, Nils Nilson, in the home of his father, and was baptized in Malmö, Jan. 15, 1854. In the

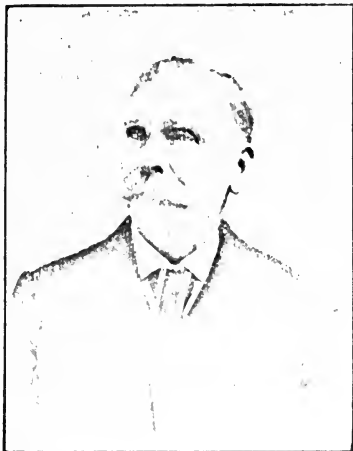
came a member of the 65th quorum of Seventy. April 16, 1864, he married Christina Johnson, who embraced the gospel in Malmo, Sweden, in 1854. In October, 1866, he and family moved from Salt Lake City to Brigham City, where he has resided ever since. From 1874 to 1879 he was actively engaged in the United Order, which was then carried on at Brigham City, under the supervision of Pres. Lorenzo Snow. In October, 1879, he left his home on a mission to Scandinavia. On his arrival in Copenhagen, he was sent to his old field of labor, the Gothenburg conference, and during the last year of his labors in that conference acted as president of the same. In August,



1881, he was released from his labors as a missionary and returned to his family and friends in September of that year. Since his return from this mission, he has been honored with positions of trust and responsibility of both a political and religious nature; but above all he feels to rejoice in the fact that he early in life was permitted to hear the sound of the everlasting gospel, and was honored by being one of the first who carried the tidings of joy and salvation to many of his fellow-men in the land of his nativity. Nothing gives Brother Stohl greater pleasure than to testify of the goodness of the Lord towards him since he received a knowledge of the gospel of Jesus Christ.

**JEPPSON, Jeppe**, a High Counsellor, and first counselor to Ola N. Stohl in the presidency of the Scandinavian meetings, in the Box Elder Stake of Zion, is the son of Hans Jeppson and Martha Hanson, and was born Nov. 13, 1832, in Trelleborg, Malmohus lan, Sweden; he went to Copenhagen, Denmark, in 1848, and there learned the trade of a cabinetmaker, and embraced the gospel, being baptized April 21, 1853, by O. C. Olsen, and confirmed the following day by Christian J. Larsen. Soon afterwards he was ordained a Teacher and appointed to labor among the Saints in Copenhagen. Oct. 6, 1853, he was ordained a Priest and called on a mission to Sweden. At a conference held in Malmo, Sweden, he was sent to labor in Gothenburg and vicinity, being the first Latter-day Saint missionary to labor in that part of Sweden. Traveling on foot all alone to and from Gothenburg, he did missionary work along the road. Returning to Copenhagen toward the close of 1853, he was released from further missionary labors and permitted to emigrate to Zion, as his services were needed as an interpreter with a company of Saints which left Copenhagen in December, 1853, under the direction of Hans Peter Olsen. On the road he acted as Teacher among the Saints, and arrived in Salt Lake City, Oct. 5, 1854. Having married Gunild Marie Hansen, a Norwegian girl, he located at Brigham City, being one of the fifty families called to settle at that place under the direction of Lorenzo Snow. This has been his home ever since, and here he has from that time until the present labored faithfully and true for the upbuilding of the kingdom of God. Among the many local positions which he has filled with credit and honor to himself and all concerned, it may be mentioned that he has labored as Ward teacher, counselor in the presidency of the Priests' quorum, water master, janitor, and police of public buildings, etc. He was ordained an Elder in 1855, and a High Priest Nov. 25, 1856, by Lorenzo Snow, and for many years he acted as a counselor to Charles Kelley in the presidency of the High Priests' quorum in the Box Elder Stake. In 1884-86 he filled a mission to Scandinavia, his field of labor being his native land, Sweden.

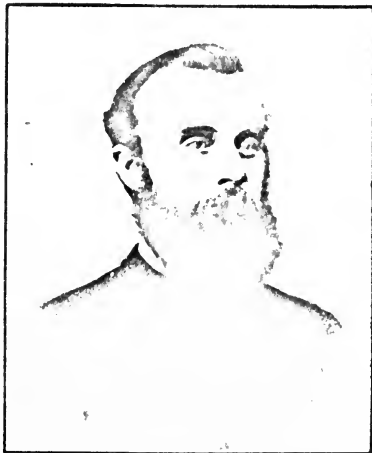
After his return home he was chosen and set apart as a High Counsellor in the Box Elder Stake, which position he still holds. In April, 1899, he was set apart as first counselor to Elder Ola N. Stohl in the presidency of the Scandi-



navian meetings in Brigham City. In regard to his family affairs Elder Jeppson writes: "I married Gunild Marie Hansen Oct. 11, 1854, and Christina Persson, in January, 1865. They are both still living. By my first wife I have had ten children, of whom seven are now alive; by my second wife I have had fourteen children, of whom eleven are alive. Thus I have 18 living children; also 61 grandchildren and three great-grandchildren. During the late raid on polygamists, I was hounded and driven from pillar to post by U. S. deputy marshals for about three years and finally lodged in prison. I served a term in the Utah Penitentiary from Oct. 13, 1888, to Feb. 26, 1889." Elder Jeppson is indeed a veteran in the Church, being numbered among the most faithful of its Elders. He has trained his large posterity in the fear of the Lord, and has already seen four of his sons fill foreign missions.

**CHRISTIANSSEN, Hans Christian**, counselor to Ola N. Stohl, president of the Scandinavian meetings in Box Elder Stake of Zion, is the son of Jens F. Christiansen and Kirstine Petersen, and was born April 18, 1846, in Nykjobing on Falster, Denmark; he embraced

the gospel in his native town, being baptized Aug. 13, 1864, by Rasmus Henningsen; soon afterwards he was ordained a Teacher, later a Priest, and still later (early in 1866) an Elder and appointed to preside over the Falster branch of the Islands (Oernes) conference. Two months later (May, 1866) he was called to labor as a missionary on the island of Lolland. He labored in the field about four months; but owing to lameness in the leg, he was unable to travel, and being a tailor by profession, he obtained employment as such in the city of Nakskov, where he became an instrument in the hands of the Lord to convert two young men. One of these was Oluf B. Andersen, who now acts as Bishop of North Morgan Ward, Morgan county, Utah. The conversation of these two men exasperated the people of Nakskov, and Bro. Christiansen was forced to leave the city. He next went to the island of Fyen, and while laboring in Odense as a tailor, he was closely associated with the branch of the Church there, for which he acted as clerk. After laboring at his trade at a number of other places, he came to Slagelse, on the island of Zealand, and there presided in a district, and married Anna Andersen in 1873. Two years later he emigrated



to Utah with his wife and one child and located in Brigham City, where he has lived ever since. Here he has acted as counselor in the presidency of the 1st quorum of Elders and Ward Teacher. He was ordained a High Priest in

1895, and since October, 1895, he has acted as counselor to Ola N. Stohl, president of the Scandinavian meetings in Brigham City.

**NYE, John**, senior president of the 5th quorum of Seventy, was born Oct. 28, 1835, in the parish of Lelgh, county Kent, England. About the time of the so-called gold fever, in Australia, he emigrated to that country with his father's family. Here he heard the gospel preached by "Mormon" Elders, believed, and was baptized July 11, 1858, by Thos. S. Johnson, an Elder from Utah, at Kyneton, colony of Victoria. Soon afterwards he was ordained a Priest by the same Elder. Emigrating to America, he sailed from Melbourne, Australia, Dec. 28, 1858, on the American ship "Milwaukee," and arrived in San Francisco March 9, 1859. He and two of his brothers worked their passage before the mast. In September, 1860, he left California for Utah,

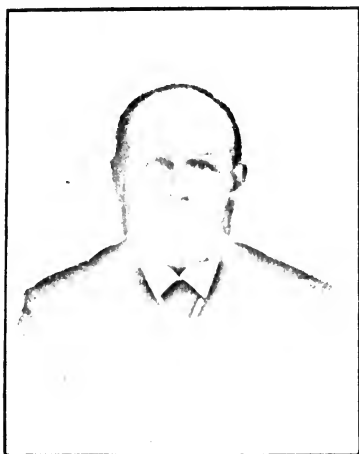


arriving there about the middle of October. Most of the family settled in Ogden. John was ordained a Seventy Dec. 17, 1861, by John Thompson, and became identified with the 54th quorum. In March, 1863, he married Miss Elisa Fay, a native of England, and soon afterwards he located with his wife in Brigham City; in 1867 he moved to Logan, Cache county, and in 1869 settled in Call's Fort, Box Elder county. Jan. 3, 1886, he was set apart as president of the 5th quorum of Seventy, and he became senior president of that quorum

Feb. 12, 1880. From 1873 to 1894 he was associated with the Call's Fort Sunday school, most of the time as superintendent. He also acted as Ward teacher for about twenty years and served as justice of the peace three terms. In 1894-96 he filled a mission to Great Britain, laboring as a traveling Elder in the Norwich and afterwards in the London conference. Elder Nye writes: "I have not been a money maker in my days, but I have endeavored to practice the principles of righteousness, which have always appeared more desirable to me than the riches of the world. I have been married only once; my wife has borne me six children, four of whom (two sons and two daughters) are now alive. My youngest son is filling a mission to the Northern States at the present time. I have an abiding testimony of the truth of the gospel as revealed through the instrumentality of the Prophet Joseph Smith, and firmly believe that his teachings will save and exalt all who will render obedience to them in the celestial kingdom of God."

**MORTENSEN, Morten Christian** one of the presidents of the 5th quorum of Seventy, was born in Little Rorback, Snodstrup parish, Frederiksberg amt, Denmark, June 3, 1846, the son of Knud Mortensen and Karen Marie Eriksen. He was baptized in Copenhagen, Denmark, March 20, 1857, by Elder Ole Larsen, and emigrated to Utah as one of his father's family in 1863, crossing the Atlantic in the ship "B. S. Kimball," and the plains in Capt. John F. Sanders' ox-train. Together with his father and mother he became one of the first settlers of Bear River City, Box Elder county. In January, 1866, and passed through the hard struggle which the early settlers of that place experienced on account of bad water and other drawbacks. He was ordained a Deacon in 1864, and an Elder Nov. 8, 1869, on which day he also married Ane Christine Knudsen. He served as a counselor in the presidency of the 4th quorum of Elders in the Box Elder Stake for a number of years, and from 1881 to 1890 he acted as the president of said quorum. In 1890 he was ordained a Seventy by Pres. Christian D. Ejfeldsted and set apart as a president of the 5th quorum of Seventy. In 1895-97 he filled a mission to Scandinavia, labor-

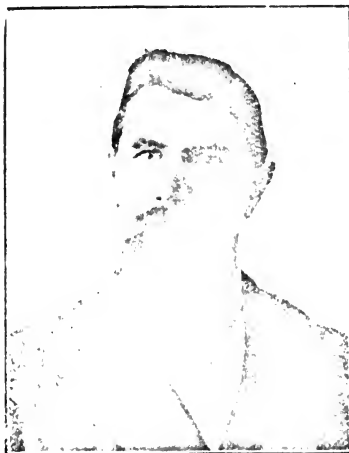
ing as a traveling Elder in the Copenhagen conference and later as president of the Aarhus conference. During his presidency in Aarhus, he reorganized three branches (Horsens, Silkeborg and Grenaa), which had been dis-



continued by former presidents. At home he has been a Sunday school worker for 26 years, and a home missionary in the Box Elder Stake for a number of years. In a civil or political capacity he has served as justice of the peace, school trustee, water master, trustee and president of the town board, etc., and has always been a leading and active man in public affairs generally.

**CAMPBELL, Jonathan**, one of the presidents of the 5th quorum of Seventy, is the son of Jonathan Campbell and Lucinda Shipman, and was born Nov. 14, 1853, in North Ogden, Weber county, Utah. His father was acquainted with the Prophet Joseph Smith, worked on the Nauvoo Temple, and was a member of the famous Mormon Battalion. Jonathan was baptized when about eight years old, received a limited education and was raised a farmer. After an unsuccessful attempt at farming in Malad valley, he went to Park Valley, Box Elder county, in 1871, and became the first settler in what is now called Rosette, in the west end of the valley; he also engaged in freighting, between Kelton station and Boise City, Idaho, and other northern points; but though he

was constantly thrown into the company of wicked men, he kept himself pure and led a virtuous life. April 27, 1879, he married Miss Sarah J. Raleigh, daughter of Bishop Alonzo H. Raleigh, having previously been ordained an Elder. Dec. 21, 1884, he was ordained a Seventy by Lorenzo Hunsaker and became identified with the 5th quorum; subsequently he became a president of said quorum. For many years he labored as a Ward Teacher in the Park Valley Ward, became an officer in the Y. M. M. I. A., and superintendent of the Park Valley Sunday school. In 1899 he was called on a mission to the Eastern States, from which he has not yet returned. Elder Campbell writes: "I have a nice family, consisting of a wife and ten children, of whom I feel justly proud. My children have all been taught the true gospel, and they have faith in God. They are all healthy and strong, and I have never had a doctor in my house since I became the head of a family." Besides his positions in the Church, Elder Campbell has filled a number of



secular offices. Thus he was the first postmaster in Rosette, and had the honor of naming the office. He has also served as precinct constable and road supervisor.

**IPSEN, Alvin**, one of the presidents of the 5th quorum of Seventy, was born Jan. 9, 1871, in Bear River City, Box Elder county, Utah. His parents were

among the early pioneers of Utah and passed through many of the hardships of early days. He attended the district school in his own little town, and spent two years at the B. Y. College of Logan. He passed through the different grades of the Priesthood, being at one time the president of the Deacons' quorum. In 1890 he was ordained an Elder, and in 1896 received a call to take a mission to the Southern States. May 16, 1896, he was ordained a Seventy under the hands of Apostle John Henry Smith and set apart for a mis-



sion to the Southern States. In company with twenty-six other Elders he arrived at Chattanooga May 26, 1896, where the company was met by Pres. Elias Kimball, and assigned their fields of labor. Elder Ipsen was assigned to the State of Kentucky, where he labored for thirty-one months, making many friends and baptizing a few into the Church. He returned home Dec. 17, 1898. May 17, 1900, he married Miss Viola Sweeney, daughter of Jonathan and Mary Sweeney, of Kentucky, whom he met while in his mission field. In January, 1901, he was ordained one of the seven presidents of the 5th quorum of Seventy. He is also one of the Stake Board of mutual improvement work, and superintendent of the Religion class work in Bear River City.

**DAVIS, George,** a president of the 5th quorum of Seventy, is the son of James Davis and Elizabeth Goodwin,

and was born Dec. 8, 1834, in Worcester-shire, England. He was baptized in 1849 by Edwin Bryant, ordained an Elder Jan. 9, 1853, and emigrated to Utah in 1854, crossing the Atlantic in the ship "Golconda." He settled in Salt Lake City and worked for four years on the Temple Block; afterwards he located in Clarkston, Cache county, and since 1876 his home has been in Three Mile Creek, Box Elder county. He participated in the so-called Echo Canyon war in 1857-58. Having yielded obedience to the principle of plural marriage, he was arrested on a charge of unlawful cohabitation, and sentenced, Dec. 1, 1888, to three and a half months' imprisonment in the Utah penitentiary for living with his wives. He served his term, and was restored to liberty March 12, 1889. In March, 1900, he left home on a mission to Great Britain, from which he has not yet returned. Elder Davis is universally known as one of the most energetic and faithful men in the Church. His natural hospitality and kindness has made him a host of friends both at home and abroad.

**JENSEN, Hyrum,** first president of the Bergen conference, Norway, is the son of Peter Jensen and Ane Marie



Hansen, and was born in Mantun, Box Elder county, Utah, May 2, 1866. He spent his boyhood days on the farm, and attended the common schools and the University of Deseret, after which



he taught school for a number of years. In 1897 he was called on a mission to Scandinavia. He was ordained a Seventy and set apart for this mission July 30, 1897, by Seymour B. Young. After visiting Stockholm, Sweden, he labored seven months in the Laurvik branch, Norway; later he labored in the Drammen branch. Early in 1899 he was called to preside over the Bergen conference, which was organized at that time, with branches of the Church which formerly belonged to the Christiania conference. He presided in Bergen about one year. Receiving an honorable release, he returned home, after visiting relatives in Denmark, and the world's exposition in Paris. He returned to Brigham City June 18, 1900.

**MERRILL, Alma**, first counselor in the presidency of the Benson Stake of Zion, is the son of Apostle Marriner W. Merrill and Sarah Ann Atkinson and was born Nov. 9, 1861, in Richmond, Cache county, Utah. He was baptized July 25, 1875, by Wallace K. Burnham and ordained a Deacon when a young boy. April 10, 1884, he was ordained

over the 9th quorum of Elders in the Cache Stake from April, 1897, to April, 1901. He was educated in the district schools and at the B. Y. College, Logan. In his earlier youth he worked on the farm, in the store and as a sub-contractor on the Oregon Railroad and Navigation company, and later worked in the Richmond Co-op. In 1892, when the Cache Valley Dairy company was organized, he was chosen as its manager, and has since that time successfully conducted that business. At present he is managing his own farm at Richmond. Elder Merrill married Esmerilda Hendricks, daughter of Pres. Wm. D. Hendricks and Almira Davenport, March 19, 1885; with her he has had eight children, all of whom are living except one. He also yielded obedience to the law of plural marriage, marrying Rebecca Hendricks, the issue of which union is seven children, six of whom are living.

**ROSKELLEY, Samuel**, president of the High Priests' quorum in the Benson Stake of Zion, is the son of Thomas Roskelley and Ann Kitt, and was born Jan. 1, 1837, at Devonport, Devonshire, England. He was the youngest of six children, and received a fair education, preparing for a position under the British government. Attracted by the singing of the Latter-day Saints, in the fall of 1851, he came to their meetings and was soon convinced that they taught Bible truths, and he was consequently baptized Dec. 3, 1851, by Elder James Cuffall; confirmed Dec. 7, 1851, by Elder William G. Mills. Although but a boy, he took much interest in the doctrines of the gospel, and accompanied the Elders and Priests in visiting other towns and villages to preach. Ordinations to the offices of Deacon and Priest soon followed, and by endeavoring to magnify these offices he won the love and esteem of the Elders and Saints and the ill will of his parents and relatives. He filled the positions of branch clerk, conference clerk and book agent, until he was ordained an Elder March 15, 1853, by Joseph Hall, preparatory to leaving England for Zion, on the ship "Falcon." He sailed from Liverpool March 26, 1853, and landed at New Orleans; thence the journey was continued to Keokuk, Iowa, and he crossed that State and the great plains in Appleton M. Har-



an Elder by Louis P. Svendsen; and he was ordained a High Priest and set apart to act as first counselor to Wm. H. Lewis, of the Benson Stake of Zion, by Apostle Abraham O. Woodruff May 1, 1901. He has always been diligent in Church affairs. For about three years he acted as president of the Y. M. M. I. A. in Richmond, and he presided

mon's company, arriving in Salt Lake City, Oct. 16, 1853, without kindred, or friends, save those in the company he came with. In the spring of 1854 he hired out to Pres. Brigham Young as a teamster, and boarded with his family; he was ordained a Seventy July 1, 1855, by Pres. Lewis Robbins, and was received the same day as a member of the 2nd quorum of Seventy. He accompanied Bryant Stringam, Andrew Mofatt and others to Cache valley, to put up hay for Church stock, arriving there July 28, 1855. Being called by Pres. Brigham Young, he left Salt Lake City Sept. 12, 1856, to fill a mission to Great Britain, and he crossed the plains with a missionary company, in charge of Apostle Parley P. Pratt. Af-



ter his arrival in Liverpool he was appointed to the Welsh mission. May 16, 1857, he was appointed to organize and preside over the Cardiff conference, and he labored with zeal in that position until he was released to return home with European, Canadian and United States missionaries during the Buchanan army invasion of Utah. Together with Elder John L. Smith he arrived in Salt Lake City June 22, 1858, in advance of the company, with dispatches for Pres. Brigham Young. July 22, 1858, he married Rebecca Hendricks, of Salt Lake City, Pres. Brigham Young officiating. He moved to Richmond, Cache valley, and took up land for a homestead in April, 1860, and succeeded Stephen Goddard as leader of the Rich-

mond choir in May of that year. The choir gained much public favor by singing "Hard times come again no more" and other songs of like nature. Elder Roskelley assisted in getting out water ditches, hunting and guarding Indians, protecting and preserving horses and horned stock from the raids of hostiles, driving grasshoppers and burning them by millions, erecting public buildings, and all other labors incident to settling up a new country. He was ordained a High Priest and Bishop and set apart to preside in Smithfield Ward, Cache county, Nov. 30, 1862, by Apostle Ezra T. Benson, and Peter Maughan. Afterwards he was elected to offices of trust in the co-operative and canal companies, in which the people of the Ward were interested. He also acted in the following military offices, viz: captain of company C, 1st regiment of infantry; major of 4th battalion, first regiment of infantry; commissary of 1st regiment infantry, and chaplain of Cache Valley Brigade. He was elected and filled the important office of county superintendent of district schools for three terms, and assisted in obtaining city charter for Smithfield City and presided over its affairs for three terms as mayor; served as director in the construction of the U. & N. R. R. company, and operated as subcontractor in the construction of the S. P. R. R. With twelve days' notice he left Ogden April 13, 1880, pursuant to a call from Pres. John Taylor, as a missionary to Great Britain. After his arrival in Liverpool April 29, 1880, he was appointed to labor as traveling Elder, and succeeded Elder George H. Taylor as president of the London conference, introducing the gospel into many new localities. Being released to return to Zion, he left Liverpool June 25, 1881, in charge of 775 Saints on the steamship "Wyoming," and arrived at Ogden with the company July 15, 1881. Aug. 6, 1882, he was set apart by Pres. Joseph F. Smith as president of the High Priests' quorum in Cache Valley Stake. At the same conference he was called as a missionary worker to the St. George Temple. After filling that mission, he returned to Cache valley. March 9, 1884, he was appointed assistant to superintendent Charles O. Card in fitting up the Logan Temple for ordinance work, and on May 21, 1884, he was set apart by Pres.

George Q. Cannon as recorder of the Logan Temple. He passed through many unpleasant circumstances during the anti-polygamy raid, and was arrested Jan. 8, 1889, by Deputy Marshal Hudson, charged with having many wives and children—more than the law allowed—but having at the time four living wives and 22 living children. Circumstantial evidence, however, were sufficient in the hands of a competent attorney to secure an acquittal. When the Cache Valley Stake was divided, in 1901, Elder Roskelley's home became a part of the Benson Stake, and at the first Stake conference held Aug. 4, 1901, he was sustained and set apart as president of the High Priests' quorum of said Stake.

**HALE, Alma Helaman**, a member of the High Council of the Benson Stake of Zion, is the son of Jonathan H. Hale and Olive Boynton, and was born April 24, 1836, in Groveland, Essex county, Mass. When six weeks old he started for Kirtland, Ohio, with his parents, and came to Utah in 1848, where he lived six years. At the age of eighteen years he moved to Grantsville, Tooele county, and was married in 1857. He participated in the Echo canyon expedition in 1857, and did considerable service as a guard during "the move" of 1858. In 1862 he made a trip to the Missouri river after the poor, serving as captain of the night guard in Capt. Joseph Horne's company. On the return trip he also acted as wagon master and commissary. During the reformation he officiated in nearly all the baptismal ordinances, and continued to do so until 1888. In 1871, he filled a mission to the Eastern States, chiefly in search of genealogy. He assisted in organizing the first Sunday school in Grantsville and acted as teacher in the same; later he acted as Stake superintendent of Sunday schools, which office he held until he removed to Cache valley. In a secular capacity he was superintendent of the Tooele County Co-op Grist Mill, and served as constable and city marshal. In an early day he was commissioned by Gov. Durkee as a captain's adjutant in the Territorial militia. He was ordained a Seventy, and acted for several years as a president of the 31st quorum of Seventy. Afterwards he was chosen as a president of the 17th quorum, which

office he held till Aug. 4, 1901, when he was ordained a High Priest and set apart as a High Councillor. In 1888 he removed to Smithfield, Cache county, in order to be near the Temple, where he is engaged in working for the dead.

**WOODRUFF, Newton**, Bishop of Smithfield, Cache county, Utah, is the son of Pres. Wilford Woodruff and Sarah Brown, and was born in Salt Lake City, Utah, Nov. 3, 1863. He was baptized at the age of nine years by Elder Wm. Rex. About 1880 he was ordained a Teacher in Smithfield by Elder John J. Plowman, and a Priest, June 6, 1883, by the same Elder. He was ordained an Elder by his father Nov. 2, 1884, a High Priest by Apostle



Moses Thatcher June 13, 1892, and a Bishop by Apostle Francis M. Lyman, April 30, 1900. On the same occasion he was set apart to preside over the Smithfield Ward. Elder Woodruff has always been an active Church member; he served as a Ward teacher from 1880 to 1892, in Smithfield; as second counselor to the president of the 8th quorum of Elders in the Cache Stake for five years, and as second counselor to Bishop Geo. L. Farrell, in the Smithfield Ward from 1892 to 1900. In 1897-99 he filled a mission to the Southern States, doing very successful missionary work in the East Kentucky conference. He married Catherine Amelia Partington Nov. 12, 1884, with whom he has had seven children, all of whom are living. Bishop Woodruff is a thrifty citi-

zen and has always been active in furthering the interests of the community in which he has lived. He has held several secular positions of trust and honor in Smithfield, and has filled them with marked ability. Thus it may be mentioned that he served as city councilman in Smithfield from 1895 to 1896, and was elected mayor of the city in 1899. Elder Woodruff is interested in the industries and development of the resources of the county, being at present engaged in farming and stock raising. He was also director in the Young Men's Co-op, and also a director in the Farmers' Union Mill, both of Smithfield.

**SKIDMORE, William Lobark,** Bishop of Richmond, Cache county, Utah, from 1879 to 1900, is the son of Charles Skidmore and Harriet H. Shrieder, and was born Sept. 22, 1844,

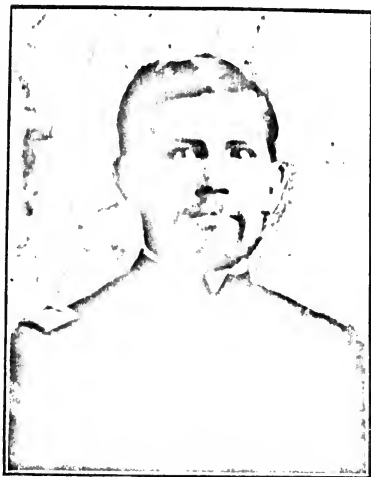


in Philadelphia, Penn., where he spent his early childhood and between the ages of six and ten attended the free schools of the city. He was baptized when about eight years old, by his brother, Henry Skidmore, in the Delaware river, and, together with his mother, two brothers, a sister, a sister-in-law and a niece, he emigrated to Utah in 1855. They traveled by rail to Pittsburg; thence by steamboats on the rivers to Atchison, Kansas, whence they traveled with an ox team across the plains, in Captain John Hendry's train of 46 wagons, arriving in Salt Lake City Sept. 3, 1855. The following

winter was spent in the city, and the family passed through the experience of living on short rations; a little corn bread, molasses, potatoes and meat were enjoyed till the spring of 1856, after which they subsisted mainly on greens and roots for several weeks. In May, 1856, William became a member of the household of Beason Lewis, who promised to care for him as if he were his own child. William was then only eleven years old, and though he found it hard to separate from his father and mother, he enjoyed, on the other hand, the change from starvation diet to plenty of food. His time was spent in the service of his benefactor on a ranch situated at the point of the mountain, about twelve miles west of Salt Lake City. In May, 1858, he removed with the Lewis family to Spanish Fork, Utah county, where he herded cattle until they moved back to the ranch in the latter part of the summer. William's time at the ranch was employed in caring for cattle and horses; among others the animals used in carrying the Eastern mail were committed to his care, when they needed recruiting. In April, 1860, he removed with the family to Cache valley, and thus became one of the first settlers of Richmond. In the spring of 1861 he was sent to take charge of a farm on Three Mile creek, Box Elder county, owned by Beason Lewis, but returned to Richmond the following spring. Dec. 20, 1862, he was ordained a Seventy by Wm. F. Rigby. In 1863, together with other young men from Richmond, he made a trip to the Missouri river as a Church teamster in Capt. Wm. B. Preston's company. After his return he became a member of the Richmond Dramatic company, and for ten years, in the winter season he took an active part in the plays. March 28, 1868, he married Sarah Armlua Knapp, and then left the paternal roof of Beason Lewis. In 1876 he was elected justice of the peace and served two years in that capacity. About the same time he was appointed superintendent of the Richmond Sunday school. In 1877 he became an officer in the local Y. M. M. I. A. In the winter of 1878 he hauled lumber from the Temple mill in Logan canyon, for the Temple, and in the winter of 1879 he hauled rock for the Temple. Aside from the appointments here mentioned, he filled many Ward posi-

tions in obedience to the call of Bishop Marriner W. Merrill. May 4, 1879, he was ordained a High Priest and Bishop and set apart to preside over the Richmond Ward, by Apostle F. D. Richards. Christian Hyer and Wallace K. Burnham, respectively, were set apart as his counselors. Feb. 19, 1885, he married Charlotte W. Pearson; his wife Sarah A. died Nov. 14, 1891, having borne to him eight sons and four daughters. In 1900, having with his counselors carried the burden of presidency with its cares and its joys for nearly twenty-one years, he was honorably released from the Bishopric, and on Aug. 4, 1901, set apart as senior High Counsellor in the Benson Stake of Zion, by Apostle Rudger Clawson.

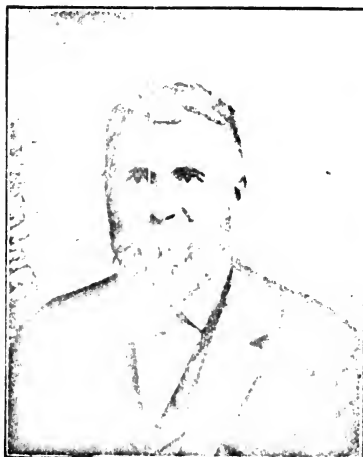
**MERRILL, Thomas Hazen**, Bishop of the Richmond Ward since April 23, 1900, is the son of Apostle Marriner W. Merrill and Sarah Atkinson, and was born June 11, 1859, at Bountiful, Davis



county, Utah. He was baptized when about eight years old. With his parents he moved to Richmond, Cache county, in 1860, where he has resided ever since. He was ordained a Deacon when a boy, and later he was ordained an Elder. About the year 1885, he was ordained a High Priest, and on April 23, 1900, ordained a Bishop and set apart to preside over the Richmond Ward by Apostle Francis M. Lyman. Brother Merrill has always taken an active part in Church work, having filled the follow-

ing positions of trust and honor: President of the Deacons' quorum, president of the Y. M. M. I. A., teacher, assistant superintendent, and superintendent of the Richmond Sunday school, etc. From 1881 to 1883, Elder Merrill performed successful missionary work in the Southern States, and presided over the West Tennessee conference. April 7, 1881, he married Emma B. Olsen, by whom he has had six children; five of these are now alive. Later, he yielded obedience to the principle of plural marriage by taking to wife Maggie W. Thomson, who has borne him eight children, four of whom are living. In a secular capacity Elder Merrill has served one term as a member of the Richmond city council. He was educated in the common schools of Utah, the B. Y. College, at Logan, and the University of Utah. For twelve years he followed the avocation of a school teacher in Logan and Richmond. In a military capacity he has served as a lieutenant in the State militia. At present he is successfully managing the business of the Richmond Mercantile Co-operative Institution.

**GRIFFIN, William Hyrum**, Bishop of Newton, Cache county, Utah, is the son of William Griffin and Mary Pitts, and was born Nov. 8, 1848, at Naunton Beachamp, Worcestershire, England. His boyhood days were spent in his native land; he commenced to work when only eight years old and his education was limited to what little he



learned in the Church of England Sunday schools. He was baptized at the age of eight years and emigrated to Utah in 1864. After residing for some time in Clarkston, Cache county, he located in Newton in 1870, where he still resides. In October, 1870, he married Bessie Trehern. From June, 1877, to 1884, he acted as second counselor to Bishop Wm. F. Rigby; subsequently he acted as first counselor to Bishop Hans Funk, whom he succeeded as Bishop of Newton Ward, Feb. 5, 1893. For having obeyed the law of plural marriage and for living with his wives he was imprisoned in the Utah penitentiary from Feb. 12, 1888, to June 13, 1888.

**BENSON, Jens Peter**, first counselor in the Bishopric of the Newton Ward, from 1884 to 1898, was the son of Jeppe and Maren Christine Bentzen and was born April 26, 1830, in Aaker parish, Bornholm, Denmark. He was



baptized July 10, 1851, by Priest Andreas Aagren, and confirmed July 27, 1851, by Hans Peter Jensen, being one of the first who embraced the gospel as revealed through Joseph Smith on the island of Bornholm. In November, 1852, he left his native island to emigrate to Zion. At Copenhagen he joined a large company of emigrating Saints which sailed from that city Dec. 20, 1852, crossed the Atlantic in the ship "Forest Monarch," and arrived in Salt Lake City Sept. 30, 1853. The following

year he was ordained a Seventy and became a member of the 39th quorum of Seventy. April 8, 1854, he married Mathie Christine Eriksen, in Salt Lake City, where he lived till 1856, when he removed to Lehi, Utah county, and there followed his trade as a wheelwright and carpenter. Nov. 1, 1857, he married Kirsten Eriksen, a sister of his first wife. In 1869 he removed to Clarkston, Cache county, and in 1875 to Newton, where he resided until his death. His first wife died in 1876, and he married Christine Nielsen, of Newton, Nov. 12, 1879. He was ordained a High Priest and set apart as second counselor to Bishop Hans Funk, June 23, 1884, by Orson Smith, and occupied that position till the death of Bishop Funk. From Feb. 5, 1893, until his death, which occurred in Newton June 21, 1898, Elder Benson acted as first counselor to Bishop Wm. H. Griffin. As the husband of three wives, he became the father of 24 children, namely thirteen boys and eleven girls. Elder Benson was known as an upright and honest man; he was always ready to lend a helping hand in public affairs and was kind to the poor. He was a diligent Temple worker and filled several home missions.

**JENKINS, John**, first counselor to Bishop Wm. H. Griffin of Newton Ward, is the oldest child of Evan and Ann Jenkins, and was born May 8, 1815, in Cowbridge, South Wales. Together with his parents he emigrated to America in the spring of 1850, arriving in Council Bluffs, Iowa, in May of the same year. Here the family remained until June, 1861, when the journey to the West was continued. They traveled in an independent company under Capt. Homer Duncan, arriving in Utah in September, 1861, and located at Farmington, Davis county. In the spring of 1863 Bro. Jenkins went to the Missouri river, to meet the emigrants in Capt. Thomas Ricks' ox-train. He made a similar trip in 1861 under Capt. Israel Canfield, and again under Horton D. Haight in 1866; on the two latter trips he drove the lead wagon in the train. He took part in the so-called Morrisite war in 1862. Dec. 28, 1867, he married Mary Oviatt. In June, 1869, he removed to Cache valley and located with the first settlers at Newton. He married Ann Clarke Sept. 22,

1873. In the summer of 1882 he was called on a mission to Europe; upon his departure he married Marie Jensen, Oct. 12, 1882. On his arrival in Liverpool he was appointed to labor in South Wales, the land of his birth. Owing to ill health he was released to return home in August, 1883. In the fall of 1887 he was arrested on the charge of unlawful cohabitation, for which he served six months in the Territorial penitentiary, and paid a fine of \$300 and costs. Jan. 30, 1899, he was ordained a High Priest and set apart as first counselor to Bishop Wm. H. Griffin in the Newton Ward, which position he still holds.

**LARSEN, Christian**, second counselor to Bishop Wm. H. Griffin of Newton Ward, Cache county, Utah, is the son of Hans Larsen and Karen Petersen, and was born Jan. 30, 1844, at Melby, Frederiksborg amt, Denmark. He was baptized Jan. 1, 1865, by Christian Meyer. Soon afterwards he was ordained a Deacon and sent out to labor as a Sunday missionary. Later, he was ordained an Elder and appointed to labor in the North Zealand branch; he emigrated to Utah in 1868 and located in Brigham City, where he married Mary Ann Larsen, who had emigrated from Denmark in his company. In 1871 he removed to Newton, Cache county, from which place he was called on a mission to southern Utah in 1875. After laboring one year on the Church farm at Moccasins springs, in Arizona, he resided eight years in Kanab, Utah, where he gained an extensive experience in battling with the elements in a dry, sandy country. Being released from this mission he returned to Newton, Cache county, in 1881, where he afterwards became an assistant superintendent of the Sabbath school, and still later second counselor in the Bishopric. During the past seven years he has spent the greater part of his time as a worker in the Logan Temple.

**HANSEN, Jens Nielsen**, a leading Elder in the Newton Ward, Cache county, Utah, was born June 16, 1842, in Axelholm, Holbæk amt, Denmark. When he was six years old his mother died, but in his father's second marriage he was blessed with a good step-mother. He obtained a common school

education and studied music for two years. In 1864, 1865 and 1866 he performed military service in the interest of his native country. April 19, 1867, he married Karen Marie Christensen, who subsequently bore him ten children. Becoming a convert to "Mormonism," he was baptized April 20, 1868; he was ordained a Teacher Sept. 12, 1869, and labored in that office until Aug. 31, 1872, when he was ordained an Elder by Niels Nielsen and called to preside over a branch of the Church on the island of Zealand. He emigrated with his wife and three children to Utah in 1875 and settled in Newton, Cache county, where he has since resided. The next year he became a member of the Newton choir as a tenor singer, and he is still performing that

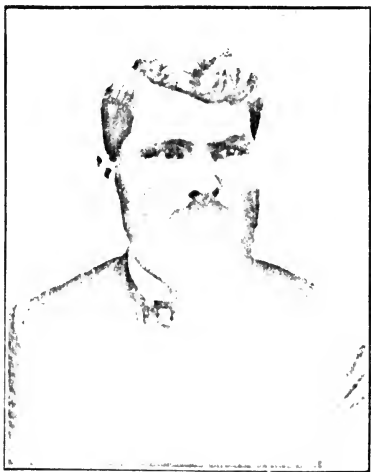


duty. In 1877, he was called to act as a Ward teacher. Nov. 15, 1878, he yielded obedience to the law of plural marriage by taking to wife Ane Margrethe Sorensen, by whom he has had three children. From 1879 to 1899 he labored as a Sunday school teacher. Oct. 25, 1885, he was ordained a Seventy by Andrew Higgle, of Clarkston. During the anti-polygamy raid he was forced on the "underground" and endured much hardship and exposure; and was finally arrested March 27, 1889, on the charge of unlawful cohabitation. After trial, he was convicted and served in the Utah penitentiary from May 25, 1889, to Aug. 24, 1889. In a secular capacity Elder Hansen has acted as school trustee, postmaster, vice

president in the Newton Irrigation company, member of the town board, etc., and has always taken an active part in public affairs generally.

**SMITH, Orson**, president of the Cache Stake of Zion, is the son of Bishop Thomas X. Smith and Margaret Gourney, and was born July 4, 1853, in Iowa, while his parents were travelling toward Utah, having emigrated from England that year. After arriving in the valley, the family located in Farmington, Davis county, where Orson was partly raised, but they settled in Logan, Cache county, in 1860. Orson was ordained an Elder Sept. 13, 1868, and later sent to Iron county with a co-op shepherd, on which trip he was gone ten months. In 1875 he was called to preside as Bishop in Paradise and moved his family to that place in December, 1875. He acted as Bishop there until May 17, 1883, when he was

ordained an Elder. In his younger years he worked on the farm, and in the canyons, logging for saw mills, burning coal, working on brick yards and doing almost anything which he could find to do. His education was very limited. His father being sick



chosen and set apart as second counselor to Charles O. Card in the presidency of the Cache Stake of Zion. Aug. 3, 1890, he was set apart by President Wilford Woodruff as president of the Stake, which position he held until 1899.

**MORRELL, Joseph**, president of the Cache Stake of Zion, was born in London, England, Feb. 11, 1856, son of Thomas Merrill and Selina Johnson. He emigrated to Utah with his parents and became a resident of Logan, Cache county; was baptized July 2, 1863, by Frederick W. Hurst, and subsequently



ten years, Joseph had to assist in supporting the family from the time he was sixteen until he was twenty-six years old. From June, 1876, to September, 1879, he worked for the W. O. M. & B. Co. of Logan as clerk in the store. Feb. 20, 1879, he married Margaret Rowland, with whom he has had seven children. From 1879 to 1882 he worked in the wholesale department of Z. C. M. L. in Logan, after which he went into business with Robert L. Campbell—a business which they are still carrying on. From 1880 to 1883 he was an officer in the Y. M. M. I. A. In 1883-84, he filled a mission to the Southern States, laboring principally in the State of Mississippi. After his return he was called to labor as acting Bishop of the Third Ward in Logan, filling that position from 1885 to 1888, after which he acted as second counselor to the president of the High Priests' quorum and as a High Counsellor in the Cache Stake of Zion. Subsequently, he acted as first counselor to Apostle Marriner W. Merrill, in the presidency of the Cache Stake, and since the division of the Stake, in May, 1901, he has filled the important position of president of that part of Cache valley which was continued under the old name.



**MOLEN, Simpson Montgomery**, first counselor in the presidency of the Cache Stake of Zion, was the second son of Jesse Molen and Lieurany Huffaker, and was born Sept. 14, 1832, in Jacksonville, Morgan county, Ill. When Simpson was but a mere child his parents left Jacksonville, and moved to Bureau county, in the same State, and which at that time was the frontiers. Here they purchased a large tract of land, and at once commenced to fence and put it under cultivation and arrange for making it their permanent home. By dint of steady industry they, in the course of a short time, made that wilderness a lovely and desirable place. But they had heard the Elders preach and expound the doctrines of the Church of Jesus Christ of Latter-day Saints, which, to them, at



first seemed strange and new. However, the Elders spoke with great power, and the spirit that accompanied their utterances carried conviction to the hearts of the Molen family, and every member thereof embraced their doctrines. As soon as it was known that the Molens had accepted the principles of "Mormonism," their names were "cast out as evil;" and, in common with all the Latter-day Saints, they were persecuted for the gospel's sake; but hitherto they had suffered no particular violence. They were somewhat sequestered, and felt a great desire to gather with the body of their own people, who were then located in the city of Nauvoo, Ill. Young Simpson was foremost,

and very persistent, in urging his parents to sell the homestead and move to Nauvoo. They sold their property in the spring of 1845 at a considerable sacrifice, as real estate was held at a low price at that period, and moved to a place called Camp Creek, in Hancock county, thirteen miles north of Nauvoo. Here they purchased a new home and made many improvements. But they were not destined to rest in peace in their new location. The anti-Mormons were active and very vindictive, and in the fall of that year they committed many depredations on the "Mormon" people in and around Camp Creek. The mob assembled from time to time in the settlement and burned dwelling houses, barns, hay and grain stacks, forcing the people from their homes, or killing those who were unwilling to leave or deny their faith. This latter the Molen family could not do; they were convinced that the gospel which they had embraced was true—that it was revealed from heaven by the Almighty God. Hence, they were willing to take joyfully the "spoiling of their goods," and suffer all that was needful for them to suffer for Christ's sake. The family fled to Nauvoo, where they remained until they, in common with thousands of other Latter-day Saints, were expelled by the ruthless mob from their peaceful homes to find shelter in the winter season among the red men in the wilderness. Their property at Camp Creek was worth \$2,000, but all they could obtain for it was two yoke of cattle and an old wagon. At this time of the exodus, Simpson and several other members of the family were prostrated with fever and ague. With their outfit they commenced their journey westward. They traveled on until they reached the vicinity of Oskaloosa, Iowa. Here they went into winter quarters. In the spring of 1847, they resumed their dreary march and, on reaching what was then called Winter Quarters, they joined the main body of the "Mormon" emigrants, with whom they traveled to Great Salt Lake valley. On arriving in the Valley they pitched their tents on what is now the western part of Salt Lake City. This was in the fall of the year 1847. Young Simpson and his parents may therefore be numbered among the pioneers and founders of Utah. Shortly after reaching this

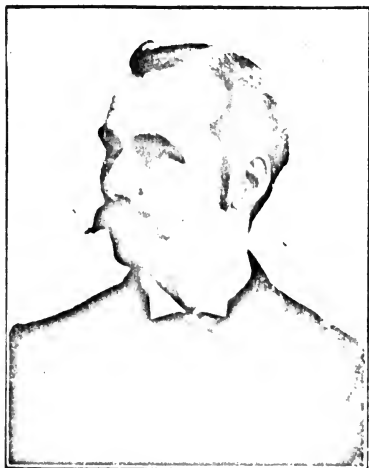
haven of rest finding that bread and flour were very scarce, they, by the advice of the authorities of the Church, weighed up their supplies and put themselves on rations, that there might be sufficient food to last them until a harvest replenished their stores. To this end the number of days were calculated, when they discovered to their great surprise, if not alarm, that they had only about one ounce of flour per day for each member of their family, and they had no milk, no meat, fruits or vegetables to help out this scanty allowance. The children were hale and hearty, and to be suddenly reduced to such short rations was the source of much suffering to them; indeed, it seemed almost like starvation. Fortunately, the winter was mild and open, and the family sought for and dug thistle roots, which were substituted as an article of food to save the bread. The roots, however, while they appeased the cravings of hunger, furnished but little nutriment. When the next spring opened, other roots were found which were more nutritious. These roots, with "greens" and the milk from a few cows, enabled them to "keep body and soul together," until a kind Providence blessed them with a harvest of wheat and vegetables. But a long time elapsed, even after food became plentiful, ere the cravings of hunger could be satisfied by eating a hearty meal. In 1848, young Molen's elder brother Alexander was sent out to drive a team to meet and assist in the emigration; but when he met them, he continued his journey to the States. In consequence of this course of the elder brother, as Father Molen's health was failing, much of the responsibility of providing for this large family fell upon young Simpson. On account of the unsettled condition of the family, Simpson hitherto had but little opportunity of acquiring an education. He attended school about three months in the winter of each year, and the remainder he worked to earn means to assist in supporting the family. In the spring of 1852 the father died, which sad event very much increased the care and responsibility of the young man. With the assistance of his younger brothers, he built a comfortable house for the family. Labor was their only capital, and with it they paid for all the materials necessary for the erection of the

dwelling. At the general conference held in Salt Lake City in April, 1854, he was called to go on a mission to the Sandwich Islands; and on the 4th of May he left his mountain home, in company with other missionaries, for his field of labor. They traveled by team from Utah to San Pedro, California, and thence up the coast by steamship to San Francisco. At the last named place they embarked for the Islands on board a sailing vessel, and were on the sea nineteen days before they reached their destination. While on this mission Simpson M. Molen, who was now an Elder, acquired a knowledge of the Hawaiian language. He traveled a great deal and preached to the natives in their own language. He suffered many hardships during his ministry on the Islands, enduring hunger and fatigue. In the spring of 1858 he returned to Utah, and for some time made his home at Lehi, in Utah county. While there he became acquainted with Miss Jane E. Hyde, daughter of the late Hon. William Hyde, probate judge of Cache county, and married her Aug. 7, 1859. In the spring of 1860 he moved with his father-in-law to Cache valley, and settled on a plain five miles north of Logan. This place was afterwards named Hyde Park, in honor of the man (William Hyde) who first settled there. Elder Molen was therefore one of the founders of Hyde Park. He was also first counselor to Bishop William Hyde of the same place. In 1860 the miller, was organized in Cache county, with which Elder Molen became identified. He was earnest and energetic in discharging his duties as a citizen soldier. Aug. 5, 1860, he was elected lieutenant-colonel of the first regiment of Infantry, first brigade of the Nauvoo Legion. He was commissioned by Governor Charles Durkee in 1868. Col. Molen was an efficient officer, and held that military position until September, 1870, when Governor Shaeffer issued a proclamation forbidding any further military exercises by the officers and members of the Nauvoo Legion. In 1864 Elder Molen went to Illinois to settle some business pertaining to the family estate. While in the east at the time he purchased, on commission, a large amount of merchandise which he freighted through to Salt Lake City. In 1868 he was chosen to take charge of a large emigration train, consisting of

ox-teams and sixty wagons sent from Utah to the terminus of the Union Pacific railroad. This mission he performed to the entire satisfaction of the authorities of the Church, the owners of the teams and five hundred emigrants, whom he brought in on his return to Utah. At the October conference, in 1874, he was called on another mission to the States. He traveled in Iowa, Illinois and Kentucky, held many meetings and preached the gospel to all who would listen to him. He also visited many of his relatives in the East, from whom he gathered much information of the genealogy of his ancestors. He returned home in 1875, but in the spring of 1876, he was appointed to take another mission to the Sandwich Islands. He took with him a part of his family, and remained in the ministry, on the Islands, this time three years and three months. The latter part of the time he presided over the mission and superintended the works on the Church farm and sugar plantation. He also became acquainted with a number of the leading men of the Hawaiian nation and with some of the members of the royal family. Among the latter were their Majesties Queen Kapiolani and ex-Queen Emma, whom he had the honor to entertain at the plantation. In 1879 Elder Molen returned to Hyde Park, Utah, and shortly afterwards was set apart as first counselor to Bishop Dalnes of that place. He had not been long at home before he met with a serious accident in jumping from the cars in the dark while the train was in motion. He broke one arm and was otherwise severely bruised in several parts of his body. At the election held in August, 1879, he was elected assessor and collector for Cache county, which office he filled to the satisfaction of the people. Sept. 10, 1882, he was ordained Bishop and appointed to succeed Bishop O. N. Liljenquist, of Hyrum, in the Cache Stake of Zion. This position he held until 1890, when he was called and set apart as first counselor to Orson Smith, in the presidency of the Cache Valley Stake of Zion. After an eventful and useful career, he died at his home in Hyrum, Cache county, Nov. 29, 1900, highly respected by all who knew him. President Molen may be described as a type of the American citizen of olden times, and was de-

cidedly a progressive man. He lead out in all public enterprises and invited the people to follow him. In building bridges, making new roads, building meeting houses and other public buildings he always did his full share of the work, and was throughout a public-spirited man.

**SMITH, Isaac**, counselor in the presidency of the Cache Stake of Zion since 1890, is the son of Samuel Smith and Sarah Jane Ingraham, and was born Dec 31, 1858, in Brigham City, Box Elder county, Utah. His father was a native of London, and his mother of Worcester, England. August 14, 1869, Isaac was baptized in Brigham City, and he was ordained a Priest by Wm. Box, Feb. 13, 1876. At the age of four-



teen he had pretty well mastered the cabinetmaker's trade, when he went out with a surveying party as peg boy. He soon rose, however, to rodman. Next he went with Jos. A. West as rodman, when the U. & N. R. R. made its survey through Bear river canyon to Soda Springs. When about sixteen years of age he had charge of the level party under Jos. A. West, in making the preliminary survey of the railroad to Black Rock and E. T. City, west of Salt Lake City. On his return to Brigham City, Isaac Smith was given charge of the B. C. Co-op lumber yard, which position he held until the fall of 1876, when he went to Salt Lake City to attend the University. During his labors in the lumber yard, being

anxious to get an education, he completed Ray's higher arithmetic and the elementary algebra; this latter was accomplished by going to school during his noon hour and many times missing his dinner. He also attended night school, where he studied grammar, spelling and book-keeping; the latter he also studied at home, and in this way he obtained a good knowledge of the principles of book-keeping. At the University he attended the first and last quarter, teaching school the two winter quarters, in order to get means to pay his expenses, and he studied at home to keep up with his classes; in this way he passed in the studies he commenced the first year; but the strain was too much, and in the spring of the second year he had to abandon his school and also his studies and seek out-door work to regain his health. During that summer he worked at the B. C. Co-op steam mill, shipping lumber and keeping books. Aug. 11, 1877, the Box Elder Stake was organized with Oliver G. Snow as president and Elder Box as first and Isaac Smith as second counselor. At that time Bro. Smith was ordained a High Priest and set apart to the position named by Apostle Lorenzo Snow. Before this time Elder Smith had held several Church positions, such as assistant superintendent in the Ward Sunday school, assistant superintendent in the Stake superintendency of Y. M. M. I. A., and president of the Ward Y. M. M. I. A. The remainder of the fall of 1877 he spent in the canyon, at the mill, and in the winter entered the school room again as assistant to E. A. Box. Dec. 28, 1877, he married Harriet Camilla Ensign, daughter of M. L. Ensign and Mary Dunn. At the April conference, 1878, he was called on a mission to Great Britain, and departed on the same May 5th. On his arrival in England he was assigned to the Hertfordshire and Bedfordshire districts. Here he labored until the spring of 1879, when he was sent to the Channel Islands. He spent about three months on the island of Jersey, but owing to the extremes of climate, caused by the ocean currents, his health failed, and he was released to come home. But after arriving in London, he wrote to the president, stating that his health was much improved, and that if sickness was the

cause of his release, he was ready to renew his labors. Accordingly, he was assigned to his old field and made one circuit, and when he returned to the conference house, he was informed of his appointment as president of the Leeds conference. Here he remained until his release came to sail with the company leaving England April 10, 1880. In the spring of 1881 he removed from Brigham City to Logan, to clerk in the wholesale department of Z. C. M. I. June 5, 1881, when the Logan First Ward was divided into three Wards, Isaac Smith was appointed Bishop of the Seventh Ward, with Nels P. Lindelof and Ephraim Mikkelsen as his counselors. The Ward then numbered 35 families; the people commenced the erection of a meeting house and had it completed in about four months at a cost of \$600. The membership of the Ward increasing, this house was found too small; hence, a new concrete building was erected at a cost of \$1,600. The Ward had increased to 75 families. During his labors with the Z. C. M. I. Elder Smith was invoice clerk, had charge of the grocery, hardware and crockery departments and later the clothing department. He was on the road as general salesman for about five years, after which he ran a branch store for the institution on Main Street, Logan. Aug. 3, 1890, he was sustained as second counselor to Orson Smith, president of the Cache Stake, and was set apart by Apostle Franklin D. Richards. In February, 1891, he was given the management of the Logan branch of Z. C. M. I., which position he held until the institution closed out its business in 1897. Owing to absence from home, Pres. Orson Smith was released in 1899 from the presidency of Cache Stake, and Apostle Merrill was sustained and set apart Aug. 30, 1899. Isaac Smith was sustained as his second counselor and set apart by Apostle John H. Smith. Owing to the many other duties of Apostle Merrill he was relieved from his duties as president in Cache Valley, at the quarterly conference held in Logan May 3, 1901; Bro. Jos. Morrell, his first counselor, was chosen president, and Isaac Smith and Wm. W. Maughan were chosen as counselors. Elder Smith was set apart to this position by Apostle Mathias F. Cowley.

**WILSON, Joseph Ellis**, clerk of the Cache Stake of Zion, is the tenth and youngest child of Wellington Paul Wilson and Elizabeth Boardman Smith, and was born May 2, 1858, on Soap creek, Monroe county, Iowa. His parents both came of old Massachusetts stock and were numbered among the early converts to the Church in Kirtland, Ohio. They came to Utah in 1864, and soon after separated. Joseph went with his mother and two brothers to Harrisville, Weber county, where he lived for several years. From this time forward he was destined to have but little of a mother's care and scarcely a father's acquaintance, yet to be fortunate in having his lot cast among people who were good and kind. In the summer of 1868 he received an injury to his right ankle, which caused him much suffering, but probably led to his getting an education and changing his whole course of life. Being partly crippled, Pres. George A. Smith, to whom his mother had been sealed, gave him a home and sent him to school. Joseph resided with Mrs. Bathsheba W. Smith, her home being the present Historian's Office building, in Salt Lake City. Early in 1871 he entered the school of Mrs. Randall in Pres. Young's school house, and later Miss Cook's school at the Social Hall. In due course of time he was advanced to the University proper under Dr. John R. Park, at the Council House. He was studious and usually stood well in his classes. In the spring of 1875 he was taken from school with a view of giving him an apprenticeship in printing at the "Deseret News" office. The opening did not occur at said office as soon as expected. His benefactor died in the following August and left him on his own resources to battle with the world at the age of seventeen. In casting about for employment, Bishop Hunter advised him to teach school and he made the attempt. Passing examination under Dr. Park, he obtained a first grade teacher's certificate and taught that winter at Taylorsville, Salt Lake county. The following winter found him teaching school at Clifton, Idaho, where he had a number of relatives who had moved there from Harrisville. In June, 1877, when the Clifton Ward was organized, he was chosen second counselor to Bishop Harvey Dixon, having been ordained a

High Priest and set apart to that office by Moses Thatcher, then president of Cache Stake. July 22, 1877, he married Leronia A. Monroe, daughter of Major Marcellus Monroe-Martin. From this union has sprung twelve children, all living, the oldest, Joseph E. Jr., having filled an honorable mission to the Northern States. In the winter of 1878-79 Elder Wilson taught school at Richmond, being assigned to the highest of three grades. The summer of 1879 he spent working on the Logan Temple; then, for one year, he assisted in starting the first newspaper of Cache county, the "Logan Leader," and established his home in Logan. Early in 1881 he was engaged as bookkeeper at the Temple, where he remained three years, and was then called to be Stake tithing clerk. He was for two years president of the Logan First Ward Y. M. M. I. A., and in May, 1884, was set apart to be second counselor to Bishop B. M. Lewis, of the same Ward, which position he held for about seven years. After that he filled the position of first counselor seven years longer. In 1887 through failure of his eyesight, he was released from his position as tithing clerk, and casting about for some outdoor occupation, he engaged in the nursery business. He started in 1888 what has developed into the Logan nurseries, but financial reverses prevented him from continuing in the business. He served two terms as city recorder of Logan, and one term as school trustee. During the troublous anti-polygamy times he took to wife Esther A. Ricks, youngest child of Patriarch Joel Ricks, who has borne him five children, all living. After he had resided a short time in Logan, he was called to be clerk of the High Council, which place he has filled, except at intervals, until the present time. In January, 1894, he was called to the position of Stake clerk, which place he continues to fill. On removing to the Fifth Ward (Logan) and being released as counselor to Bishop Lewis, he was chosen an alternate member of the High Council in February, 1898. He served as bookkeeper in Z. C. M. I., Logan, from 1895 to the time the branch closed, and in July, 1897, accepted a position at the Agricultural College as secretary and instructor in penmanship. This position he filled until March, 1900, when the anti-polygamy agitation made it

necessary for him to resign. Just at this juncture he was called again to be Stake tithing clerk, he being the unanimous choice of the twenty-six Bishops of the Stake and the Stake presidency. Elder Wilson has been temperate in all his habits, keeping the Word of Wisdom from his youth up, has been a Sunday school worker almost constantly from the days he attended the Thirteenth Ward (Salt Lake City) Sunday school under the superintendency of George Goddard in the early 70's. Patriarch John Smith promised him in his youth that through the prayer of faith he should be mighty in healing the sick. This has been fulfilled, as many can testify. While slow in physical and mental action, he is possessed of devotion to duty and tenacity of purpose, and very seldom yields to discouragement. Among his boyhood associations in school and otherwise he remembers with pleasure six who have since become Apostles, viz. John Henry Smith, Heber J. Grant, Abraham H. Cannon, Rudger Clawson, Mathias F. Cowley and John W. Taylor, all but the first being near his own age. The wise counsels and correct example given by Pres. George A. Smith have been a source of strength and encouragement to the boy and the man. For those associations and many others he feels to thank a kind Providence that has guided him.

**CARDON, Joseph Emanuel,** Bishop of Logan First Ward, Cache county, Utah, is the son of John Paul Cardon and Susannah Gouldin, and was born Oct. 28, 1872, in Logan, Cache county, Utah. He was baptized Sept. 1, 1881, and on the same day confirmed a member of the Church of Jesus Christ of Latter-day Saints. Dec. 25, 1889, he was ordained a Deacon and set apart as first counselor in said quorum. He was also appointed a teacher in the Logan Fourth Ward Sabbath school. Feb. 13, 1892, he was appointed president of the above named Deacon's quorum, which position he held for several years, during which time he had charge of the Ward meeting house. In the fall of 1889 he was appointed librarian in the Y. M. M. I. A., and held this and other positions in said association for a number of years. Jan. 8, 1894, he was ordained an Elder by Bishop Thomas X. Smith, but was still

retained as president of the Deacon's quorum. He graduated from the district schools in 1889, and in the fall of the same year he entered the Brigham Young College, from which institution he graduated in 1894. During the time of attendance he held a number of important positions, among them that of president of the "Philomatic Library Society," and also of the College Alumni Association during 1894-95. He taught in the Logan City public schools (Woodruff building) during 1894-96. Aug. 1, 1895, he was appointed secretary of the Cache Stake Sunday schools. Aug. 19, 1896, he was called to fill a mission to the Northern States, which call he immediately accepted, after resigning his position as teacher in the public schools and a number of business positions which he held. Sept. 16, 1896, Elder Cardon married Miss Sophia Wilson, and on



Oct. 4, 1896, he left home to go on his mission. Oct. 7, 1896, he was ordained a Seventy and set apart as a missionary. He was appointed to labor with Elder John H. Stout, to open up the field in the city of Indianapolis, Indiana, and succeeded in organizing a branch of the Church. July 5, 1897, he was appointed president of the Northern Indiana conference, which position he held until Nov. 15th, of the same year, when he was called by the president of the mission (Louis A. Kelsb) to act as secretary of the mission, with headquarters at Chicago, Ill. He acted in this capacity until April, 1899, when he was honorably released to return home. During his mission, Elder Cardon assisted in holding twenty-five conferences in Indiana, Ohio, Michigan, Illinois, Missouri, Wisconsin, Iowa and Nebraska. Upon his return home he was appointed to labor as a home missionary and assistant in the Logan

Fourth Ward Sunday school. He acted in the latter position until March, 1900, when he was called as an aid in the Cache Stake Sunday school board. He was also chosen a counselor in the Y. M. M. I. A. in 1899. Jan. 12, 1900, he was set apart as one of the seven presidents of the 64th quorum of Seventy, which position he held until Feb. 8, 1901, when he was ordained a High Priest and Bishop of the Logan First Ward by Apostle Marriner W. Merrill, to succeed Benjamin M. Lewis, who had acted in the capacity of Bishop of said Ward for forty years. Elder Cardon was appointed deputy city recorder during the summer of 1900. In September, of that year, he, together with Melvin J. Ballard, commenced manufacturing knit goods, and at the present time they have agents throughout Utah, Idaho, Montana, Oregon and Wyoming, and give employment to about fifty persons.

**NEEDHAM, John**, a prominent Elder in the Church, was the son of James Needham and Mary Armitage, and was born April 1, 1819, in Leeds, Yorkshire, England. Following is a life sketch from his own pen, which was read at the eightieth anniversary of his birthday: "When I was very young, my father and mother, with four children, moved to Warrington, in Lancashire. When a little over three years old, a drunken man on a horse run me down and nearly killed me. For years, I went to a select school, kept by Rev. Doctor Symson. When fourteen years old, I was apprenticed for seven years in a large drapery emporium, kept by Cross & Pierpont. After serving them for nearly three years, they sold out and gave me my free papers, and I moved to Liverpool and Preston, working as a journeyman. I was engaged as clerk in a store at Preston, when Pres. Heber C. Kimball, Orson Hyde and other Elders came there to preach the gospel. I heard the first gospel sermon in Preston from Apostle Orson Hyde, in the year 1837, and I believed it with all my soul. My father came and took me to my home in Warrington and was very bitter against the Church. In a few weeks, he obtained a situation for me in Manchester, but in a short time I was with the Saints again and preaching the gospel, though only a boy in my teens.

Again my father took me home, and in a few weeks placed me in a situation in Staffordshire, but wherever I went, the gospel seemed to come also. This time Apostle George A. Smith came to Staffordshire, and I labored under his direction and traveled a great deal with him. At last my father left me severely alone and forbade me visiting my mother, brothers and sisters. I labored a few months in Dudley, near Birmingham, and in a small place called Great Green. I was very poor and destitute, not having enough money to buy ink and paper; the few Saints in the Church were also very poor. One morning, when I answered a knock at the door where I was staying, a young woman asked if a minister of the gospel was staying there, named the Rev-



erend John Needham. I told her that Elder John Needham was my name. She then gave me some silver money, and told me that her lady had a dream, in which she was told to give me some cash, and that I was a servant of God and needed help. This is only one case out of a hundred similar blessings which I received from our Heavenly Father during a five years' mission, and while I traveled practically without money. All the means I obtained was given me by those I baptized and organized into branches of the Church. In 1840 I went to Monmouthshire and Wales, and with God's blessing was enabled to do a great work there, for the people were quite ready to receive the gospel, and I had a blessed, happy

time with them. At that time I was called to preside over a conference. The Elders being scarce during the first few years in England, we generally traveled alone, and not in pairs. I will give a sample of how I introduced the gospel in several towns and cities, by referring to my first visit in Aber-gavenny, in Monmouthshire. I stood up in the Market place, sang a hymn, prayed and then preached the gospel of Jesus Christ in my own simple way, but with great zeal and confidence in my Savior's help. After I had finished speaking, I remarked that I was preaching the gospel without purse or scrip, had no salary but put my trust in God. This moved the hearts of my hearers to feed me and give me a night's entertainment. In a few moments a very young woman came to me and said that I could go home with her. As she looked so very young, I remarked that perhaps her parents would not like it. She told me that she was married and had two children, and therefore had a right to ask me. Of course, I went, and in a very short time I baptized her and her husband, and in a few weeks I had a flourishing branch of the Church started. Making that my headquarters, I organized many branches of the Church in Monmouthshire and Wales, getting help from other Elders and many that I ordained and sent out to preach. In the winter of 1842-43 I left my native land. My father gave me a very good stout to cross the sea and to go to Nauvoo, as he now felt more kind toward the Saints. A few years later I baptized my father and others of my family, in fulfilment of prophecy, in which it was promised me that I should be a Joseph to my father's house. I sailed from Liverpool on the ship "Yorkshire," Elder Thomas Bullock being president of the company. We had a nine weeks' very stormy voyage and were, on one occasion, told by the sailors that in a few days we should all be either in heaven or hell. We got into New Orleans without a mast on the vessel, except a short one which was made when we were in distress. Not one Saint, however, had any fear, for we had been promised that we should get over safe and well, but that we should have a very rough voyage. The "Yorkshire" was lost in the return voyage. On my arrival in Nau-

voo I was introduced to Joseph the Prophet, his brother Hyrum (the Patriarch), and many of the leading men of the city. I enjoyed their counsel and preaching for years. In the fall of 1843, Sarah Ann Booth was sealed to me for time and all eternity by Patriarch Hyrum Smith. God gave me a jewel, for she was one of God's noble women and was filled with goodness and love to God; her life was spent in doing good, and thousands can bear that testimony; my three wives will say that she was a mother and sister to us all. I know that the Prophet Joseph Smith expected the Saints to go to the Rocky Mountains. I never can forget the burning words of those men filled with the Holy Ghost and the revelations of God given unto them. I knew them well and loved them. I knew them to be the Prophets of God clothed with almighty power, and I know it by the power of God and the revelations of Jesus Christ unto me, and this is my testimony to my children, relations and dear friends. After the death of Joseph and Hyrum, I had a stock of goods for sale at Nauvoo. I succeeded in moving them two days before the mob got into the city, and thereby saved them from destruction. I fought with the mob in defense of Nauvoo. When I left the city in 1846, I made my home for a time in St. Louis, Mo., where I kept a store at the corner of Third and Pine streets. Later, I opened a store in Kanessville, Iowa, and another at Council Point. At that time my father wrote to me that his circumstances were very bad and reduced. As I had means I sent my brother James to England with the necessary funds to bring the family to Zion. He did so and it was at that time that I baptized my father. In 1851 I sold out my business and came to Great Salt Lake City, bringing my father and sister Eliza with me; the rest of the family came afterwards. A few years later my father went to St. Louis, Mo., on a visit, and died in that city. My dear mother died, in coming up the Mississippi river, bound for Nauvoo. In the fall of 1860, I was called on a mission to England and left my business in the care of my brother James and Mr. Whitmore. Elder Staines, my partner in business, was called on a mission at the same time. When we returned, all our goods were sold, and



we had no business. I was released to return home in 1863 and was given the charge of a large company of Saints on the ship "Antarctic." I saw them safe in Salt Lake City, but on our arrival I was very sick, being nearly tired out with the constant care of so many people on the sea and on the plains. I was called to assist in organizing Z. C. M. I. in Salt Lake City and in buying out all stores of business that would sell. For several years I had charge of the Z. C. M. I. clothing department. In 1890, together with my wife Rose and our three children, I moved to Logan, Cache county, in order to improve my health and improve my circumstances. In a few years I had lost by death my wife Sarah Ann and Martha, my son Charles Albert, my brother James and several near relatives. I felt the burdens and trials were almost more than I could bear and therefore left the city, believing it to be the best for me. In July, 1890, while in Logan, I was taken very sick with la grippe and was confined to my bed for over two months. In 1896, I was taken sick again with the greatest and most fearful of maladies, a large swelling on the body, being covered with cancers. The doctors insisted that my only chance for life was in going through an operation, and that might be death, but all the medicine and operations I had was consecrated oil and the laying on of hands, and by the power of God I was restored to health. When I married my first wife, Sarah Ann Booth, we were both very poor as regards this world's goods. We had no house and no furniture. My wife worked out in a family as help and I worked on a steamboat, in the foundry and with whatever I could find to do. I have worked many, many days for 50 cents a day. In time we saved a little money and went to housekeeping, and the first furniture we had I made with an augur and hatchet. We had boxes for chairs, had no stove but a bake-kettle and a spider (a kind of frying pan). We had one small room for kitchen, bed-room and parlor, and was never happier in my life, because we had to be contented, and always paid for what we got. In a short time I obtained a situation as clerk in a store, and in less than a year I rented the same store and went into business for myself. My wife was my first clerk,

and in a year's time I had three stores, all doing well, and did considerable building. I look back with pleasure upon many of my good deeds and repent of all my shortcomings and sins of omission. I do not remember the time in my life, young or old, that I did not have the fear of God before me; yet like all others, I feel the weakness of humanity old as I am, and expect I always shall. During my stay in Kanesville, I became acquainted with Oliver Cowdery. I heard him preach several times, and listened to his powerful testimony with regard to the work of God, Joseph Smith the Prophet, and the great events he took part in." Elder Needham died at Logan June 14, 1901; his remains were taken to Salt Lake City for burial.

**STEWART, James Z.**, a member of the High Council in the Cache Stuke of Zion, was born in Adams county, Ill., Oct. 31, 1844, son of Isaac M. Stewart and Matilda J. Downs, and grand-



son of Bickley Stewart, who served under George Washington in the war of the Revolution. His parents shared with the Saints in their persecutions and mobbings in the States, emigrated to Utah in 1852 and located in South Willow creek, afterwards called Draper,

in Salt Lake county. His early education was acquired in the schools of that county, principally at Draper, under the instruction of Dr. John R. Park; and when Dr. Park was called to take charge of the University, on his recommendation, James Z. Stewart was engaged to take his place at the head of the Draper schools. Later he took a two years' course in the higher branches at the University of Deseret, at the conclusion of which he was offered a position as teacher in that institution. This offer he declined, however, and returned to Draper, where he taught school until the fall of 1873, when he accepted the principalship of the Cache Seminary at Logan. In the summer of 1875 he was called by Pres. Brigham Young to take a mission to Mexico, in company with Elders Daniel W. Jones, Helaman Pratt, Robert H. Smith, Anthony W. Ivins, Ammon M. Tenney and Wiley C. Jones. He was set apart Sept. 14, 1875, by Apostle Willford Woodruff, and left home Sept. 16, 1875. This was an exploring mission, as well as a mission to preach the gospel to the Mexicans and Indians, and it was necessary that the journey should be made on horseback and with pack animals. At the expiration of about ten months' traveling through Arizona, New Mexico, Texas and Chihuahua (old Mexico), the Elders were all released to return to Utah, and Elder Stewart reached his home July 3, 1876. A few days later Pres. Brigham Young called Elder Stewart to take another mission to Mexico, and on Oct. 18, 1876, in company with Helaman Pratt, Isaac J. Stewart, Melton G. Trejo, Louis Garff and George Terry, he started again for Mexico, but this time with horse teams. Elder Stewart labored principally in southern Arizona, Texas and in the State of Sonora (old Mexico), and was released to return home in the fall of 1877. A few weeks later Elder Stewart was called on another mission, for which he was set apart March 20, 1878, by Apostle Orson Pratt and started next day. While on this mission he selected the sites of Ephraim and Manassa, in the southern part of Colorado, and located some of the Saints from the Southern States in that locality. Oct. 3, 1879, Elder Stewart was called to accompany Apostle Moses Thatcher and Elder Melton G. Trejo on a mission to Old Mexico. He

was set apart by Apostle Erastus Snow and left home Oct. 27, 1879, for the city of Mexico, where he arrived with the other brethren Nov. 15, 1879. Elder Stewart labored in the city of Mexico, the States of Hidalgo, Morelos, Queretaro and adjoining States for about two years, during which time he assisted in translating and publishing the "Voice of Warning" and several pamphlets in the Spanish language and wrote many articles regarding the Latter-day Saints and their faith, which were published in the leading papers in the city of Mexico. Apostle Thatcher was anxious to know the condition of the country between the city of Mexico and Acapulco, to determine whether it would be practicable for the Elders of the Church to come and return by that route, during the seasons of the year when it would be dangerous to travel by way of Vera Cruz on account of yellow fever and other contagious diseases, and he requested Elder Stewart to cross the country on horseback, a distance of 350 miles from the city of Mexico to the coast, which he did on his return home, making the trip in about thirteen days. Upon returning home he went to Logan and accepted a position as assistant teacher in the Brigham Young College for two years. In the fall of 1883 Apostle Moses Thatcher was instructed to have the Book of Mormon translated into the Spanish language; the responsibility of this work was placed upon Elder Stewart, and he was told by Apostle Thatcher that he would hold him personally responsible for the accuracy and general character of the translation. The translation was made during the winter by him and Elder Melton G. Trejo, and it was afterwards printed at the "Deseret News" office under his watchcare. Elder Stewart was counselor to Bishop Benjamin M. Lewis of the First Ward of Logan, until he was called to be a member of the High Council of Cache Stake, to which office he was set apart by Apostle Moses Thatcher May 19, 1884, which position he now holds. Elder Stewart has also filled several prominent political positions in Cache county. He was a member of the city council for six years, and was probate judge of the county several terms, and for a number of years was president of the faculty of the Brigham Young College.

In all the positions of trust which he has filled he has acquitted himself with credit and to the satisfaction of those whom he was called to serve.

**CROCKETT, Alvin**, a member of the High Council of the Cache Stake of Zion, was born Oct. 19, 1831, on Fox Islands, Maine, eldest child of David Crockett and Lydia Young. At the age of eight years he was baptized into the Church of Jesus Christ of Latter-day Saints, in emulation of the example his parents had set some years previously. In the year 1841, actuated by a strong desire for association with the main body of the Saints, the entire family, with team and wagon, started for Nauvoo, at which place they arrived in October of the same year. In Nauvoo they were eye witnesses to and sharers of the manifold hardships that obtained from the year mentioned until the great exodus in 1846. During their stay in Nauvoo, for one entire winter, Alvin, though but a mere lad of twelve years, was brought face to face with the great responsibility of caring for the remainder of the family. They were all confined to their beds with the fever excepting him, and while he was not in the woods with ax and wagon getting fuel to keep them warm, he was at their bed-sides administering to their various wants. This duty was discharged manfully. Subsequent to the banishment from Nauvoo, the family settled in Davis county, Iowa, where they made their living by farming on shares until the spring of 1849. In April of that year they traveled to the Missouri river, where they remained in camp until July 4, 1849, when they bid farewell to the unsympathetic States and took their departure for Great Salt Lake valley, where they arrived Oct. 19, 1849. Singular enough, that day was Alvin's birthday. His father, located in the First Ward, and after a great struggle he was successful in building up a comparatively comfortable home. The tendency among some of the Saints at this time to explore the gold fields in California had its effect upon the subject of this sketch. Accordingly, shortly after his arrival in Salt Lake City, he set out in company with several other men for the fields of gold. It proved a very valuable experience to him, although he returned two years later with but very little of

the object of his visit. June 26, 1851, he married Sophia Reed and settled in Payson, Utah county, where for several years he was known as a useful and a prominent citizen, both from a social and a religious standpoint. He distinguished himself in the military organization of that day, which organization was effected to protect the whites from the ravages and fierce attacks of the red man. He had held the position of colonel for twelve years before circumstances ceased to require his military services. In 1861 he moved to Cache valley and became one of its early settlers of Logan. In 1863 he was sustained as a member of the High Council, which position he occupies with honor at the time of this writing. Nov. 29, 1867, he took unto himself a second wife in the person of Annie Naomi Peel. The Lord blessed him with two noble women, who bore him eighteen children, Sophia twelve and Naomi six, all of whom, excepting two, are alive today, and honor him with upwards of sixty grandchildren. Two of his sons (Ozro and Fred, the former of the first and the latter of the second wife) have performed foreign missions. In 1872 he left for a mission to preach the gospel to his relatives and friends on the Fox Islands. And while he was received very coldly and was not successful in bringing many to a knowledge of the gospel, yet, it is not unfrequent that the Islanders will tell the missionaries of later dates of the little Crockett boy who left them, and later on, when a grown man, returned, and with what assiduousness and diligence he proclaimed the doctrines of Joseph Smith. He was the first mayor of Logan city, in which capacity he served the second term; was also sheriff of Cache county for upwards of fifteen years. In all these varied vocations not one evidence can be successfully adduced wherein he was unfaithful to his duty, or disloyal to the people of whom he was the representative. In 1888 he was arrested on the charge of unlawful cohabitation. Boldly and prayerfully he faced his sentence to six months' incarceration in the penitentiary, believing in his very heart, even as he believes to this day, that this persecution, in connection with that of many of his brethren, was simply a repetition of the old tale, a worldly effort to prevent the ex-

ecution of a divine command. In 1898, however, commenced the real and most painful period of his life, leaving on his heart a weight which will be more or less felt as long as his heart beats. Marking the commencement of this period was the death of his second wife, Annie Naomi, after a protracted illness of several years. She died March 24, 1898, and one year later the hand of fate was laid upon the first wife; thus leaving him on the brink of his three score and ten years alone, at least as far as the care and company of a loving wife was concerned. Though now in his seventieth year he is, comparatively speaking, a monument of physical strength and preservation. He is still a counselor to his children and grandchildren, all of whom have grown to love and revere him, and who should hold, even dearer than they hold their own lives, the example his life teaches: a life devoid of ostentation, inoffensive and harmless, yet useful in the highest degree—a life devoted principally to the development of the kingdom of God.—Fred W. Crockett.

**BALLARD, Henry**, Bishop of the Second Ward, Logan, Cache county, Utah, from 1861 to 1900, was born Jan. 27, 1832, in Thatcham, Berkshire, England, the fourth son of William Ballard and Hannah Russell. He was baptized in February, 1849, at his birthplace, by Elder Joseph Kimber. About nine months later he was almost instantaneously healed by the power of God from a severe attack of typhoid fever. Emigrating to Zion he sailed from Liverpool Jan. 10, 1852, on the ship "Kennbec," and in going up the rivers from New Orleans to the frontiers he was blown up and severely hurt in the explosion of the steamboat "Saluda," April 9, 1852, at Lexington, Mo., in which catastrophe a number of emigrating Saints lost their lives. Henry arrived in Salt Lake City Oct. 16, 1852. In the fall of 1857 he joined the expedition sent out to intercept Johnston's army; he served in Orrin P. Rockwell's company and remained out ten weeks. He participated in a similar expedition early in 1858, after which he went south during "the move." May 10, 1859, he arrived in Cache valley as one of the first permanent settlers in that part of the country, and he located in Logan July 20th following. Here

he has resided ever since. April 14, 1861, he was called to act as Bishop of the Logan Second Ward, which position he filled for 39 years with unabated zeal and faithfulness. In 1864 he made a trip to the Missouri river after immigrating Saints in Capt. Wm. B. Preston's company. In 1886-89 he filled a mission to Great Britain, where he first labored as traveling Elder in and afterwards as president of the London conference. After his return home in 1889, he was arrested on the



charge of unlawful cohabitation, tried and convicted and imprisoned in the Utah penitentiary from Feb. 8, 1889, to April 8, 1889. April 26, 1900, he was honorably released from his position as Bishop of Logan Second Ward, on account of failing health, and on April 30th following he was ordained a Patriarch by Apostle Marriner W. Merrill.

**BALLARD, Melvin Joseph**, counselor in the Bishopric of the Second Ward, Logan, Cache county, Utah, is the son of Henry Ballard and Margaret McNeal, and was born Feb. 9, 1873, in Logan, Cache county, Utah. He was baptized and confirmed Feb. 9, 1881, by Henry Ballard, ordained a Deacon in 1884 and a Priest Dec. 27, 1891, by Henry Ballard; ordained an Elder Feb. 5, 1895, by Wm. Worley; graduated from Brigham Young College in 1894; married Martha A. Jones June 17, 1896, and was ordained a Seventy July 6, 1896, by Apostle John Henry Smith. He left

Utah July 7, 1896, together with Brigham H. Roberts and Geo. D. Pyper on a special mission to the large cities of the Eastern States; and he finished his missionary labors in the Northern States mission, returning home in December, 1898. In 1899, together with Joseph E. Cardon, he organized the Logan Knitting Factory, which is one of the most important manufacturing institutions in the State. In January, 1900, he held a discussion at Logan with S. D. Condit, of the Reorganized Church, on the subject of secession, which is known locally as the great debate. He was ordained a High Priest April 23, 1900, by Apostle Francis M. Lyman and set apart as a counselor to the Bishop of the Logan Second Ward.

**CARDON, Louis Samuel,** a prominent Elder of the Second Ward, Logan, Cache county, Utah, was born June 23, 1869, in Logan, third son of John Paul Cardon and Susannah Goudin. His childhood was spent at home; and at the proper age he began attending the public schools. He was baptized at



the age of eight years, and was ordained a Deacon when fourteen years old. When he was seventeen years of age he accompanied his father (who was obliged to leave home on account of his religious convictions) to Montana, where they worked on the railroad. In the winter of 1887, Louis returned home with the intention of entering school, but circumstances ruled otherwise. In March, 1888, in company with

his father, three brothers and sister, he left home once more, for Oregon, where they had taken a contract for railroad work. Louis labored there and in Washington until the fall of 1889, when he returned to Cache county, Utah. In the fall of 1891 he entered the Brigham Young College, at Logan, this being the first school he attended since he was thirteen years of age; he found it very difficult to keep up in the work with his companions, who had enjoyed better advantages; but by hard labor and untiring application to the work, he succeeded in completing a four years' normal course. He taught school in Greenville during the school year of 1895-96, with much credit to himself and his patrons. Jan. 8, 1894, he was ordained an Elder by Thomas Morgan, and during that winter he acted as secretary of the Y. M. M. I. A. of the Fourth Ward Logan. In March, 1896, he was appointed assistant postmaster in Logan, which position he filled to the entire satisfaction of all concerned. June 17, 1896, he married Rebecca, daughter of Bishop Henry and Margaret Ballard, of the Second Ward, Logan. In 1896 he was chosen first counselor in the Y. M. M. I. A. of the Second Ward, Logan, and during 1897 and 1898 he was president of said association. Having received a call to take a foreign mission, he left Logan June 7, 1898, to fulfill the same. He was set apart and ordained a Seventy the following day in Salt Lake City, by Christian D. Pfeldsted, and arrived in Bern, Switzerland, July 3, 1898. Having studied French to some extent at home, he expected to be sent to labor in the French part of the Swiss mission; but the president of the mission (Henry E. Bowman) desired him to labor in the German part, and he was accordingly sent to labor in (Bale) Basel. He entered at once into the spirit of the work, and, through the blessings of the Lord, soon acquired the German language. Three months later he was placed in charge of the Basel branch. He labored earnestly in that place for thirteen and a half months, when he was called to preside over the Zurich branch, which was the largest branch in the Swiss mission. Under these several appointments he labored earnestly for the cause of truth, and his whole soul was in the work before him, as witnessed by the improvement of the branches over which he presided. Nov.

23, 1899, he received word from Liverpool that he had been selected to preside over the Swiss mission. This was a great surprise to him, and he keenly sensed the great responsibility; but he went forth humbly, putting his trust in God, and was enabled to perform a good work and bring many honest souls to the light of the gospel. Nov. 28, 1899, he left Zurich for Bern, and after visiting all the branches in the mission with Pres. Bowman, he took charge of the mission. During his term of presidency, the mission made wonderful advancement in all respects. Baptisms were frequent, tithing was greatly increased, great improvement was made in the keeping of the Word of Wisdom, and missionary labors were extended into new fields. Elders were sent into Italy, where they tried hard to establish the work once more. Elder Cardon traveled very extensively in his efforts to visit all the Saints in the mission; he also visited a number of the branches in Germany, visited Italy and had the pleasure of seeing Paris, France, during the exposition. Dec. 20, 1900, he and other Elders came down with the smallpox and were compelled to go to the pest-house, where they were confined until Jan. 12, 1901. Feb. 22, 1901, Elder Cardon received an honorable release to return home. He sailed from Liverpool Feb. 28, 1901, and reached Logan March 15, 1901. Soon after his return home he was set apart as assistant superintendent of the Second Ward Sunday school, Logan. He also has charge of the lesser Priesthood of the Ward and holds several other positions.

**YEATES, Richard,** Bishop of the Third Ward, Logan, Cache county, Utah, is the son of William and Harriet Yeates and was born July 19, 1849, in Rose-Green, Sussex, England. He was baptized by William Stoner at Brighton, England, March 15, 1864; emigrated to Utah in 1868, crossing the Atlantic in the ship "Colorado," which sailed from Liverpool, July 14, 1868; he located in Logan, Cache county, where he still resides. July 7, 1884, he was ordained a Seventy. From 1884 to 1888 he held the position of assessor and collector of Logan city. In 1889-90 he filled a mission to England. May 4, 1891, he was ordained a High Priest and set apart to act as first counselor to

Bishop Robert Davidson by Apostle Franklin D. Richards. This position he held until the Bishop's death. At the quarterly conference held in Logan April 30, 1900, he was ordained a Bishop



and set apart to preside over the Third Ward, Logan, by Apostle Geo. Tensdale. On the same occasion Wm. Watterson and James Larsen were set apart as his counselors.

**HYDE, William, Junior,** Bishop of the Fifth Ward, Logan, was born Jan. 7, 1847, at Council Bluffs, Iowa, the son of Wm. Hyde and Elizabeth Howe Bulhard. His father figured prominently in the early history of Cache valley, particularly at Hyde Park, where he acted as Bishop. William was born when his father served in the Mormon Battalion and the Church was in course of migration to the Rocky Mountains. His parents came to Utah in 1849, and later settled in Hyde Park, when William was but thirteen years of age. There he grew up to be a man of the Cache valley stamp, inured to hard labor and coarse fare, yet warm-hearted, frank and generous Wm. Hyde. The first call of a public nature made upon him was to fill a mission to the United States in the winter of 1871-72. To this call he responded cheerfully, visiting the States of Massachusetts, New York and Michigan. In the fall of 1874 he was called to preside over the Fifth Ward, Logan; this position he accepted and has filled until the present time. He was ordained a Bishop

by George Q. Cannon May 20, 1877. He has held the confidence of his superiors and the love of the people over whom he has presided. Under his administration the Ward has steadily grown in membership. In the strength of its



organization and the unity of the people, while portions have been taken off three times to add to other Wards. Bishop Hyde has held various positions in the gift of the people, one of which was that of a member of the Logan city council, in which capacity he served three terms.

**SKANCHY, Anthon Lorentzen,** Bishop of the Sixth Ward, Logan, Cache county, Utah, is the son of Elling L. Skanchy and Mine Ansjon, and was born Sept. 17, 1839, in Trondhjem, Norway. He was baptized Jan. 16, 1861, by Elder T. Tonnesen, and soon afterwards ordained an Elder by John F. F. Dorlus, and called to assist Elder M. A. Hansen in the ministry. In the spring of 1863 he traveled nearly three hundred miles to Christiania, where he was called and set apart for a mission to Nordland, which included Namsos, Bodø, Vesteraalen, Tromsø, Havnørfest and Vardo—the extreme northern part of Norway, or the part of the country known as the land of the midnight sun. He traveled from island to island, preached a great deal and baptized quite a number. He was arrested seven times and sentenced three times to imprisonment on water and bread for administering the ordi-

nances of the gospel, which was contrary to the laws of Norway. In the fall of 1865 he was called south, and on his travels he journeyed through Guldbrandsdalen, Romsdalen, Molde, Aalesund, Christiansund and Trondhjem. In the spring of 1866, he was called to take charge of Christiania branch under the direction of Elder Carl C. A. Christensen, president of the conference in Norway. In due course of time he visited Kragerø, Langesund, Brevig, Laurvig, Drammen, Svevig, Kongsberg, Bergen, Stavanger, Arendal, Nummedal, Lillehammer, Hedemarken, Odalen, Kongsvinger and many other places. In the spring of 1868 he was released from his missionary labors and permitted to emigrate to Zion. He crossed the ocean in the ship "John Bright," and after his arrival in Utah he located in Logan, Cache county, where he has resided ever since. In 1877, he was ordained a High Priest and set apart as a High Councilor in the Cache Stake. In 1879-81 he filled a mission to Norway, laboring principally in Frederikstad, Frederikshald, Trondhjem and Namsos. After his return to Utah in the fall of 1881, he was called to take charge of a district of Logan as presiding Priest, and when that district was organized as a Ward, June 6, 1884, he was ordained a



Bishop and set apart to preside over the same. In 1886 he was called on another mission to Norway, where he first labored as a travelling Elder in and afterwards as president of Christiania conference. On this mission he visited

Drammen, Roken, Halmestrand, Svelvig, Roros, Trondhjem, Namsos, Tromso, Christiansund, Bergen, Kragero, Laurvig and many other places. In returning to Utah in the fall of 1889 he had charge of a company of emigrating Saints. On his arrival home he resumed his duties as Bishop of the Sixth Ward, Logan, and continued thus until 1901, when he was called on a third mission to Scandinavia, this time to preside over the mission. He is still laboring in that capacity.

**LARSEN, Christian J.**, Bishop of the Seventh Ward, Logan, Cache county, Utah, was born March 21, 1831, in Grejs, Vejle amt, Denmark. Following is the Bishop's own brief account of his life's labor: "I commenced to work in the Grejs Woollen Mills when but six years old, working 12 hours each day; my schooling was obtained between the hours of 7 and 9 p. m. after my day's work was done. When fourteen years old I started to learn the tailor's trade, and when seventeen years old, on account of the war between Denmark and Germany, I moved to Copenhagen. Aug. 15, 1850, I had the pleasure of having my first conversation on the first principles of the gospel, with Elder Geo. P. Dykes; on the 19th I was baptized by Elder Peter O. Hansen, and on the 25th I was confirmed by Apostle Erastus Snow, at which time the Sacrament was also administered for the first time in this dispensation in Denmark. Oct. 27, 1850, I was ordained a Deacon by Elder John E. Forsgren, and on March 12, 1851, I was ordained a Priest by Apostle Erastus Snow, and sent with Elder Christen Christiansen to Aalborg as a missionary, where we arrived on the 16th. I labored there until the latter part of July, when I was called back to Copenhagen. Aug. 17, 1851, I was ordained an Elder by Apostle Erastus Snow and sent to my native town. Aug. 25, 1851, I preached my first gospel sermon in my father's house, and the same day had the pleasure of baptizing my father, mother, oldest sister and one stranger, which were the first fruits of the gospel in that part of Denmark. The Lord blessed our labors so that by the 10th of November, 1851, we had organized three branches of the Church, namely, Fredericia, Grejs and Store Lihme. On the 15th, at a general con-

ference held in Copenhagen, the southern part of Jutland and the island of Fyen were organized into a conference, and I was appointed its president. In the spring of 1852, by request of Pres. Willard Snow, I performed a short mission to Falster and Lolland, after some of the brethren had been very unmercifully mobbed and driven from those islands. Aug. 15, 1851, I was appointed president of Brevig conference, in Norway. Six other brethren were called to go with me, and we all set sail together. We arrived in Norway Sept. 12, 1851, and immediately commenced a successful labor in the three branches which had already been organized in that country. Everything went well until the middle of October,



when we were all arrested and imprisoned. I was finally released April, 1852. In July following I was called back to Denmark by Pres. Willard Snow, and in August, 1853, I was appointed president of the Copenhagen conference. In the latter part of November, I was appointed by Pres. John Van Cott to look after the interest of the first emigration company of the season, and take charge of them. Dec. 22, 1853, I, with 301 emigrants, left Copenhagen for America; in Gluckstadt our company was increased by 33 German Saints. In Kansas we joined the second company of that



season's emigration from Denmark and crossed the plains with them. We arrived in Salt Lake City Oct. 5, 1854. I settled in what was then called King-ton's Fort, or South Weber. In the fall of 1855 I was called to act as second counselor to Bishop Thomas King-ton. In the fall of 1856 I moved to Ogden. April 7, 1857, I was ordained a Seventy by Pres. John Van Cott. Through the summer and fall I was under arms in Col. Chauncey W. West's command and in what was called the Echo Canyon War. In the winter of 1857-58 I labored as a home missionary in Weber Stake, and in the summer of 1858 I had charge of one of the three small companies that were left to guard the city. In November, 1858, I moved with my family to Sanpete county, where I lived and passed through all the troubles and difficulties of the Blackhawk war. Aug. 13, 1866, together with my nine-year-old son, I had a most miraculous escape from an attack of about twenty savages, who emptied their guns at us, when they were only about twelve feet away. In the spring of 1867, when the grasshoppers destroyed our crops in Sanpete county, I went on a visit to Cache valley, and on meeting Apostle Ezra T. Benson, he persuaded me to move to Logan. I complied with his wishes, though it took me nearly a year to get my family removed from Sanpete county to Cache valley. I labored as a home missionary in Cache Stake from 1872 to 1884 and acted as a High Counsellor while Apostle Brigham Young presided over the Stake. When Moses Thatcher became president of Cache Stake, I was ordained a High Priest by him and set apart as first counselor to the Bishop of Logan Second Ward, which position I held until 1890. I officiated as a missionary laborer in Logan Temple from March, 1885, to May, 1887. In October, 1890, I was appointed Bishop of Logan Seventh Ward, and on Nov. 3, 1890, was ordained a Bishop and set apart by Apostle Marriner W. Merrill. This position I still hold."

**MOURITZEN,** Mouritz, second counselor to Bishop Christian J. Larsen, of the Seventh Ward, Logan, Cache county, Utah, was born in Svendstrup, Aalborg amt, Denmark, April 2, 1857, the son of Peter Christian Mouritzen and Inger Jorgensen. He

spent his early life in that neighborhood, working for farmers. In the fall of 1876 he heard the first gospel sermon preached in Anders Jensen's house in Norretranders and was immediately impressed with the gospel truth; and after prayer and farther searching for the truth, he was converted, and was baptized in Aalborg Jan. 3, 1877, by Elder Anders Frederiksen; confirmed by Elder Soren Poulsen. He was ordained a Teacher by Knud H. Bruun March 3, 1877, and in the fall called to labor as a missionary. He was ordained an Elder by Jens Andersen Nov. 12, 1877, and labored the first six months in Aalborg and Sabby branches. At a conference held in the spring of 1878 he was called to preside over the Thisted branch. While laboring in that capacity he baptized and confirmed a number of people and also administered to many sick people who were healed under his administration and rejoiced in the power of God. While laboring in Thyland, in company with N. C. Larsen, he was arrested and placed in jail at Westervig, but was released the next day, after having answered many questions propounded by the judge, who decided that there was no cause for action. In July, 1880, he was released from his missionary labors, with the privilege of emigrating to Zion. He left Copenhagen July 5, 1880, and arrived in Salt Lake City July 29, 1880. After residing one year in Manti, Sanpete county, he removed to Logan, Cache county, where he has resided ever since. He was married in Salt Lake City, Oct. 27, 1881, to Jensine Jensen; labored in a Church capacity as a Teacher and a Priest, and was ordained a Seventy by Paul Cardon Jan. 22, 1884. In the fall of 1890 he was chosen to act as second counselor to Bishop Christian J. Larsen of the Seventh Ward of Logan. He was ordained a High Priest and set apart to that position by Simpson M. Molen Nov. 3, 1890. In the summer of 1891, he received a call to fill a mission to Scandinavia. On his arrival in Copenhagen, he was appointed to labor in Aalborg conference. While attending to missionary work in the Frederikshavn branch, he was accosted by a school teacher, who sent a complaint against him to the police in Frederikshavn for having preached "Mormonism." Elder Mouritzen was notified to

appear in court, which, however, he decided not to do, as he knew the result would be banishment from the country. He left the city to labor elsewhere, and his next field of operation was the Aalborg branch. After ten months' labor there he was called to Copenhagen for a short time, but was returned to Aalborg, where he now labored (part of the time as president of the conference), until he was released to return home. On this mission he had the privilege of bearing his testimony to thousands; he also baptized two of his own sisters and about twenty others, and rejoiced greatly in his labor as a minister of the gospel. Since his return home, in September, 1893, he has attended faithfully to his duties in the Bishopric of the Seventh Ward, Logan.

**HENDRICKSON, John Anthon,** a prominent Elder in the Seventh Ward, Logan, Utah, was born in Frederikstad, Norway, Aug. 19, 1860. His father, who died in 1862, never embraced the gospel; but his mother joined the Church shortly before her husband's death. In May, 1862, when the subject of this



sketch was about one and a half years old, she emigrated to Zion with her two sons. Her other son was ten years old at the time. Her eldest child, a daughter, refused to come to Zion, and was left in Norway. After six weeks on the Atlantic and about six months' travelling altogether, the family reached Salt Lake City. Shortly afterwards

they moved to Richmond, Cache county, and later to Plain City, Weber county, where the mother married Gunder Anderson. Shortly afterwards they moved to Logan, where John A. has since resided. He was baptized Aug. 19, 1869; was ordained an Elder and chosen as first counselor to Andreas Peterson in the Elders' quorum. While Brother Peterson filled a foreign mission, it fell to his lot to preside until he returned. In 1885, he was chosen superintendent of the Seventh Ward Sabbath school, which position he held until he was called to go on a foreign mission. In 1885, he married Mary D. Lloyd, of Wellsville, with whom he has had one daughter, ten years old. In 1886, he was ordained a Seventy by Joseph Quinney, and in 1887 he was called on a mission to Norway. He left home in October, 1887, and, after arriving in Christiania, he remained in that city one month, studying the language, after which he was appointed to labor in Bergen, where he spent six months. He returned to Christiania to attend conference, after which he was appointed to labor in Fredrikshald; later, he was appointed to return to Bergen. After laboring in Norway eighteen months, he was sent to England, to complete his missionary work there. While in Norway, he had the pleasure of baptizing sixteen souls. He also enjoyed the pleasure of seeing his sister, Matilda Hansen, whom they had left twenty-five years previously, taken down into the waters of baptism. He labored in England, mostly in Birmingham conference, until November, 1889, when he returned home. Since then he has taught the theological classes in his Ward, presided over the Y. M. M. I. A. and been one of the Stake board of the Y. M. M. I. A., which position he still holds. In 1889, he began the industry known as the Cache Knitting Works, at Logan. Though he commenced on a very small and humble scale, this institution has grown until it has revolutionized the manufacturing of underwear and hosiery throughout the State. It was the first factory which began to manufacture union suits in the West, and the first to conceive the idea of the "knitted garment." It has given employment directly and indirectly to hundreds of people. Elder Hendrickson is now the president of

said institution and holds the greatest part of the stock. In July, 1900, he purchased the Ogden Woolen Mills, and shortly afterward turned it into a stock company, of which he is now the president. He has just completed a new factory on Washington avenue, Ogden, termed the Ogden Knitting Works, where he expects to do general manufacturing and thus aid in giving employment to the people in that part of the State. Elder Hendrickson says: "The Lord has blessed me in every undertaking, for which I am extremely grateful."

**BALLARD, Henry W.**, Bishop of Benson Ward, Cache county, Utah, was born Sept. 20, 1864, in Logan, Cache county, Utah; ordained a Deacon June 30, 1877, in which capacity he later presided over a quorum of Deacons; ordained an Elder Oct. 1, 1884; was married Oct. 2, 1884; ordained a Seventy Jan. 4 1886; labored as a Ward teacher, a Sunday school teacher and a Y. M. M. I. A. officer in the Second Ward of Logan till March 9, 1891, when he was ordained a High Priest and Bishop and set apart to preside over the Benson Ward, in the Cache Stake of Zion, which position he still holds.

**DAINES, Robert**, Bishop of Hyde Park, Cache county, Utah, from 1874 to 1892, was born Aug. 3, 1829, in the parish of St. Cross, Suffolk, England. His father was a farmer, which occupation was also followed by his son Robert during his life. The family owned no land in England, but the subject of this sketch, through his faithfulness to his employers, usually held positions of trust, where prudence was required, and management of affairs fell largely to his lot. At the age of nineteen he enlisted in the Queen's Guards, but being one-fourth of an inch short of the required height (six feet), he was not accepted in that division of the English army. He was so situated that he received but very little school instruction, but through his efforts, with the love for knowledge as an incentive, he gained a fair education. He married Mary Ann Barker Oct. 11, 1851, by whom he had four children, all of whom died in their infancy. When the gospel was brought to that district of country where they resided, Robert Daines and

wife were among the first to embrace it; both were baptized by Elder William Smith, Dec. 17, 1851. Bro. Daines was ordained a Priest April 20, 1853, and an Elder July 18, 1854. With his wife he emigrated together with many other Saints, leaving Liverpool Nov. 30, 1855, on the ship "Emerald Isle," which arrived in New York Dec. 29, 1855. Not having means to continue the journey to Utah, Elder Daines found employment in New York and New Jersey, the ensuing three years. Here he lost his devoted wife by death and buried her in New Jersey. He emigrated with the entire branch of the Church from Monmouth county, New Jersey, in the spring of 1859, going as far as Omaha, Neb. At this place he married Miss Jemima Seamons, May 1, 1859, by whom he had twelve children, ten of



whom are surviving at the present writing. Elder Daines and wife worked their way across the plains by driving a Church team of mules. He stayed in Winter Quarters (Florence) three months, working for the Church, breaking cattle and fitting up wagons, etc., for the long journey before them. For this work Bro. Daines received only passage for himself and wife, notwithstanding he was offered \$40 per month by other parties to manage their team over the same distance. They began their trip July 21, 1859, in Farnorz Little's company. His wife did the cooking for the company, and they arrived in Salt Lake City Oct. 8, 1859. Early in the spring of 1860, after spend-

ing the winter of 1859-60 in Brigham City, Elder Daines started, in company with four others, to find a home in Cache valley. On arriving at Logan, he was advised by Bishop Wm. B. Preston to go north about five miles and locate. This he did, and arrived on the present site of Hyde Park. April 13, 1860. There he built the first habitation, which was a dug-out. When the militia of Cache valley was organized, he was elected captain of company E, third battalion of infantry, first regiment, first brigade of the Nauvoo Legion. He received his appointment Aug. 5, 1865, from Gov. Chas. Durkee. Afterwards (Oct. 1, 1867,) he was promoted to captain of company C, of the same regiment. He took a company of men to Franklin, Idaho, to quell a disturbance caused by the uprising of Bear Hunter's band of Indians, but the people were so quick in response, when the knowledge of the outbreak reached them, that the Indians were outnumbered, and they scattered. Bro. Daines was ordained a Seventy April 30, 1864. Dec. 28, 1868, he married Mary G. Ashcroft, by whom he had four children; two of them are now alive. After the death of Bishop Wm. Hyde, in 1874, he was chosen and ordained Bishop of Hyde Park by Apostle Charles C. Rich, which position he held until his death. April 5, 1875, he married Sarah Bates, by whom he had two children; both of these are still alive. In 1885, at the time of the crusade against those who had obeyed the principle of plural marriage, Bishop Daines went to his native land. In this he attained a three-fold purpose: He filled a mission, obtained a good genealogy, and escaped prosecution. He was assigned to labor in the Norwich conference. After his return home, he accompanied Charles O. Card, John Woolf and others to Alberta, Canada, to find a suitable location for exiled Saints. One of his families followed him in the following spring. In his traveling and exposure his constitution and health was severely undermined, and he never fully recovered from its effects. He returned, however, to his Ward, gave himself up to the officers, underwent a hearing, paid a fine, and went back to his duties in the Bishopric, which he continued until his death which occurred at his home in Hyde Park, Nov. 16, 1892. He passed away

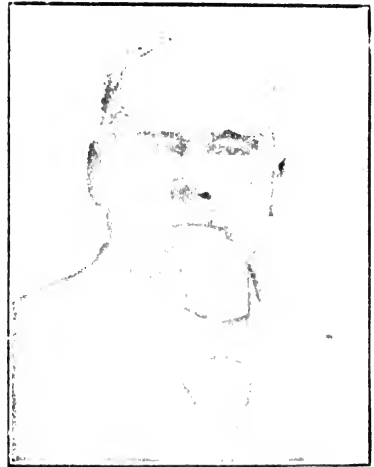
surrounded by his family and friends. Bishop Daines was well beloved by the faithful Saint of his Ward, and by his friends and family. He was a man of sterling worth as a pioneer, honest in his dealings and anxious to sustain and obey those in authority over him. He was a firm believer in the hand-dealings of God through his constituted authorities on earth. He was a zealous laborer in the Lord's vineyard, in temporal as well as in spiritual affairs, and devoted the best efforts of his life to the upbuilding of Zion. He was also a natural leader of men. His life's journey was fraught with many trials; and by drinking of sorrow's cup, and passing through varied and multiple experiences and conditions, he developed a manhood and character of priceless value.

**PETERSEN, Lars Christian**, a prominent Elder of Hyde Park, Cache county, Utah, was born in Skibshøj, Hjørring amt, Denmark, March 6, 1839, the son of Søren C. Petersen and Mette Marie Larsen. He says: "I was brought up in the Lutheran church and with a limited school education. When nine years of age, in the year 1848, the school teacher of the district of Højen came to my father's house with a petition addressed to the Danish government, asking for free religious exercise. This gentleman, being tired of his canvass, asked my father's consent to have me go and secure the people's signature, saying, 'He can write the names of those who can not write their own.' Thus a small boy went on the errand of the Lord and obtained the necessary names of that district, and when the different petitions from the several districts came into the Danish Riksdag, the request was granted. Consequently, in the year of 1850, when the first Elders of the Church of Jesus Christ of Latter-day Saints arrived in Copenhagen, Denmark, they found religious liberty in the land. I had the privilege of hearing the gospel in my boyhood days, as revealed to Joseph Smith the Prophet, and was baptized by Elder Jens Christensen Terpe, June 14, 1859. March 6, 1859, at a district meeting held in Hjørring, I was ordained to the office of an Elder. Previous to this, for a year and a half, I had traveled with Jens M. H. Borglum as an assistant,

having been ordained to the office of a Priest. March 26, 1859, I left Aalborg for Utah, together with my mother. We arrived at Copenhagen the next morning, whence we continued the voyage, April 1st, for England. On the North Sea we encountered a heavy storm, during which we were in imminent danger; even the sailors were alarmed; but we arrived safely at Liverpool by way of Grimsby, April 6, 1859. The next day we joined the British Saints, went on board the sailing vessel "William Tapscott" and sailed on the 11th for New York, where we arrived May 14, 1859. Thence, the company continued the journey to Florence, Neb., where we arrived May 25th; the plains we crossed in Capt. Robert F. Nesten's company, which arrived in Salt Lake City Sept. 15, 1859. I married my first wife Johanna Marie Mouritzen Nov. 25, 1860, in the Sugar House Ward. In the spring of 1862 I moved from Salt Lake City to Plain City, Weber county, and in March, 1865, I came to Hyde Park, Cache county, where I took up a small farm in the spring of 1866. In 1868 I became a member of the school of the Prophets, organized in Logan Aug. 22, 1868, with Apostle Ezra T. Benson as president. In 1869 I was called to act as a Ward teacher in Hyde Park. In 1875 the United Order was established in the Ward with which I identified myself and became its secretary. Feb. 7, 1878, I was appointed Ward clerk of the Hyde Park Ward, which position I still hold. I had previously acted as an assistant clerk for several years. I was ordained a High Priest Dec. 29, 1878, by George Thomas, of Benson Ward. March 30, 1887, I was arrested for unlawful cohabitation with my wives, and later (June 21, 1887) I was sentenced to six months' imprisonment and to pay a fine of \$50 and costs of court. May 16, 1889, I was sustained as presiding teacher of the High Priests in Hyde Park. I also labored as an acting Priest. Dec. 2, 1889, I was elected secretary and treasurer of Hyde Park Irrigation district, which position I occupied for eleven years in succession, being re-elected biennially. Aug. 9, 1891, I was released from being Sunday school teacher and called to take charge of the Scandinavian meetings of the Hyde Park Ward. March 19, 1895, I was elected secretary and treasurer of

the Logan, Hyde Park and Smithfield Canal Co., for the term of two years, and I have been re-elected for three terms since. Dec. 5, 1898, I became secretary, treasurer and collector of the Logan and Richmond Irrigation district, which position I have held for four years, by the voice of the landholders. At the close of 1899 I was appointed chairman of the local old folks' committee, which gave the first entertainment in honor of the old people of the Ward Jan. 12, 1900."

**HAMMOND, Milton Datus**, counselor in the presidency of the Cache Stake of Zion from 1877 to 1879, was born Oct. 7, 1831, at Randolph, Cattaraugus county, New York, the son of Nathaniel R. Hammond and Alzina Spencer. He removed with his parents



to Jackson county, Michigan, in 1838; enlisted as a private in a Michigan regiment for the Mexican war in July, 1847, marched to Mexico and returned in July, 1848. He started for California in the spring of 1850; but through the loss of teams he was compelled to remain in Utah the following winter, teaching school at Farmington, Davis county. Becoming a convert to "Mormonism" he was baptized March 30, 1851, by Gideon Brownell. Consequently he abandoned the idea of going to California, and became an energetic worker in the cause which he had now espoused. He married Lovisa Miller, daughter of Daniel A. Miller and Clarisa Pond, Dec. 11, 1853, and started the

same day, accompanied by his wife, on a mission to Sanpete county, to assist in protecting settlers from Indian depredation. He returned in July, 1854. As a member of a Salmon River company of settlers he left Salt Lake City in 1856, and presided over a branch of the mission at a point known as the "Lower Fort," which was located two and one-half miles north of Fort Limhi. During the month of February, 1858, the Indians displayed an unfriendly attitude, and the brethren, fearing an outbreak, decided to remove the lower branch to Fort Limhi. This work was being done, when the Indians made a general attack, Feb. 25, 1858, killing two missionaries, James F. Miller and George McBride, and wounding others. By order of Pres. Brigham Young, the mission was abandoned, the company starting on their return trip to Utah March 27, 1858, reaching home in time to participate in the general move south. Bro. Hammond stopped at the present site of Mona, Juab county. For several years he acted as secretary of the 40th quorum of Seventy and later as a president of said quorum. He moved to Cache valley with his family in the summer of 1864. From 1850 to 1870 he served as an officer in the Nauvoo Legion, part of the time as an aid on Gen. Brigham Young's staff. He was ordained a High Priest and Bishop under the hands of Pres. Brigham Young in October, 1870, and presided over the Providence Ward, in Cache Stake, until May 27, 1877, when he was set apart under the hands of Pres. Brigham Young as second counselor to Moses Thatcher, president of the Cache Stake, and labored in that capacity until the reorganization of the presidency in 1879. He served as a trustee of the Brigham Young College from its organization until 1890; was probate and county judge of Cache county from March, 1874, to August, 1883. He also acted as Church agent during the construction of the Denver and Rio Grande railroad. In 1898 he was appointed Church agent and superintended the construction of the Alberta canal, in southern Alberta, Canada, which was completed in November, 1900. He is now a worker in the Logan Temple, where he has contributed eight years of his life in the interest of the Church. He has been a resident of Providence, Cache county, since 1864.

**DUNN, Charles Oscar**, Bishop of College Ward, Cache county, Utah, is the son of Simeon A. Dunn and Harriet A. Silver, and was born Oct. 13, 1855, in the old fort in Brigham City, Box Elder county, Utah. His mother died Jan. 1, 1857, which left the whole care of the family upon his father. Charles was baptized in 1863 by Elder Lars A. Larsen; and he was ordained an Elder by Wm. L. Watkins. He labored for several years as a Sabbath school teacher and was chosen first assistant superintendent to Charles Kelley in the Fourth Ward (Brigham City) Sunday school, Nov. 2, 1880. Later, he presided over the Ward Y. M. M. I. A., and also acted as a Ward teacher. Oct. 18, 1876, he married Letitia Smith,



daughter of Samuel and Janette Smith, by whom he has had five children. In 1882 he was called on a mission to St. George, to receive instructions in Temple ordinance work, together with his wife. Early in 1883 he removed to Millville, Cache county, where he labored as Ward teacher, Sabbath school teacher, president of an Elders' quorum, president of the Y. M. M. I. A., etc. Oct. 24, 1883, he married Martha J. Welch, daughter of John and Eliza Welch, by whom he has had six children. Together with his wife, he was called to labor in the Logan Temple, May 18, 1884. They commenced their work there Aug. 21, 1884, and continued till the following March (1885), when they were released. Oct. 7, 1887,

Elder Dunn was arrested on the charge of unlawful cohabitation, and on Dec. 10th, following, he was sentenced to six months' imprisonment in the Utah penitentiary, and to pay a fine of \$150 and costs of court. He regained his liberty June 10, 1888. When the College Ward was organized June 28, 1891, he was called to act as Bishop of the new ward, being ordained Bishop by Apostle Moses Thatcher. Previous to this (July 13, 1884) he was ordained a High Priest by Bishop Robert Davidson.

**THORESEN, Ingwald Conrad**, counselor to Wm. C. Parkinson (president of the Hyrum Stake of Zion), was born in Christiania, Norway, May 2, 1852, second son and fourth child of Hans Thoresen (Johnson) and Karen Andersen. His father was a first-class cabinet-maker and followed that trade. Both his parents were religiously inclined and were members of the Lutheran church, and Ingwald was also initiated into said church by being sprinkled when a few days old. In the spring of 1855 his parents first heard, and immediately received, the gospel, and they became enthusiastic workers for the cause, against strong opposition and persecution in Christiania. Hans Thoresen became the "baptist" of this branch of the Church and baptized into the Church of Christ between two and three hundred souls, in the nighttime (as this and other ordinances of the gospel were prohibited in Norway by law and had to be performed in secret); still he was caught, arrested and imprisoned several times for officiating in this ordinance, getting from six to ten days' confinement on "bread and water." Under these periods his family suffered want, and Ingwald and the other children would anxiously wait for his release and the bread he had saved while "behind the bars." Before he was eight years old, Ingwald understood and had faith in the gospel and asked for baptism; but his parents objected until he thoroughly understood the gospel. He was finally permitted to join the Church, being baptized Aug. 14, 1861. He attended the common schools of his native city and had nearly completed the common school course, when, in April, 1863, he emigrated with his parents to Zion. They crossed the plains in Capt. Peter Neb-

eker's Church train, Ingwald walking the entire distance from Florence, Neb., to Salt Lake City, where they arrived Sept. 25, 1863. Shortly afterward they moved to Hyrum, Cache county, where he and his parents have resided ever since. Ingwald soon graduated from the district schools of that city, and in 1868, when sixteen years old, he started out "on his own hook," to earn means to get an education. He worked at rail-roading, farming and mining during the summers and attended the High School at Logan, Cache county, during the winters, until the spring of 1873, when he began teaching school, which avocation he followed with success for about twelve years, in Cache and adjoining counties. April 14, 1873, he married



Margaret Christina Nielsen, daughter of Niels B. and Margaret D. Nielsen, with whom he has had fourteen children, six of which have died in their youth, and two are married and reside in Hyrum. In the fall of 1876 he was called on a mission to Scandinavia, where he labored for two years in Denmark and Sweden, doing excellent work. Ingwald was ordained an Elder into the Church about 1870, a Seventy by Pres. George Q. Cannon Sept. 2, 1876, and a High Priest, Aug. 26, 1901, under the hands of Apostle Marriner W. Merrill, when he was also set apart as a counselor to Pres. Wm. C. Parkinson, of the Hyrum Stake of Zion. He has served the Church as secretary, president and counselor in the Stake presidency of Y. M. M. I. A.; principal

of the theological department of the Hyrum Sunday schools, home missionary, Ward teacher, Priest, etc. Politically, Elder Thoresen has reached the front ranks in his city, county, and State. Under the People's Party rule he served his city as mayor, justice, surveyor, attorney and school trustee; and Cache county as prosecuting attorney, county surveyor and deputy assessor and collector; and the territory of Utah as a member of the constitutional conventions of 1882 and 1887. He has always been a staunch Democrat and taken an active and leading part in defending the principles and policies of his party throughout the State of Utah, and also aiding his colleagues in Idaho. Democracy has honored him by electing him one of its first county commissioners in Cache county; a member of the constitutional convention of 1895, and of the second State legislature in 1898; also nominating him as one of its presidential electors, in 1900. He has been a member of the State executive committee of his party for many years, and as a party worker, has been very energetic, fearless, and almost radical; but always open, above-board and fair with colleagues and opponents. Since he retired from school teaching, he has been engaged, principally, in the practice of law, but has also supervised his farm work. He owns one of the best farms near Hyrum, and has built a good home in Hyrum city. Elder Thoresen is a characteristic Norwegian, with determination of purpose and force that cannot be swayed by trifles, and whatever he undertakes to do, he does with all his might; and consequently, has been very successful in his undertakings generally. He has a strong testimony of the divinity of the gospel as restored to the earth in our day, and great faith in the promises of the Lord to His Saints.

**WRIGHT, John Fish,** Bishop of Hyrum Ward, Cache county, Utah, from 1891 to 1901, was born in Goole, Yorkshire, England, Oct. 3, 1841, son of John P. Wright and Mary Fish. He emigrated from England, together with his parents, in December, 1848, and landed in New Orleans the same winter; came up the great rivers to Council Point, Iowa, in May, 1849, on the steamer "Eliza Stewart;" remained on the

frontiers till the spring of 1852, when he left for Utah, in Captain Tidwell's company, and arrived in Salt Lake City in September, 1852. He located at Draper, Salt Lake county, where he, together with his father, took up land, and fenced, broke and farmed the same. He passed through the grasshopper famine, without a murmur; participated in Indian troubles, although but a boy; took his gun and blankets and went to meet the Johnston army in 1857, and was one of the guard detailed to remain while the people moved south in 1858. Together with his parents, he went to Cache valley in the spring of 1859, where they found only seven log cabins standing at Maughan's Fort



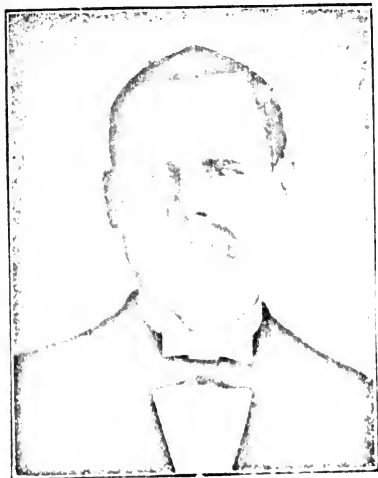
(now called Wellsville). They arrived at this place on the last day of April. The following night the muddy river had risen and overflowed its banks, so that the travelers the next day had to bridge the stream before they could cross. Bishop Peter Maughan, with some of his brethren, came down to the camp, consisting of about twenty-five families, called a meeting and organized them, setting apart John P. Wright as president of the company, with John Nelson and Israel J. Clark as his counselors. After building the bridge, they proceeded on their journey, and after much toil and hardships, on account of bad roads and an abundance of mud and water, the company arrived at Summit creek (now called Smithfield). Here land was laid off in five and ten acre lots and divided



among the people, who at once commenced to plow and put in crops. They took the first water out to irrigate their last sown grain, June 15, 1859. On the 18th of June a messenger came from Maughan's Fort, with instructions for the settlers on Summit creek to start as soon as it was dusk that evening for the fort and to get there, if possible, before the following morning. The instructions were obeyed; but, at the last moment, when they were ready to start, two yoke of oxen were missing. The next day the subject of this sketch and another brother were sent back to find the missing cattle. This was considered a very dangerous and responsible task, as Peter Maughan had received word that the Indians were on the war path and were likely to make a raid upon the colony at any moment; but with much caution the two brethren succeeded in finding the cattle, and returned with them to the fort the same evening. The new colony remained at Maughan's Fort about two weeks, when a council was held, in which it was decided, as the wisest plan, to abandon Summit creek for the time being and locate at what is now called Logan. Accordingly, they pitched their camp on the banks of the Logan river at and near where the Thatcher grist mills and the old B. Y. College building now stand. Here, again land was surveyed and a townsite staked off. Pioneer work now began in earnest, and at the same time the grain on Summit creek was taken care of. The settlers often carried their guns in one hand and their shovels in the other. They succeeded in raising good crops, wheat yielding as high as forty bushels to the acre. Brother Wright left his tracks in the snow while cutting the last of the grain. After taking an active part in establishing the city of Logan, he moved to a place called Paradise (old Paradise), in the spring of 1861, and, while living there, he took an active part in defending the lives and property of those isolated people, until it was considered unsafe to remain any longer in so dangerous a position. The site was consequently abandoned, and the settlers moved four miles north to a more open and safe location, where the town of Paradise now stands. Feb. 23, 1864, Bro. Wright married Martha D. Gibbs, daughter of George D. Gibbs and Ellen

Phillips, with whom he has had ten children who are all alive and strong in the faith. In 1891 he was called to take a mission to England and was preparing to fill the same, when he received a letter from Pres. Woodruff releasing him from the mission and calling him to be Bishop of Hyrum. He was ordained and set apart to that position, Feb. 15, 1891, under the hands of Apostle Marriner W. Merrill, and officiated in that calling until August, 1901, when he was honorably released, and, on the same day, set apart as a member of the High Council in the Hyrum Stake of Zion. The Cache Valley Stake had been divided into three Stakes, and Hyrum divided into three Wards. Elder Wright has filled a number of secular positions in the community. Thus he held the office of constable in his precinct for several terms, and has acted as school trustee and county commissioner. In 1892 he served as a member of the Territorial legislature. As a business man Elder Wright has figured prominently in the community. He commenced work for Coe and Carter of Omaha, Neb. (railway tie contractors), in the spring of 1876, and continued in their employ for several years, having full charge of their work the latter part of the time. He was engaged by them to inspect, pay for, and turn the ties over to the railroad company, until the summer of 1888, when he resigned. While in the employ of that company, he was intrusted with the handling of tens of thousands of dollars, and always gave entire satisfaction. After this he was engaged by Studebaker Brothers to manage their branch house at Logan and attended to this business until 1891, when he resigned, in order to discharge his duties as Bishop of Hyrum. Elder Wright, who has been a resident of Hyrum since he was called to act as Bishop there, says that the greatest joy of his life is derived from the thought that in all that he has passed through for the benefit of future generations, as well as the present one, he can truthfully say that he has never directly nor indirectly lifted his hand nor his voice against the Priesthood of God. He has always exhibited a merciful and charitable spirit, and no one was ever turned away from his door who sought shelter or food.

**ALLEN, Andrew Augustus, junior,** Bishop of Hyrum Second Ward, Cache county, Utah, was born in Cedar City, Iron county, Utah, Aug. 25, 1858, son of Andrew A. Allen and Sarah Ann Cartwright. When two years of age he



turned home July 9, 1901. Aug. 26, 1901, he was called and sustained as Bishop of the Hyrum Second Ward, in the Hyrum Stake of Zion. He was ordained a High Priest and Bishop on the above date, by Pres. Joseph Morrell. Bishop Allen is a farmer by occupation, and he has held a number of political offices in Hyrum, such as school trustee, city councilman, and mayor.

moved with his parents to Hyrum, Cache county, where he has resided ever since. He was baptized Sept. 29, 1867, by John G. Wilson and confirmed by Jens Lauritzen the same day. Jan. 29, 1876, he was ordained to the office of a Teacher by David Osborn. Jan. 30, 1882, he was ordained an Elder by Ola N. Liljenquist and was soon afterwards sustained as first counselor in the presidency of the 14th quorum of Elders, holding that office until Dec. 3, 1889, when he was ordained a Seventy by Brigham H. Roberts, and became a member of the 62nd quorum. April 4, 1889, he married Louisa Hammond, of Providence, Cache county, daughter of Milton D. Hammond, by whom he has had four children; all of these are living. He labored as a home missionary in Cache Stake during the winter of 1892 and 1893, held the position of counselor in the Ward Y. M. M. I. A., and afterwards as president of the same. He also acted as a Ward teacher from 1890 to 1899. Feb. 6, 1899, he was ordained a president in the 62nd quorum of Seventy by Joseph W. McMurrin. April 10, 1899, he was set apart for a mission to the Northern States, by Christian D. Fjeldsted. He labored in the State of Illinois, principally in Chicago, and re-

turned home July 9, 1901. Aug. 26, 1901, he was called and sustained as Bishop of the Hyrum Second Ward, in the Hyrum Stake of Zion. He was ordained a High Priest and Bishop on the above date, by Pres. Joseph Morrell. Bishop Allen is a farmer by occupation, and he has held a number of political offices in Hyrum, such as school trustee, city councilman, and mayor.

**PITKIN, George Orrin,** acting president of the Cache Stake of Zion from 1886 to 1890, was born in Far West, Caldwell county, Mo., Aug. 19, 1837, son of Geo. W. Pitkin and Amanda Eggleston. As a child he was expelled from Missouri together with his parents and the rest of the Saints, and, later, participated in the persecutions in Illinois. He also became an exile from Nauvoo in 1846 and spent the following winter on Fox river, in Iowa. The next winter was spent on Mosquito creek, near Kanessville, Iowa, whence he emigrated to Great Salt Lake valley in 1848 in Heber C. Kimball's company, driving a team across the plains. He located in Cottonwood and afterwards in Ogden, and later went to California and Oregon, returning to Utah in 1857, together with his father's family. As a minute man he participated in the Echo canyon war and was detailed to burn property



in Ogden, in case the army commenced hostilities on its arrival in the Valley. During the "move" he made a visit to Payson, Utah county. In the spring of 1859 he moved to Cache valley and

located at Providence, where he raised a crop. In the spring of 1860 he located on the present site of Millville, being one of the first settlers of that place. Here he took an active part in all pioneer and public labors and presided as Bishop from 1863 to 1896. In 1862 he made a trip to the Missouri river and back as a Church teamster, and in 1880-81 he filled a mission to the Southern States, laboring together with Elder Henry G. Boyle. From 1886 to 1890, during the absence of President Charles O. Card, he acted as president pro tem. of the Cache Stake of Zion.

**ROUCHE, John E.**, Bishop of Millville (Cache county, Utah) since 1896, was born July 11, 1861, son of Thos. F. Rouche and Margaret Comish. His occupation as a boy was farming, and selling and delivering coal. He attended the district school and took an interest in the different young people's asso-



ciations of the Ward. In 1881 and 1882 he attended the B. Y. Academy in Provo; took special interest in the business course and graduated in book-keeping. In December, 1882, he commenced working for Barton & Co., in the general mercantile business, and continued in that labor until November, 1883. In October, 1883, he was ordained a Seventy by Apostle Albert Carrington. About this time he was called on a mission to the Southern States. Before starting on this mission he received a patriarchal blessing

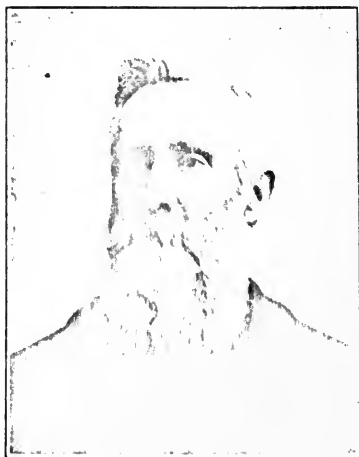
from Patriarch John Smith. The most prominent item in that blessing was a statement to the effect, that he should be a leader among his brethren, and that many should seek him for counsel. In company with about twenty other Elders he met to organize for the journey. Although he was the youngest in the party, he was chosen to take charge of the company. On arriving at Chattanooga, Tennessee, he was assigned to labor in the North Carolina conference. In the summer of 1884 he was appointed president of said conference, which position he held till he was released in February, 1886, to return home. At this time the hostile feelings against the "Mormon" Elders in the Southern States mission seemed to be worse than at any time in the history of the mission. Elders Gibbs and Berry were killed in Tennessee, and Elder Rouché was exposed to much persecution, being stoned, shot at and mobbed in various ways; but, through the blessings of the Lord, he received no harm. He returned to Salt Lake City Feb. 22, 1886, and married Annie M. Christensen in the Logan Temple, April 1, 1886. The young couple located at Layton, Davis county, and Elder Rouché resumed his former occupation, working for Barton and Co. at Layton. In the spring of 1888 he sold out his interest in Layton and moved to Richmond, Cache county, where he engaged in the mercantile business in partnership with A. U. Hobson. In the fall of 1899 he sold out again and moved to Logan, Cache county, where he once more engaged in business. In the spring of 1891 he was called to labor as a missionary in the Logan Temple, where he continued for two years. May 3, 1896, he was ordained and set apart by Pres. Joseph F. Smith, as Bishop of Millville, to which place he moved the following month. His marriage so far has been blessed with four children.

**OLDHAM, Samuel**, Bishop of Paradise, Cache county, Utah, since 1884, was born March 3, 1852, in Bury, Lancashire, England, son of John Oldham and Maria Heap. He was baptized in March, 1863, and in 1864 he emigrated to America, crossing the Atlantic in the ship "General McClellan," and the plains in Capt. Wm. S. Warren's train, which arrived in Salt Lake City Oct. 4, 1864. Together with his parents he soon

afterwards moved to the town of Paradise, in Cache county, Utah, which has been his home ever since. Feb. 26, 1872, he married Mary Jane Price, daughter of Edward Price and Mary Bishop, at the Endowment House in Salt Lake City, by whom he had ten children; and on Sept. 15, 1884, he married Mary E. Brown, daughter of Ebenezer Brown and Mary Wright, by whom he has had seven children. He has successively filled the offices of Teacher, Priest, Elder, Seventy and High Priest; was at one time a member of the presidency of an Elders' quorum, and later one of the presidents of the 62nd quorum of Seventy. June 8, 1884, he was ordained Bishop and set apart to take charge of the Paradise Ward, which position he still holds. In 1880-81 he filled a mission to the Southern States, laboring principally in Virginia. He returned home, suffering from a severe attack of typhoid-pneumonia. In April, 1889, he was sentenced by Judge Henderson at Ogden to six months' imprisonment and to pay a \$100 fine, for the offense of unlawful cohabitation, so-called. He served his term of imprisonment and returned home, receiving on his return the congratulation of his friends and neighbors, the whole town having assembled en masse to welcome him back to liberty. In 1876 he attended the B. Y. College, at Logan, and in 1877 he graduated from the normal department of the Deseret University, now known as the University of Utah. For twenty-four years he followed the teaching profession, being teacher, principal, and finally county superintendent of schools for Cache county, Utah, for nearly five years. Four of his children have entered the teaching profession, and his two older sons have performed missions abroad.

**LEMON, Alexander Abraham**, a prominent Elder of Paradise, Cache county, Utah, was born March 1, 1831, in Tippecanoe county, Indiana, son of Wm. McClure Lemon and Catharine Mayer. When about seven years old he removed with his parents to Cass county, Indiana, where his father opened up a nice farm near Logansport, in a thickly timbered country; afterwards his father, who was a surveyor and school teacher, laid out a town on the Tippecanoe river called Winnamuck, which is now the county seat of Pulaski

county, Indiana, near which he opened up another farm and where the family lived in the year 1846, when George Mayer, a relative, came to that part of the country preaching "Mormonism." In order to learn more of the gospel, the father went to Nauvoo on horseback, a distance of 250 miles, and while there he was baptized. He then returned to Indiana, sold out his possessions, bought five yoke of oxen and two wagons and started for the West by way of Nauvoo, where they arrived in July, 1846. After crossing the Mississippi river, the journey was continued across Iowa to Winter Quarters, where they spent the following winter, and in 1847 they came to the Valley, crossing the plains in Perregrine Session's company of fifty. Young Alexander drove one team, while



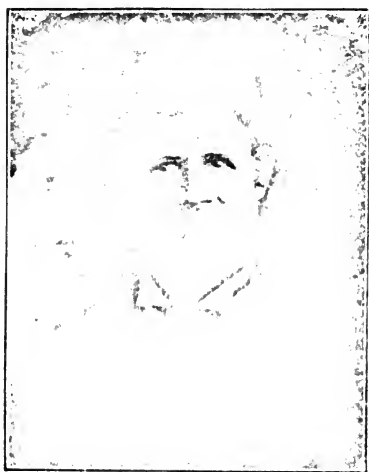
his father drove the other, and his sister Elizabeth drove sixteen head of loose cattle. Alexander was baptized in City creek, July, 1848, by John Young, and confirmed by Jedediah M. Grant. He was ordained a Seventy Jan. 18, 1851, by Albert P. Rockwood. In August following he received his endowments together with his mother. His father died March 10, 1851. Alexander passed through all the hard experiences of pioneer life in Utah's earlier days, and remembers all about the crickets and grasshoppers and Indian raids. In the winter of 1849-50 he participated in an exploring expedition sent to southern Utah in charge of Apostle Parley P. Pratt. In 1856-57, he was called, together with many others, on a special

mission to Los Vegas springs (now in Nevada); he returned the following year, when the temporary settlement made by the missionaries at Los Vegas was broken up. In 1862 he married Ann Eabry and removed to Paradise, Cache county, where he has resided ever since. His wife has borne him three sons and six daughters. After being a member of the 62nd quorum of Seventy for many years, he was ordained a High Priest in September, 1890, by Joseph Morrell. Locally he has filled a number of positions in the Church. He has acted as a Ward teacher for many years, and labored among the Saints in the capacity of a Priest. In an early day he also served his people in a military capacity, and as a minute man he assisted to guard the mountain passes during the Johnston army troubles in 1857 and 1858.

**DAVIS, George William,** Bishop of Avon Ward (Cache county, Utah), was born in Brigham City, Box Elder county, July 15, 1861, son of William Davis and Christine Erikke Forsgren. His father was the first settler and also the first Bishop of Brigham City. George took an active part, while young, in the different Ward organizations, and was called, March 11, 1885, to be superintendent of the Fourth Ward (Brigham City) Sabbath school. He married Eliza Watkins, daughter of William L. and Mary A. Watkins, Nov. 11, 1885. In 1887 he was called on a mission to New Zealand and was set apart for the same by Apostle Franklin D. Richards, May 31, 1887. He left Salt Lake City the same day, in company with Elders Alma Hayes, Alonzo L. and Boyd Stewart, and arrived in San Francisco, Cal., June 2nd. Here they were joined by Elders Ezra Stevenson and John A. Sutton, jun., and all were passengers together on the steamer "Zealandia," which arrived at Auckland, New Zealand, June 23, 1887. Elder Davis was appointed to labor in the Wakapu district, where he spent about nine months, devoting most of his time to acquiring the Maori language. In February, 1888, he was called to the Bay of Islands district, to labor with Elder George Romney, jun. He arrived at Mangapah Feb. 25, 1888, where he met Elders Romney and Elias Johnson, the last named being released to return home. He labored with Elder Romney till

April 19, 1889, when the latter was released to return home. The Bay of Islands district being divided into three, Elder Davis was called to preside over the Whangared district. He filled that position until he was released April 8, 1890, to return home. On his mission he took part in baptizing 138 souls and blessing 56 children. After his return to Brigham City he continued active in the service of the Church, laboring in the Sabbath schools and the mutual improvement associations. Some time after the return from his mission, he removed to Cache valley. Feb. 24, 1895, he was ordained to the office of a Bishop and appointed to preside over the Avon Ward, in place of Henry C. Jackson, who had removed to Idaho.

**JACKSON, Alma Oades,** first counselor to Bishop Geo. W. Davis, of the Avon Ward (Cache county, Utah), was born March 25, 1856, son of Henry C. Jackson and Ann Oades. He was baptized by his father July 10, 1866, and ordained a Deacon when quite young; acted as secretary and teacher of the



Paradise Ward Sunday school, presided over the Deacon's quorum and was ordained a Seventy by James D. Hirst Feb. 6, 1877. He also labored as a Ward teacher for many years. He married Emma Jane Obray May 10, 1877, and is the father of ten children, of whom nine are still living. June 8, 1884, he was ordained a High Priest and set apart to act as second counselor to

Bishop Samuel Oldham, of Paradise. He filled this position until July 5, 1891, when the south part of Paradise was organized into a separate Ward called Avon. Elder Jackson being a resident of the new Ward, was accordingly set apart as first counselor to Bishop Henry W. Jackson, of the Avon Ward, and since December, 1894, he has acted in a similar capacity to Bishop Geo. W. Davis. He is also principal teacher of the theological class of the Avon Ward Sunday school.

**MAUGHAN, William Harrison,** Bishop of Wellsville Ward, Cache county, Utah, from 1859 to 1900, was born at Alston, Cumberland, England, May 7, 1831, son of Peter Maughan and Ruth Harrison. His mother died when he was in his sixth year. In 1841 he emigrated to America with his father, who had embraced "Mormonism," and after visiting Kirtland, Ohio, they arrived in Nauvoo, Ill., where William was baptized, in the Mississippi river, when about eight years old. Afterwards he accompanied his father to Rock river, where coal mines were being opened. While laboring there they first heard of the martyrdom of Joseph and Hyrum Smith. They then returned to Nauvoo, where they remained until the general exodus in 1846, when they went to Wisconsin to obtain the necessary means to purchase an outfit for traveling west. In March, 1850, they left Nauvoo for the wilderness. Young William drove a four-yoke ox team from New Diggings, Wisconsin, to Salt Lake City, where they arrived Sept. 17, 1850. They were sent by Pres. Brigham Young to locate in Tooele Fort (now Tooele City), and thus they were numbered among the pioneers of that place. There they remained till 1854, when they moved to E. T. City. In July, 1856, Pres. Brigham Young called them to go to Cache valley and explore that valley with a view of making settlements there; and in the fall of 1856 they located the settlement now known as Wellsville. This was the first settlement made in Cache valley. Here William has resided ever since. He was ordained a Deacon by Bishop John Rowberry in 1851, and an Elder by Doctor Sprague in June, 1854. He was ordained to the office of a High Priest and Bishop and set apart to preside over the Wellsville Ward by Apostles

Orson Hyde and Ezra T. Benson Nov. 12, 1859. In 1875, he responded to a call to perform a mission to Great Britain, where he labored successfully in the Sheffield and Birmingham conferences, being called by Pres. Jos. F. Smith to preside over the latter conference, which position he filled till July, 1876, when he was honorably released to return home. After his return to Utah he resumed his labors as Bishop of Wellsville. Since the opening of the Logan Temple, in 1884, he has served as a member of the board of directors of said Temple. In civil affairs Bishop Maughan has taken an active part. Thus he served as county selectman for many years, was the first mayor of Wellsville city (serving from 1866 to 1875, being re-elected every two years). He served again as



mayor from 1878 to 1882, and was re-elected in 1896 and 1901. He has also served as a member of three constitutional conventions. In military life he has made the following excellent record: In 1852 he served as volunteer in subduing the Goshute Indians, under Gen. Jas. Ferguson; in 1877 he was elected captain of company F, of Col. Frank Cummings' command, Nauvoo Legion. In 1861, or 1862, he was elected major under Gen. West's command, and when the Cache county military district was organized, he was elected colonel of the 2nd infantry, under Gen. Ezra T. Benson, holding a colonel's commission from Gov. Doty for that position. Bishop Maughan has always been a successful and thrifty citizen.

having done much to develop the resources of the country. At present he is extensively engaged in farming and stock-raising. He organized the first co-operative store in Cache valley (the Wellsville Co-op), and was elected its first president, a position which he still holds. The institution has steadily increased its business and now represents a paid-up capital of \$30,000. Bishop Maughan married his first wife in 1853, and later he yielded obedience to the principle of plural marriage by taking to wives Mary Lloyd, Rachel Woodward and Euphania Nibley. He is the father of 53 children, 40 of whom are now living, namely 21 sons and 19 daughters, all Church members in good standing. He can already count one hundred grandchildren.

**HILL, William J.**, Bishop of Mount Sterling, Cache county, Utah, was born March 12, 1851, in Warsaw, Hancock county, Ill., son of Daniel Hill and Elizabeth Brice. He emigrated with his parents to Utah in 1853 and located in Mill Creek, Salt Lake county. In 1859



he removed to Wellsville, Cache county, where he was baptized by Bishop Wm. H. Maughan in 1863. He was ordained an Elder in 1871; married Georgiana Ensign Dec. 18, 1871; was ordained a Seventy Jan. 8, 1884, by John H. Stoddard, and chosen Bishop of Mt. Sterling Ward Jan. 30, 1895. He was ordained a High Priest and Bishop May 5, 1895, by Apostle Moses Thatcher. Bishop

Hill is the father of eight children, namely three sons and five daughters, seven of whom are now living. By occupation he is a farmer and stock-raiser.

**PARKINSON, George Chandler**, president of the Onelda Stake of Zion, is the son of Samuel Rose Parkinson and Arabella Ann Chandler, and was born July 18, 1857, in Kaysville, Davis county, Utah. Removing with his parents to Franklin, Idaho, in 1860, he became one of the first settlers of that town and of Idaho. He was educated at the Brigham Young College, Logan, Utah, graduating with honor in the class of 1880. He began teaching school in Logan in 1877, continuing in that calling till 1881, when he was called on a mission to the Southern States, where he remained for a year, doing successful work. He then went to England, where he labored about fifteen months as a missionary. He returned home in 1883, and again resumed teaching. About this time he was called to be second counselor in the Onelda Stake presidency, being ordained a High Priest and set apart to this office by Pres. Geo. Q. Cannon. He moved to Oxford in July, 1883, where he resumed teaching and was elected superintendent of schools in Onelda county. While at Oxford, he also acted as superintendent of the co-operative store. During that time a very unpleasant and unjust occurrence came into his life. An alleged polygamist hid in the cellar of his store, without his knowledge, but the officer arrested Elder Parkinson for concealing a criminal. He was tried, James H. Hawley defending him, but the jury disagreed on the verdict. A new trial was then set for six months later, and Mr. Hawley, who had then become prosecuting attorney, succeeded in getting Elder Parkinson convicted and sentenced to one year's imprisonment in the State prison and to pay a fine of three hundred dollars. Elder Parkinson paid his fine and served eleven months in the penitentiary, being given one month of his time for good behavior. He had no knowledge of the man who had concealed himself in the cellar, but the jury were all anti-Mormon, and the officer who subpoenaed the jury was heard to remark: "I have secured a jury that would convict Jesus Christ." Such was the justice he received in the name of the law!

On his release from prison Bro. Parkinson removed to Franklin and engaged in the produce business. He also became interested in the sheep and cattle industry. Aug. 28, 1887, he was chosen president of the Onelda Stake of Zion, being set apart to this position under the hands of Apostle Moses Thatcher. His counselors were Solomon H. Hale and Matthias F. Cowley. President Parkinson has served in that position with great diligence and efficiency and is at the present time beloved by all the Saints. He is also a thrifty and energetic business man. While in Franklin, President Parkinson, in connection with others, purchased all the stores in Franklin and consolidated the business under the name of "The

fourth of the population of the State. In 1895 he was appointed, by Gov. McConnell, a member of the board of regents of the State University; he was reappointed in 1896. He has always been a warm friend of education. Under his superintendency the magnificent Onelda Stake Academy, at Preston, was erected at a cost of \$50,000. He is now president of the Onelda Stake board of education. In 1896 he was one of the presidential electors on the Republican ticket. President Parkinson married Lucy M. Donev, of Franklin, Idaho, in 1881. The issue of this union is eight children, three sons and five daughters. He owns one of the most beautiful residences in the State of Idaho, located in Preston, where he has resided since 1894.



**GEDDES, Joseph Stewart**, second counselor to President Geo. C. Parkinson of the Onelda Stake of Zion, is the son of William Geddes and Elizabeth Stewart, and was born Dec. 18, 1857, in Glasgow, Scotland. His parents embraced the gospel and emigrated to Utah in an early day. After living in Salt Lake City for some time, they moved north, together with a small company of Saints, and located at a place which was afterwards called Plain City, which is situated about ten miles northwest of Ogden, Weber county. The little company of pioneers, consisting of about twenty souls, at once began the constructing and building of a canal, nine miles in length, which was a very great undertaking for such a small company. And besides, the settlers had not sufficient teams and farming implements. Those who had no tools would often work at night, thus keeping the spade and shovel almost in constant use. Neither was there much time taken in the preparation of food, as it consisted chiefly of bread and water. Thus they toiled on until they succeeded in bringing out a small stream of water, which has since been increased from year to year until Plain City has been converted into a veritable garden of Eden, as was observed on a certain occasion when it was visited by the First Presidency in the days of Pres. John Taylor. Elder Geddes writes: "Father's attention was turned to agricultural pursuits, stock and sheep raising. And, of course, the boys learned to plow, to sow, to reap

On-Ida Mercantile Union," with a capital stock of \$50,000. Bro. Parkinson became a stockholder and director in that concern, and also in the Idaho Milling, Grain & Power company. He was also a stockholder in and the manager of the W. C. Parkinson Mercantile company, of Preston. He is the manager of the Studebaker Brothers Manufacturing company of Preston, and is also much interested in the sheep and cattle business. He is a man of excellent executive force, of sound judgment, and indefatigable energy, and carries forward to successful completion whatever he undertakes. In 1894 he was elected to the State senate of Idaho, representing with credit a district of five counties which contain one-



and to now, as we grew to manhood. A number of the boys, and some of the girls, followed school teaching for a livelihood. While engaged at teaching school at Franklin, Idaho, I became acquainted with a Miss Dora, eldest daughter of Annimus and Susan Nolley, who afterwards became my wife. We were married Dec. 29, 1882, in the Endowment House, Salt Lake City. My chief occupation of more recent years has been that of contracting and building. I did some quarry and stone cutting work for the Salt Lake Temple in connection with my brother, Wm. S., who spent a number of years thus employed. Father also spent a year or two quarrying foundation rock for said Temple. I was baptized when about eight years old, was ordained to



the lesser Priesthood at an early age and was set apart to preside over the Teachers' quorum under the hands of Bishop Lewis W. Shurtliff; later I was ordained an Elder, and I was ordained a Seventy Jan. 27, 1884, by John Ellis. I acted as clerk for the 87th quorum of Seventy until Jan. 10, 1892, when I was set apart by Brigham H. Roberts to fill a vacancy in the council of the 87th quorum, caused by the demise of my brother Wm. S., who died Aug. 23, 1891, in the State of Oregon while in exile. Nov. 10, 1894, I bade my wife and family farewell and started for Chattanooga, Tenn., to fill a mission to the Southern States. I was assigned to labor in the South Alabama conference, which then comprised

northwestern Florida and southern Alabama. After laboring for about two months in the city of Pensacola, Florida, I received a letter from Pres. Elias S. Kimball, calling me to the presidency of the South Alabama conference. While upon this mission I enjoyed myself exceedingly well. I had the pleasure of baptizing and assisting in baptizing a great many of the honest in heart of the sunny South, and witnessed the growth of the work and the spread of truth with exceeding great joy. Obtaining a leave of absence, I returned home in June, 1895, to comfort my wife and mourn the loss of our daughter Iva, a sweet little girl of five years, whom the Lord had taken from us. We have since buried another little daughter, Hazel, who was born while I was absent on my mission. We have laid to rest four children altogether. I remained at home a short time with my family, after which I returned with a company of Elders to resume my work in the vineyard of the Lord, where I continued to labor with the Elders and Saints until Jan. 20, 1897, when I was released to return home. As a token of respect and esteem the Elders presented me with a 17-jeweled gold-filled watch and my railroad fare home. After my return I labored as a home missionary in the Weber Stake of Zion. Before going on my mission my experience was varied in the Ward in which I resided. I served two terms as constable and one as justice of the peace. A portion of my time, while young, was given to the study of music, and I was a lover of the drama, having belonged to and managed a musical and dramatic association for a number of years. I have also conducted Sunday schools and Ward choirs. My father obeyed the gospel at fourteen years of age and was turned from his father's door for so doing. He found employment in the coal mines, came back home and was taken down with cholera. When given up to die by doctors he was instantly healed through the administration of "Mormon" Elders. He went out to preach at sixteen years of age, and since his first arrival in Utah he has made a complete circle of the earth's surface, preaching the gospel. He served one term in the Utah penitentiary for unlawful cohabitation, was a president of the 18th quorum and later senior president of the 87th quo-

rum of Seventy. My mother, not being able to endure the hardships of early pioneer life, died at the age of thirty-six, leaving five small children, who received every attention from Aunt Martha, mother's sister, who had also become father's wife. Though but ten years of age, when mother died, many of her teachings have never been forgotten. I am forty-three years of age, and the indelible impress of mother's good counsel has thus far caused me to refrain from taking the name of Delty in vain, and from partaking in any degree of alcohol stimulants, including tobacco in all its forms. My home is now at Preston, Idaho. Shortly after my arrival here, I was set apart as one of the presidents of the 18th quorum of Seventy. I labored as a teacher in the theological department of the Ward Sabbath school and also in the missionary department of religion class work. As a member of the Stake choir I assisted in singing. I was ordained a High Priest and set apart as second counselor to Pres. George C. Parkinson, of the Oneida Stake of Zion July 25, 1898, by Apostle Matthias F. Cowley.

**LARSEN, John**, Bishop of Preston Ward, Oneida county, Idaho, was born May 1, 1845, in Gudmundlund, Aalborg amt, Denmark, and is the son of Andrew Larsen and Mary Nissen. Together with his parents he accepted the gospel, and was baptized April 14, 1861, by John P. Johnson. He emigrated to Utah with his parents in 1861, crossing the plains with ox-teams. John was but a lad of sixteen years and had never had any experience in driving oxen; yet he drove four yoke of oxen across the plains, walking himself all the way. The family arrived in Salt Lake City in September, 1861. Soon after his arrival he moved to Cache valley with his father's family and located in Logan Nov. 25, 1866. He married Annie Jensen, who had arrived from Sweden in 1862. In August, 1874, he left home to perform a three months' mission in southern Utah, to work on the St. George Temple. In April, 1877, he was called to go on a mission to the Northern States. He was appointed to labor in Minnesota, where he was successful in making many friends for the cause of truth. He returned home in January of the following year. Jan. 13, 1884, he was ordained to the office of

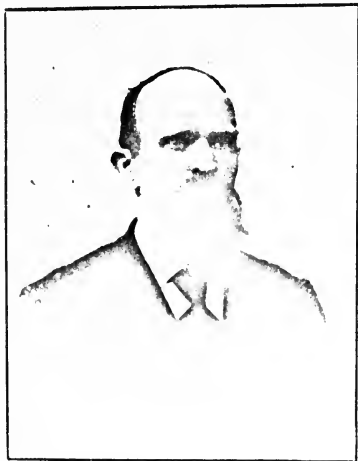
a High Priest by Samuel Roskelley. He was called to Preston, Idaho, July 27, 1884, where he acted as first counselor to Bishop Wm. C. Parkinson for fourteen years. When Bro. Parkinson was appointed to preside over the Pocatello Stake of Zion, John Larson was called to be Bishop of the Preston Ward, and was ordained and set apart to that office by Apostle Matthias F. Cowley, Oct. 2, 1898, which position he holds at the present time. His family consists



of ten children, six of whom are living. They are John Andrew (who has performed a mission in Sweden), Nephil (who is in England on a mission), Willard (who has returned from a mission to the Northwestern States), Alma, Marinda and Blanche. Bishop Larson is a successful business man, and gives God the credit for the blessings he enjoys.

**JOHNSON, James**, second counselor to Bishop John Larson, of Preston, Oneida county, Idaho, from 1898 to 1900, is the son of James Johnson and Mary Nielsen, and was born Nov. 20, 1859, at Brigham City, Utah. He was baptized at the age of nine years, and removed to Hyde Park, Cache county, with his parents in 1871. James labored in the different grades of the Aaronic Priesthood and was ordained an Elder in 1880, when he also married Miss Harriet E. Lamb. He removed to Preston, Idaho, in June, 1884, and was an important factor in the growth and development of that thrifty town, both as to its temporal affairs as well as in its

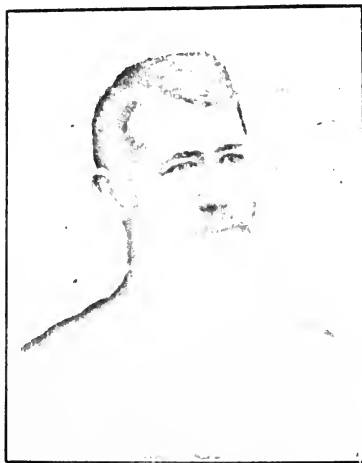
ecclesiastical government. Brother Johnson is the father of ten children, eight of whom are living. In civil life he is a successful business man. For a number of years, he, together with his brothers and brothers-in-law, conducted a farming and lumbering business.



Later, he went into merchandising. Oct. 2, 1898, he was ordained a High Priest and set apart as second counselor to Bishop John Larsen, of the Preston Ward, which position he honorably filled to the satisfaction of all concerned. He left Salt Lake City, Oct. 9, 1900, for a mission to Scandinavia. On his arrival in Copenhagen, he was appointed to labor in Denmark, where he is still engaged in missionary work. In all his ecclesiastical labors, Elder Johnson has enjoyed the full confidence of his brethren and has worked wholeheartedly for the good of the cause of Christ upon the earth.

**GEDDES, Hugh Stewart**, second counselor to Bishop John Larson, of Preston, Oneida county, Idaho, is the son of William Geddes and Martha Stewart, and was born July 25, 1859, in Plain City, Weber county, Utah. He was baptized when about eight years old. At 14 he was ordained a Teacher, and labored in that capacity till he was about twenty years of age, when he was ordained to the office of a Seventy. July 12, 1883, he married Martine Peterson, a daughter of Hans Peterson and Annie M. Hansen. In 1884 he moved from Plain City, Utah, to Preston, Oneida county, Idaho. At this time there were but a few families at that

place, and Elder Geddes writes as follows: "I worked on the canal the first two seasons, with no crop at all, and in the fall I would go off to earn a little wheat and means, upon which to live during the winter. In the midst of the hardships and trials incident to making a home in a new country, a call came from the Prophet of God, for me to go on a mission to far-off New Zealand. I answered that I was ready to go, although I did not know where the means were to come from. I sold my team, harness and wagon and left my wife with two little children, with but little to subsist upon. I left for New Zealand Oct. 15, 1888 and arrived there safely. I labored with good success among the Maoris until the spring of 1891, when I was released to return home. About two months after my return home, I was called to labor as superintendent of the Preston Sunday school; and when the 116th quorum of Seventy was organized, I was chosen one of its presidents. I labored in these two callings till the spring of 1901, when I was called to act as second counselor to Bishop John Larson of Preston Ward. I was ordained a High Priest and set apart for that po-



sition, which I still hold. I have always been interested in the public affairs of Preston. We have two canals, and for a number of years I served as a director and secretary of both companies. When Preston was incorporated as a town I was elected one of its trustees."

**RASMUSSEN, Rasmus, jun.,** second Bishop of Mink Creek, Oneida county, Idaho, is the son of Bishop Rasmus Rasmusen, and was born Sept. 29, 1872, in Brigham City, Box Elder county, Utah. At the age of three years, he removed with his parents to Mink Creek, where he was baptized and confirmed by his father Sept. 29 1880, and later ordained successively a Deacon, Teacher and Priest. Jan. 26, 1892, he was ordained an Elder by Thos. H. Wilde, and three days later (Jan. 29th) he married Lizzie Andreasen in the Logan Temple. Having received a call from the authorities of the Church to fill a mission to the Northern States, he left his home, wife and four children, Dec. 6, 1898, and went to Salt Lake City, where he re-



ceived his blessings as a missionary and was ordained a Seventy by Christian D. Fjeldsted. On his arrival at the mission headquarters in Chicago, he was appointed to labor in southern Indiana, where good success attended his efforts until March 19, 1900, when he was summoned home by telegraph, his wife being at the point of death. He arrived home four days later (March 23rd) and found his wife a corpse. May 15, 1900, he was ordained a High Priest and Bishop, and set apart to preside over the Mink Creek Ward, by Apostle George Teasdale. In September following he married Marie M. Hansen in the Logan Temple.

**KELLER, James Morgan,** one of the first settlers of Mink Creek, Oneida

county, Idaho, was born April 6, 1827, on the island of Bornholm, Denmark. He accepted the gospel and was baptized in 1852, and emigrated to Utah in 1853, locating in Brigham City, Box Elder county. Later, he was called to settle in Mantua, Box Elder county,



where he resided for a number of years, passing through many hardships and fighting Indians. His crops were also destroyed by grasshoppers and other insects several times. Later, about 1863, he went to Mink Creek, Idaho, on an exploring trip, and, finding it a desirable place to live in, he settled there with one of his families, and he has resided there ever since. When Elder Keller first settled in Mink Creek, the snow would some times fall to the depth of six feet. The nearest settlement was Franklin, which was about twenty miles distant. Bro. Keller has been a pioneer in the fullest sense of the word and has assisted in transforming the wilderness into a garden spot. He has raised a large family, having had five wives, and is the father of forty-two children. At the present time he has 102 grandchildren. Elder Keller, who is now in his 74th year, is still hale and hearty.

**HANSEN, Hans Christian,** a prominent Elder and president of the Scandinavian meetings in Mink Creek, Idaho, was born in Lunde, Odense amt, Fyen, Denmark, and is the son of Hans Hansen and Abalone Christensen. When he first heard a "Mormon" Elder

preach, he was deeply impressed with the truths presented. He was baptized June 10, 1879, by Elder Geo. Frandsen, and emigrated to Utah the same year. He located in Bear River City, Box Elder county, where he resided till 1882, when he moved to Cache county, and lived there till 1885, when he changed his residence to Mink Creeek, Idaho, his present home. In 1891 he was called to go on a mission to Scandinavia. He was ordained a Seventy and set apart for the mission by Christian D. Fjeldsted, Aug. 28, 1891, and left the same day for Denmark. He performed successful work in the Odense and Esbjerg branches, in the Aarhus conference, and was also sent into northern Germany, to labor in Haderslev, Schleswig, but he was banished from that province by the government, and consequently returned to Denmark. While on this



mission Bro. Hansen labored much among his own relatives and those of his wife. He also gathered considerable genealogy. After his return home he was called to labor as a home missionary in the Oneida Stake of Zion, which duty he diligently performed for several years. He presided over the Y. M. M. I. A. in Mink Creeek, and acted faithfully as a Ward teacher for many years. As president of the Scandinavian meetings in Mink Creeek he has been very zealous in his labors, and he is throughout an energetic and respected citizen of the community, which he has served as supervisor of roads for several years, and as a school trustee

for three successive terms. He is yet serving in the latter capacity, and is also in the employe of the government, having charge of the transportation of the U. S. mail from Mink Creeek to Preston. Brother Hansen is a prosperous farmer, horticulturist and stock-raiser. In 1879 he married Gjertrud Marie Hansen, the only daughter of Hans Knudsen, a wealthy farmer of the island of Fyen, Denmark. She left her comfortable home for the gospel's sake, sacrificing the prospects of a bright future from a worldly standpoint, and cast her lot with her husband among the "Mormons" in the new world. The issue of their union is nine children, seven of whom are now living.

**CLARK, John H.**, Bishop of Weston, Oneida county, Idaho, was born in Lambeth, Surrey, London, England, April 9, 1831. He was baptized in the fall of 1850 by Elder James H. Hart, and emigrated to America in 1854, crossing the ocean in the sailing vessel "Germanicus." He landed in St. Louis, Mo., where he remained till the spring of 1855, when he started across the plains, as a teamster in Richard Ballantyne's company, arriving in Salt Lake City in October of that year. Bro. Clark located in North Ogden. While there, he was ordained a Seventy in the 53rd quorum. He took an active part in the Echo canyon campaign, serving with the Weber county militia. During the "move," in 1858, he went south, remaining there till the spring following, when he moved to Cache valley, and located in Providence. Later he went to Bear Lake valley, Idaho, where he settled in Ovid; but not being successful in following farming there he went to what is now known as Laketown. After spending one summer there, he was compelled to leave on account of unfriendly Indians, thus losing his whole summer's work. In 1867 he moved to Weston, Idaho, where he has resided ever since. Elder Clark acted as a Teacher till Oct. 25, 1885, when the 88th quorum of Seventy was organized, and he was set apart as senior president of that quorum by Seymour B. Young. He held that position till Sept. 21, 1886, when he was ordained a High Priest and set apart as Bishop of the Weston Ward by Apostle Francis M. Lyman. This position he is at present filling.

From August, 1889, till the fall of 1891, he performed missionary work in England, laboring in the London conference.

**GEORGESON (Jorgensen), Niels**, a Patriarch in the Onelda Stake of Zion, was born Jan. 17, 1831, at Hosterkjøb, Birkerød parish, Frederiksborg amt, Denmark. He was the youngest of all his father's children, 21 in number, and the only one who has accepted the gospel. He was baptized in April, 1853, and late in that year he started for Zion, arriving in Salt Lake City in October, 1854. He settled in Pleasant Grove, Utah county. In 1856 he was ordained a Teacher, and later an Elder. He was ordained a Seventy May 25, 1857, and became a member of the 52nd quorum. He removed to Salt Lake

Onelda Stake in June, 1884, he was called to be a member of the High Council in that Stake, a position which he still occupies. April 5, 1895, he left Salt Lake City for a mission to Scandinavia, where he labored till June, 1887, when he was honorably released and returned home. In the fall of that year, he was arrested and tried for unlawful cohabitation; but for want of evidence he was acquitted. Bro. Georgeson was ordained to the office of a Patriarch by Moses Thatcher April 25, 1892, and is at present performing the duties of that high and responsible calling.

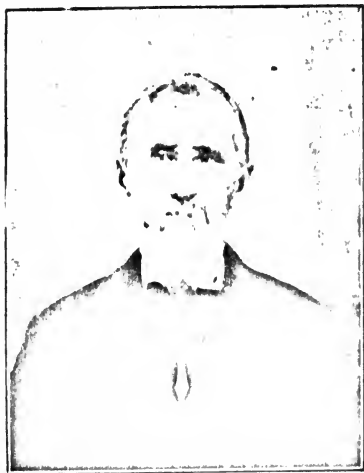
**MAUGHAN, John**, acting Bishop of Weston, Onelda county, Idaho, from 1867 to 1875, is the son of Peter Maughan and Ruth Harrison, and was born Oct. 8, 1830, in Alston, Cumberland, England. In March, 1841, his mother died, leaving six small children, John being the eldest. He left England in the spring of 1841 for America on board the ship "Rochester." Brigham Young, Heber C. Kimball and others of the Twelve returned to America on the same vessel. From New York John went to Kirtland, Ohio, where he remained during the summer, and then continued the journey to Nauvoo, Ill., via Chicago. He was baptized in the Mississippi river by John Sanders in 1842, and remained in Nauvoo till 1846, being a resident of that city when the martyrdom of Joseph and Hyrum Smith took place. Bro. Maughan was personally acquainted with them both. After spending one year digging coal on Rock river for the Church, he went to Wisconsin in 1846, and worked in the lead mines there for four years. In 1850 he started for Salt Lake City and arrived there Sept. 15, 1850. Together with his father, he located in Tooele county. In 1853 he married Sarah Marie Davenport, who has borne him seven sons and six daughters. Of these five sons and six daughters are living. He was an early settler in E. T. City, Tooele county, Utah, and in 1856 he was sent with others to open up Cache valley for settlement, locating at what is now called Wells-ville. In September, 1863, he was sent to Bear Lake county, Idaho. After wintering at Paris, he went to the east side of Bear river in 1864 and succeeded in raising a good crop at



City, and worked at Pres. Brigham Young's saw mill in City creek canyon. July 24, 1863, he married Johanna M. Kofod, and in the summer of 1864 he moved to Oxford, Idaho, where he remained till 1866, when he located at Weston, Idaho, where he at present resides. In the spring of 1867 he was chosen by Bishop Peter Maughan to act as counselor to John Maughan, acting Bishop of Weston. When the Wards and Stakes were reorganized he was chosen as first counselor to Bishop A. A. Allen of Weston Ward and was on that occasion ordained a High Priest. At the organization of the

Montpelier. In the fall of that year he was called back to Cache valley, where he wintered at Richmond. Together with eight others, he went to make a settlement at Weston, Idaho, in 1865. Christopher Funk was Bishop of the company, which was successful in raising one crop. The Indians then came and drove them away, but in May, 1867, Bro. Maughan, together with others, returned to Weston. Bro. Maughan was then called to be Bishop, as Bro. Funk did not return. After several years of hard pioneer work, including the building of bridges, digging ditches, fighting grasshoppers and crickets, etc., the settlers succeeded in founding a flourishing village. In 1872 Bro. Maughan was ordained a High

called into the local ministry; ordained a Priest in February, 1874, and an Elder May 31, 1874; labored as a missionary in the Skone conference about three years, and emigrated to Utah, in 1877. After residing in that State



Priest by Jefferson Hunt and John Boise, and in December, 1875, he and others were advised to go south for a short time. Pres. Brigham Young called Elder Maughan to accompany Bro. Lorenzo H. Hatch and labor among the Zuni Indians. He labored among them one year and then returned to Weston, where he still resides and is the present postmaster of the town. Elder Maughan, though over seventy-one years old, is still vigorous both in mind and body.

**SANDBERG, Peter J.**, a prominent Elder in Weston, Oneida county, Idaho, was born June 1, 1852, in Christianstad lan, Sweden; baptized Aug. 27, 1873; ordained a Teacher Nov. 10, 1873, and



five years, he changed his residence to Weston, Idaho, in October, 1882, where he still resides. He was ordained a Seventy, Oct. 5, 1885. In March, 1886, he was arrested by three U. S. deputy marshals on the charge of having resisted the officers in November, 1885, when they raided Weston in search of polygamists; after a hearing in court he was released on paying a fine of \$75.00. Elder Sandberg filled a mission to Sweden in 1897-99, laboring first as a traveling Elder in the Skone conference and later as president of the Stockholm conference. Returning home he had charge of a company of emigrating Saints. He was set apart as a president in the 88th quorum of Seventy, March 22, 1900. Since returning from his mission to Scandinavia, he has been actively engaged in Sunday school work, and in a civil capacity he has acted as justice of the peace in Weston precinct. He is also one of the first "Mormons" who was appointed a notary public in Idaho.

**AUSTIN, Philo Wells**, Bishop of Dayton Ward, Oneida county, Idaho, was born July 21, 1866, in Centerville, Davis county, Utah. He was baptized June 20, 1875, and ordained successive-

ly to the offices of Deacon, Teacher and Elder. The latter ordination he received from Bishop Wm. H. Lewis, at Lewiston, Cache county. Later he was ordained a Seventy by H. M. Rawlins, and he was ordained a High Priest and Bishop Oct. 23, 1893, by Joseph F. Smith, and set apart to act as Bishop of Dayton Ward, in the Onelda Stake of Zion. This position he is occupying at the present time.

**FARMER, Erastus G.**, Bishop of the Clifton Ward, Onelda county, Idaho, is the son of Edward John Farmer and Elizabeth E. Wright, and was born at Florence, Nebraska, June 29, 1861, his parents being then on their journey to Utah. He was baptized in



Herriman by Bishop James Crane when about nine years old, ordained to the various grades of the Priesthood and called on a mission to the Southern States at the April conference, 1883. He left home May 15th of that year, and was appointed to labor in North Carolina, where he baptized nine persons and also assisted in organizing a new branch of the Church in Mitchell county. He was mobbed several times; returned home Oct. 26, 1885. Immediately on his return home he was called to labor as a home missionary in the Salt Lake Stake, which office he filled nearly four years. Dec. 2, 1886, he was ordained a Seventy by Wm. H. Freeman and became identified with the 95th quorum. He married Mary Ellen Holt in the Logan Temple, Jan. 12, 1887, and

lived at Herriman and South Jordan until the fall of 1892, when he moved to Clifton, Idaho. July 26, 1893, he was ordained a High Priest by Mathias F. Cowley and set apart as second counselor to Bishop Wm. F. Garner of Clifton, in which calling he labored until chosen Bishop of the Clifton Ward Jan. 12, 1896. He was ordained a Bishop Jan. 26, 1896, by Apostle Marshall W. Merrill. Bro. Farmer is still laboring successfully in that calling, and he has also filled a number of civil offices, such as judge of election, school trustee, justice of the peace, etc. At present he is engaged in farming and sheep raising.

**FISHER, William Fredrick**, Bishop of Oxford, Onelda county, Idaho, from 1877 to 1882, was born Nov. 16, 1839, at Woolwich, Kent, England, and is the son of Thomas Fredrick and Jane Fisher. He was baptized in 1848, and in April, 1854, he emigrated with his parents to Utah, crossing the Atlantic in a sailing vessel, and went by steamboat up the Mississippi and Missouri rivers to Kansas City, Mo. Elder Fisher writes: "My father bought cattle, oxen and cows, fitted up our wagons and pulled out to Weston, Mo. Our company was the last that crossed the plains that year. Our captain was Robert Lang Campbell, under whose guidance we arrived in Salt Lake City, Nov. 28, 1854. We located at Bountiful, Davis county, where I lived with my parents until the spring of 1859, when I was employed by the Chorpensing Mail company. I packed mail on mules and pack saddles, for about a year, the U. S. mail being, at that time, only semi-monthly. In 1860 I kept a mail station at Gravelly Ford, on the Humboldt river, for about six months, and while there, I cooked a supper for the great journalist, Horace Greeley. From April to July, 1861, I rode the pony express from Ruby valley to Butte station, Nevada. The Indian outbreak took place all along the route that summer, commencing with the killing of Ralph Loyer and John Applegate at Dry creek, Nevada, and John Ouldcott of Simpson's Park. During that summer a good many of our brave boys were killed by the Indians; some were scalped and others were mutilated; and their bodies were in some instances burned on wood piles.



I took the news of the outbreak from Roberts Creek to Schell creek, and very soon afterward the U. S. government sent two companies of cavalry out to help quell the uprising. These troops fought a great many battles with the Indians and finally subdued them. In July, 1860, I brought in the pony express from Ruby valley, Nevada, to Salt Lake City, a distance of 300 miles, in about thirty-five hours, with only sixteen changes of horses. The Indians had stolen the animals, killed the station keepers, and burned the stations down, where there should have been other changes. Later, I rode pony express for one year between Salt Lake City and Rush valley. In November, 1860, I carried the presidential election returns from Salt



Lake City to Faust's station, in Rush valley, a distance of 75 miles, in 4 hours and 20 minutes. The winter of 1860-61 was noted for some very severe storms, it being a hard, cold winter. One night in January, 1861, I was eighteen hours making the ride from Camp Floyd to Salt Lake City, being lost all night in one of the worst storms I ever experienced. Jan. 1, 1861, I married Miss Millennium Andrus, a daughter of Milo and Abigail J. Andrus. In the spring of 1862 I moved to West Bountiful and lived there until I moved to Richmond, Cache county, Utah, in the fall of 1864. During the time I was employed by the Western Mail company and the pony express company, I had a number of narrow

escapes from capture and death by the Indians, but a kind Providence watched over me, and I escaped without harm. I have done a great deal of railroad building in my day. Thus I had charge of the construction of the "Big Fill," built near Blue creek at "Promontory," at a cost to the C. P. Ry. Co. of about \$150,000. I also had contracts on the Utah Central, Bingham Canyon, Wasatch & Jordan Valley, Utah Northern and several other railways. In 1871 I went on a mission to the Middle States, and in 1874 I commenced merchandising at Richmond, Utah. In 1876 I was called on a mission to move my family and effects to Oxford, Onelda county, Idaho. In August, 1877, I was ordained a Bishop and appointed to preside over the Oxford Ward; and I officiated in that capacity until December, 1882. In July, 1878, I moved my family from Richmond, Utah, to Oxford, Idaho, and established a general store, of which I am still proprietor. I was elected on the Democratic ticket to the office of assessor of Onelda county in 1878, and was re-elected in 1880 and again in 1882. My wife and I have raised four sons and three daughters, and have buried four sons. Our home at present is at Oxford, Onelda county. My business is ranching, stock-raising, and merchandising. I am now 62 years of age and enjoy good health."

**CLEMENTS, Albert Nephi**, a member of the High Council of the Onelda Stake of Zion, is the son of Albert Clements and Ada Winchell, and was born Nov. 15, 1842, in Nauvoo, Ill. He was baptized when eight years old by Wiley P. Alfred in Iowa. With his mother he left Nauvoo in 1844, going to Winter Quarters. He drove an ox-team across the plains in Warren Snow's company when but a lad of ten years, arriving in Great Salt Lake valley Oct. 9, 1852. In 1863 he went to the Missouri river as a Church teamster to bring Saints to the valley. He was ordained an Elder in 1865 by Bishop Elijah F. Sheets. In July, 1864, he settled in what is now known as Oxford, Onelda county, Idaho, being one of the very first pioneers and settlers in that region, where he still resides. He went east after immigrants again in 1868. Elder Clements has been an active teacher in the Oxford Ward

since its first organization. When the Onelda Stake was organized in June, 1884, he was chosen a member of the High Council and was ordained a High Priest and set apart by Geo. C. Parkinson. He is still faithfully serving in that capacity. In 1865 he married Elizabeth Ann Royce, the issue of which union is 13 children, 10 of whom are living. He yielded obedience to the principle of plural marriage in 1885 by taking to wife Laura Georgeson, who



has borne him six children, four of whom are living. Elder Clements is engaged in farming and stock raising. He has passed through many trying scenes, but he has always been energetic and faithful in performing his duties as a Church member in face of all opposition. Civilly, he has served several terms as school trustee.

**LARSEN, Hans C.**, Bishop of Glendale Ward, Onelda county, Idaho, was born June 27, 1867, in Logan, Cache county, Utah, and blessed Aug. 21, 1867, by Bishop Henry Ballard. He was baptized Aug. 3, 1876, by Christian Olsen in Logan, Cache county, and confirmed the same day by Christian J. Larsen. He was ordained a Deacon July 5, 1879, by Thomas McNeil, and labored in that capacity for about eight years. He served as first counselor to the president of the Deacons' quorum for about one year, after which he was chosen president of the quorum,

which position he held for about two years. He was ordained a Priest by Joseph Morrell Dec. 18, 1887, which office he held a little over five years, during which time he labored as a visiting Priest, and as assistant secretary in the Sunday school in the Logan Third Ward. During this time he was also elected director, secretary and treasurer of the third ecclesiastical Ward of Logan. Later, he was chosen as Ward clerk. He served in these various positions until January, 1893, when he moved to Preston, Idaho. In February, 1893, he was chosen as first counselor to Ezekiel E. Hopkin, president of the Worm creek branch of the Preston Ward. He was at that time ordained an Elder by Solomon H. Hale, which office he held five months. Early in August, 1893, the Worm creek branch was given a Ward organization, and called Glendale, with Austin T. Merrill as Bishop. Lars C. Larsen was chosen first counselor and was ordained a High



Priest and set apart to that position Oct. 22, 1893, by Pres. Jos. F. Smith. He held this office till the death of Bishop Merrill, in March, 1895, when he was appointed to preside over the Ward until a re-organization could be effected. In June, 1895, he was chosen and ordained Bishop of Glendale Ward, which position he still holds. At the election in the fall of 1890 he was selected justice of the peace in Riverdale precinct.

**CANNON, Carl John,** Bishop of Pocatello, Bannock county, Idaho, is the son of Anders Johan Cannon and Charlotte Carlson, and was born Aug. 25 1841, in Ostra Harg, Linkoping lan, Sweden. He attended the public school of his native place, until he was fourteen years of age, at the same time devoting himself to the learning of his father's trade—that of a tailor. In 1857, two Mormon Elders, viz. Ola N. Stohl and Carl P. Carlson, visited his father's house, when for the first time he heard the gospel. Together with his parents, he was converted, and was baptized Dec. 6, 1858, by Elder Andrew Goranson; he was confirmed by Elder Ola N. Stohl, Dec. 12th, following, in Norrkoping. In the fall of 1860 he was

move was to Pocatello, Idaho, in 1888. Soon after arriving there, he was chosen counselor to Wm. Willson, presiding Elder of the branch. July 13, 1890, when the Pocatello Ward was organized, he was appointed its Bishop, and has been acting in that capacity until the present time. He has presided with signal ability, and has gained the love and esteem of all the members of his ward. His first ordination to the Priesthood was to the office of a Teacher. Later he became an Elder, while yet in Sweden. After locating in Logan, Utah, he was ordained a Seventy in 1886, and was ordained a High Priest and Bishop July 13, 1890, by Apostle Moses Thatcher. His labors as a missionary in his native land were always attended with success, many being added to the Church under his administration.



**PRIEST, John,** a High Counsellor in the Pocatello Stake of Zion, was born Feb. 9, 1850, in Tipton, Staffordshire, England. He emigrated to America, together with his parents, in 1859, and crossed the plains in Capt. Ansel P. Harmon's train, which arrived in Salt Lake City Aug. 5, 1862. Previous to starting for the Valley, he was baptized by John D. T. McAllister, July 12, 1862, at Florence, Neb. With his parents he located at Kaysville, Davis county, Utah. In 1868 he moved, together with his parents, to Uintah, Weber county. He married Rhoda Elizabeth Bybee, Sept. 5, 1870. While in Uintah, he labored in the Sunday school and acted as president of the first organization of Y. M. M. I. A. there; he also presided over the Elders in that Ward. While working on the railroad in 1880, at a place called Black Rock, he organized a Sunday school under the direction of Bishop Joseph S. Black, of Deseret. A branch of the Church was also organized with Bro. Nallor as president and John Priest as his first counselor. In May, 1885, he left Uintah, Utah, for Snake River valley, Idaho, where he located at a place called Taylor; a branch was organized there May 23, 1866, by John W. Taylor, and John Priest was called to preside over it. He buried his wife Dec. 18, 1887, at Eagle Rock. In 1888 he removed to Pocatello, Idaho, where he has resided ever since. April 14, 1889, he became superintendent of the Sun-

ordained an Elder by Ola N. Stohl and immediately sent out as a local missionary in the Norrkoping district. He labored in that capacity for a number of years, during which time he presided over various branches and districts, and traveled considerably. In 1868 he married Hulda Wilhelmina Stopen-dahl, and by that union he became the father of nine children—four sons and five daughters. With his family he left Sweden in 1870 and came to America, remaining in New York city four years, where he worked at his trade. He then moved to Salt Lake City, Utah, and lived there until 1880, when he moved to Logan, Cache county, where he remained for eight years. His next

day school. And he has been a Sabbath school worker for twenty-five years. He presided over the Elders in the Pocatello Ward from 1891 to 1898. June 17, 1894, he was set apart as first counselor to Jos. H. Tolman, president of the third quorum of Elders in the Oneida Stake. When the sixth quorum of Elders was organized, he was set apart as first counselor in the presidency thereof by Apostle Matthias F. Cowley. He also served as a home missionary for about two years. Aug. 7, 1898, he was ordained a High Priest and set apart as a High Counsellor in the Pocatello Stake by Pres. Wm. C. Parkinson. Since that time he has taken great pleasure in traveling and laboring in the Stake and its several Wards.

**BUDGE, William**, president of the Bear Lake Stake of Zion, was born May 1, 1828, at Lanark, Lanarkshire, Scotland, son of Wm. Budge and Mary Scott. He was baptized Dec. 31, 1848, and, being ordained to the Priesthood,



he was sent out as a local missionary in February, 1851, in which capacity he labored for nearly ten years, filling many important positions in the Church. He emigrated to Utah in 1860, and later became an early settler in Bear Lake valley, Idaho, where he acted for several years as Bishop. In August, 1877, when the settlements of the Saints in that valley were organized as a Stake of Zion, he was chosen and set apart as president of the same—a

position which he has filled ever since with honor and credit to himself and the people over whom he has presided. In 1878 he was called on a special mission to Europe to take charge of the European mission. He labored in that capacity for two years and four months, and made a most excellent record. During his presidency he visited the missions on continental Europe a number of times. On his return home in 1880 he resumed his duties as president of the Bear Lake Stake of Zion. He has also served in the Idaho legislature and is one of the most influential men of the State of Idaho.

**KEETCH, Elijah C.**, Bishop of St. Charles Ward, Bear Lake county, Idaho, is the son of Charles G. and Mercy T. B. Keetch, and was born May 31, 1865, at St. Charles, Bear Lake county, Idaho. He was blessed Sept. 22, 1865, by Bishop Wm. G. Young, baptized Aug. 3, 1873, by Elder Mosiah Booth, and confirmed Aug. 8, 1873, by Bishop John A. Hunt. He soon became an active member and worker in the Sunday school and Y. M. M. I. A. He was sustained as secretary and recorder of the Y. M. M. I. A. for a period of a little more than five years. In the early part of July, 1884, he was sustained as a Sunday school teacher in the St. Charles Sunday school, and labored in that position till January, 1889. In April, 1886, he was sustained as treasurer of the St. Charles Sunday school and held that position until Jan. 1, 1890. March 27, 1892, he was sustained as second assistant superintendent of the St. Charles Sunday school and held this position until Nov. 23, 1892, when he was sustained as first assistant superintendent and held that position until July 22, 1894. He was ordained a Deacon Jan. 28, 1885, by John Windly and served as first counselor to the president of the quorum. Dec. 6, 1886, he was ordained a Priest by Andrew Jenson. He was ordained an Elder Aug. 28, 1889, and on Jan. 12, 1891, he was set apart as first counselor to the president of the quorum. He married Annie S. Pugmire, daughter of Bishop Jonathan Pugmire and Mary Stanforth, Nov. 19, 1890. April 10, 1892, he was set apart as president of the 6th quorum of Elders by Pres. Wm. Budge. He also labored for a number of years as a visiting teacher

in the St. Charles Ward. Dec. 19, 1892, he was ordained a Seventy by Brigham H. Roberts. At the Stake Sunday school conference held in Paris in June, 1893, he was sustained as Stake Sunday school secretary and missionary, and labored in this position until July 28, 1895. In the fall of 1893 he received a call from the First Presidency of the Church to go to Provo as a Sunday school normal student and take a twenty-weeks' course. He was successful in his studies, completed the course, received his certificate and returned home in June, 1894. He reported himself to the Stake authorities, who appointed him to labor in six of the Wards of the Stake. He did some traveling during the summer months and on Sept. 9, 1894, he began his real class work. He organized his classes with a total enrollment of 107 pupils, consisting of officers and teachers of the Sunday schools in the Wards where he had been appointed to labor. He continued his labors in this regard until he was called and sustained as Bishop of the St. Charles Ward, July 28, 1895. Aug. 11, 1895, at the Stake quarterly conference, he was ordained a High Priest and Bishop, and set apart to preside as Bishop of the St. Charles Ward, by Apostle Heber J. Grant; in this position he is still laboring. He has been a faithful servant of God in every office he has filled and is full of integrity to God and His work.

**AUSTIN, Edwin Nelson**, Bishop of the Liberty Ward, Bear Lake county, Idaho, since 1877, is the son of Julius Augustus Creazer Austin and Octavia Ann Lane, and was born in Suffield, Hartford county, Conn., Sept. 5, 1840. The home of his parents was for a long time open to the traveling Elders of the Church, among whom were Ezra T. Benson and John M. Woolley, through whose administrations they embraced the gospel about the year 1842. Feb. 4, 1846, they, with other Saints under the leadership of Samuel Brannan, left New York harbor on board the old ship "Brooklyn" for California. Sailing around Cape Horn she touched at the island of Juan Fernandez for fuel and water, and also at Honolulu, landing at Yerba Buena (now San Francisco), in July, 1846, after a cruise of nearly six months. Edwin was a little over seven years old when

gold was discovered in Sutter's mill-race, on the American river, and with his parents immediately removed to "Mormon Island," to engage in washing out the precious metal. Edwin had the distinction of being the youngest gold hunter in the "Diggings." Upon word reaching California that the gathering place of the Saints was Great Salt Lake valley, he, together with his parents, took up the line of march over the Sierra Nevada mountains, arriving at the "Old Fort," Salt Lake City, in the fall of 1848. In the spring of 1849 he was baptized into the Church and soon afterwards moved to Farmington, Davis county. At the age of seventeen he went with a rescuing party to Salmon river, Idaho, where the Bannock Indians were robbing and killing

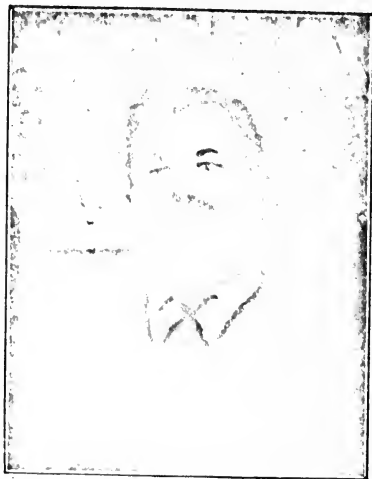


the settlers. April 17, 1863, his marriage with Alvira Naomi Lane was celebrated at Centerville, Utah. With wife and one child he moved to Bear Lake county, Idaho, in 1864, and thus became one of the first settlers at Paris. Among his callings of responsibility in the Church it may be mentioned that he acted as clerk of Bear Lake Stake and as a member of the first High Council in the same Stake. He also served as captain in the Nauvoo Legion. Dec. 7, 1886, he was called to act as Bishop of Liberty Ward, and was ordained to that position under the hands of Apostle Brigham Young, jr., Aug. 25, 1877; this position he still holds. Oct. 28, 1872, he married Emma Wood in the Endowment House, Salt Lake

City. He has also filled a number of positions of trust and honor in the county, state and nation: He was elected the first sheriff of Bear Lake county, was appointed one of the commissioners to organize Bear Lake county; served as county surveyor for several terms, and has been deputy United States land and mineral surveyor, and mineral surveyor for the State of Idaho. July 4, 1864, together with Charles Oakley, he raised the "Stars and Stripes" on the first liberty pole erected in Bear Lake county. In response to a call from Pres. Wilford Woodruff, Jan. 19, 1898, he went to California, where he performed a short mission; laboring most of the time in the city of San Diego. Bishop Austin is the father of 21 children, namely 11 by his wife Elnora N., and 10 by his second wife, Emma. A strong resolute will is perhaps his chief personal characteristic, which, taken with his firm conviction of the truth of the gospel, accounts for his close touch with the authorities of the Church on all leading questions. This element is made to appear in a striking degree in his uncompromising attitude toward evils which he discerns in his own household, as well as among the people, over whom he has for so many years presided. In the discharge of his local official duties he has ever sought and followed the advice of his superiors. He has the courage of his convictions, and his fidelity to principle has never been questioned by friend or foe. He is outspoken in what he conceives to be right—correcting a friend as readily as an enemy. The same attribute has dominated his financial calculations to the extent that for many years it has been proverbial in his family that no debt must exist and that there is safety only in living within the means they are able to acquire.

**STEELE, James Ephraim**, president of the Bingham Stake of Zion, is the son of James Steele and Elizabeth Wylie, and was born in Manchester, England, June 22, 1852. He emigrated with his parents to Utah in 1856. His parents crossed the plains with hand-carts, and James, who was but four years old, had to walk nearly all the way. At a place called Bitter Creek, Wyo., his father died. His mother and her two little boys arrived in Salt Lake

City Dec. 25, 1856, and were sent to American Fork, Utah county, where the subject of this sketch was raised and lived until 1885, when he moved to Idaho. He was baptized June 22, 1860, by John Curry. In 1880 he was ordained an Elder by Bishop Leonard E. Harrington; in 1882 he was ordained a Seventy, and in 1886 he was ordained to the office of a High Priest and set apart by Apostle John W. Taylor as Bishop



of Iona Ward, which was organized at that time. In 1890 Thos. E. Ricks chose him as his first counselor in the presidency of the Bannock Stake, in which capacity he served about five years. At a Stake conference held at Iona, in June, 1895, Apostle John Henry Smith being present, the Bannock Stake was divided, and all the settlements lying south of the south fork of Snake river were organized into a new Stake called Bingham. Elder Steele was set apart as president of the same June 9, 1895.

**WALKER, Don Carlos**, a member of the High Council in the Bingham Stake of Zion, is the second son of William H. Walker and Mary Jane Shaddon, and was born May 21, 1858, at Provo, Utah. He writes: "I was baptized May 10, 1868, by John Cottam in Salt Lake City, and confirmed the same day by Bishop Fredrick Kesler. I was ordained a Seventy Feb. 27, 1876, by W. E. Wilcox and became a member of the 64th quorum of Seventy, but in 1884 I was transferred to the 84th quorum

in the Bannock Stake. June 9, 1895, I was chosen as a High Councilor in the Bingham Stake of Zion, which office I now hold. I was ordained a High Priest by Apostle John Henry Smith the same day. I was made superintendent of the Lewisville Sunday school in 1884, which position I held until I was called into the High Council. I have assisted in home missionary work at different times in both the Bannock



and Bingham Stakes. I moved to Idaho in 1884, and was present at the organization of the Bannock Stake. I was one of the first settlers of Lewisville, helped to take out the first canals in that part of the valley, and built one of the first houses on the Lewisville town site, where I still reside. At present I am on a mission in the Northern States, laboring in the city of Chicago."

**ROCKWOOD, Charles Welcome,** Bishop of the Iona Ward, Bingham county, Idaho, is the son of Albert P. Rockwood and Elvira T. Wheeler, and was born in the "Old Fort," Salt Lake City, Utah, March 2, 1850. Elder Rockwood writes: "I was born in a wagon box, as my mother, who six months previously had separated from father, had no house to live in. I lived with mother till the spring of 1858, when, by an order of court, my sister Mary Ann and I were given to my father. While I lived with mother, we passed through the famine of 1856 and 1857, when we were reduced to subsisting

on bran bread, and after the bran was all consumed we were three weeks without bread, meat or milk, and had to sustain life from what could be gathered from the fields, such as cat-tail roots, thistles and pigweed. In the spring of 1858, which is known as the time of the "move," my father and his family went to Provo and remained there till the following July, when we returned to Salt Lake City. At the age of fourteen I joined the Utah militia, Company C. In the spring of 1867 I was called to Sanpete county, to assist in quelling the Blackhawk war. While camped at Gunnison in the latter part of June, 1867, I was detailed, together with Nathan Tanner, to go as an escort to Mantl with some of the officers. But on attempting to catch my horse from the herd, he proved refractory and Sergeant Heber Houtz volunteered to take my place. I owe my life to that incident, for, while returning from the trip, Major John W. Vance, Capt. O. P. Miles, Sergeant Houtz and Private Nathan Tanner were ambushed by Indians on Twelve Mile creek, and Major Vance and Sergeant Houtz were killed. Early in August, a treaty of peace having been effected, we were released to return home. Nov. 27, 1872, I married Anna B. Starr. In the spring of 1874, I was called to go and help build a settlement on the Muddy, in Nevada; but I was subsequently released, and in April, 1873, I was given employment as a guard at the penitentiary, under my father who was warden at the time. In 1880 I was called to labor as a teacher in the Ward, and also labored as a teacher in the North District Sunday school of Centerville. Subsequently I was set apart as second counselor in the superintendency of that school. I also acted as president of the theological class and was a counselor in the Y. M. M. I. A. of Centerville. I served two years as a home missionary in the Davis Stake. In the fall of 1889 I was called to take a mission to the Northern States. I left home Jan. 14, 1890, and was assigned to labor in Green county, Indiana. In May, 1890, I was set apart to preside over the Indiana conference, which position I held till I was released in October, 1891, to return home. While laboring in Indiana I assisted in baptizing fifteen persons and organized the first Sunday school in

that conference, at Robinson, Green county, Indiana. After returning home I was elected and set apart as president of the Y. M. M. I. A. of Centerville, and held that position till I moved to Iona. In the fall of 1897, I was called to labor as a mutual improvement missionary and was assigned to labor in Sanpete county. In this capacity I worked for three months. Having a desire to go to the Snake River valley to make a new home, I finally located at Iona, Bingham county. I was chosen and set apart by Pres. Rulon S. Wells as one of the presidents of the 106th quorum of Seventy. I was also chosen as president of the religion class of Iona, and became one of the Stake aids in the same labor. Feb. 11, 1901, I was chosen by direct revelation to Pres. James E. Steele of this Stake, in answer to prayer as to who should fill the vacancy in the presidency of the Stake. After asking of the Lord as to the filling of the vacancy, and on retiring to rest, a personage appeared to Pres. Steele and told him that Bishop A. J. Stranger was the man to fill the vacancy in the Stake presidency, and that Charles W. Rockwood was to be the Bishop of Iona Ward, with George P. Ward as first and Isaac Goodmanson as second counselor. To accept this labor was one of the greatest trials of my life, being almost a stranger in the Ward, and not knowing the circumstances under which I was called; but after being made acquainted with the circumstances connected with the call, I was reconciled and cheerfully began to labor. I am the father of eight children, four sons and four daughters, seven of whom are living, all of them faithful in the Church."

**INGLESTROM, Anders O.**, Bishop of Basalt Ward, Bingham county, Idaho, was born Oct. 10, 1853, in Froslof, Skane, Sweden; son of Ola Ingelstrom and his wife Ilgena Anderson; heard the gospel in Copenhagen, Denmark, where he was baptized Oct. 5, 1876. On the 28th of that month, he was called to go on a mission to Sweden, where he was appointed president of the Norrköping branch. During the following winter new members were added to the Church there. May 19, 1878, he was sent to the Linköping branch, where he labored until the 17th of October. During his presidency

there eighty persons were baptized. From Linköping he was again sent to Norrköping, and he organized a branch in Vingaker. He labored here until June 2, 1879, and baptized a number of persons. Then he emigrated to Utah and



arrived in Salt Lake City, July 16, 1879. On the 1st of Jan., 1880, he married Elizabeth Jacobson; moved in 1885 to Blackfoot and in 1886 to Basalt, Idaho, where he now holds the office of a Bishop.

**RICKS, Thomas Edwin**, president of the Fremont Stake of Zion, was born July 21, 1828, in Trigg (now Christian) county, Kentucky, son of Joel Ricks and Elenor Martin. When but two years old his parents moved to Madison county, Illinois, at which place he was baptized Feb. 14, 1845, and in the following October he was ordained an Elder. In September he moved with his parents to Nauvoo, Illinois. He worked on the Nauvoo Temple from the time he arrived there until work was stopped, and preparations commenced to move west. He crossed the Mississippi river for the west Feb. 8, 1846, with part of Charles C. Rich's family, acting as teamster for them as far as Council Bluffs, where he remained with his parents until April, 1848, when he continued westward in Heber C. Kimball's company. When the company arrived near Elkhorn river the Indians stole four of their oxen, and Bro. Ricks with three others were sent in pursuit of them. They came upon the Indians



about six miles from camp. The Indians at once commenced firing at them and Bro. Ricks was shot three times. It was not until the following July that he was able to leave his bed, but from that time on he continued to gain strength. He arrived in Salt Lake valley Sept. 24, 1848, locating at North Mill Creek, about twelve miles north of Salt Lake City. The following spring he moved into Centerville. In the fall of 1849 he was called to go with an eight-ox team to meet a company of emigrants in charge of Ezra T. Benson and Geo. A. Smith, whom he met near Independence Rock on the Sweetwater, and returning with the company he arrived in Salt Lake City Oct. 23, 1849. On the 20th of November of the same year he was called to go on an explor-

with them Nov. 30th. March 10, 1858, he, with others, was called to Salmon river, Idaho, to rescue Thomas S. Smith's company from the Indians, returning to Salt Lake City one month later—with the rescued—when they found the Saints all moving south on account of the approach of Johnston's army, in which move he participated and went as far south as Strawberry creek, a little north of where the town of Nephi is now located. In the fall of 1859 he moved to Cache valley and located at Logan, in said valley. He was for many years a member of the High Council of Cache Stake of Zion. In 1863 he crossed the plains as captain of a company of teams who went to meet the emigrants at Council Bluffs, and again in 1866 he was called to fill a similar mission, both of which he filled successfully. In 1869 he filled a mission to the States of Ohio, Illinois and Kentucky. Soon after his return from this mission he was found busy in the construction of the railroad from Ogden to Franklin, being one of the principal contractors in the building of this grade. In 1877, he, in company with Wm. D. Hendricks, contracted for the laying of the track from Franklin, Idaho, to Butte, Montana, which work he completed by Christmas, 1880. In 1881 he was busy as a contractor of grades for the Northern Pacific railroad. In December, 1882, he was called to lead a colony in the settlement of the upper Snake River valley, Idaho, where he arrived the following February and at once went to work and laid out the city of Rexburg, and afterwards assisted in laying out nearly every settlement in what is now Fremont and Blingham counties. He built the first grist mill in the upper Snake river valley; built the first ferry across the north fork of Snake river; built the first saw mill; opened up the first mercantile store, and was ever first and foremost in every enterprise that tended to build a commonwealth. He was appointed the first Bishop in the Snake River country, then known as the Bannock Ward. When the Stake was organized Feb. 4, 1884, he was appointed its president, which position he creditably filled till his death. In 1885 he was called on a mission to England, which he filled for a period of over two years. Soon after his return from this mission, while in Logan, he was placed



ing expedition under the charge of Parley P. Pratt to southern Utah. He accompanied this expedition as far south as where St. George is now located, and returned March 27, 1850. He was married to Tobitha Hendricks Aug. 28, 1852. At the April conference, 1856, he was called to go south on an Indian mission with William Bringham and others. They went to Los Vegas (now Nevada), and there, with the others of the mission, he assisted in building a fort, and opening up farms. At the October conference, 1856, he was called to go and assist the hand-cart company through, and started out on this mission the same day he was called. He met Capt. Martin's company at Independence Rock, and arrived at Salt Lake City

under arrest on the charge of unlawful cohabitation, but at his preliminary hearing on May 28, 1888, he was discharged. In 1890 he was again arrested for his religion's sake, and this time appealed his case to the higher court from the decision of the trial court, which resulted in the case being again dismissed. From 1861 to 1863 he served Cache county as their sheriff, and again in the '70s he was serving the same county as their assessor and collector. He was a colonel of the Utah militia for a great number of years. Twice he was appointed by the governor of Idaho a delegate to represent the State in the National Irrigation congress, both of which he filled with honor. In 1898 he was appointed by the governor of Idaho as a member of the board of directors of the Insane Asylum of Idaho. He was chosen chairman of the board and held that position at the time of his death. During the time he was railroad-building he accumulated considerable means, all of which he spent in building up and developing the Snake river country, and in assisting the poor and needy who had come to settle there. The savings and accumulations of a great many years of industrious toil were all spent through his kindness and liberality. President Ricks died at his home in Rexburg, Bingham county, Idaho, Sept. 28, 1901, surrounded by his numerous and sorrowing family. Those who knew him best assert that a more courageous man never lived than Thos. E. Ricks; for fear to him was unknown. While at times he appeared a little rough and stern in his manner and conversation, yet beneath that roughness and sternness there always beat a kindly and forgiving heart. To the kingdom of God, and the Priesthood, he was loyal to the core, ever ready and willing to go where he was called and when he was called, unflinchingly braving every danger and hardship without a murmur. His was a cheerful disposition, and he always had words of encouragement to those who were laboring to build up the new country in which he took so much interest. He had five wives, four of whom survived him. He was the father of 42 children, 36 of whom he left to mourn his loss. At the time of his death he had 154 grandchildren and 2 great-grandchildren living.

**HOGSTED, Hans Christian Sorensen**, a prominent Elder in the Salem Ward, Fremont county, Idaho, is the son of Soren Christian Hansen and Johanna Christiansen, and was born Aug. 17, 1830, at Hogsted, Vrejlev parish, Hjorring amt, Denmark. His father died in 1842, and his youth was spent in learning the brickmaker's trade. In the fall of 1857 there was considerable religious agitation among the people, and Mr. Hogsted also became possessed of the spirit of inquiry. In answer to his humble prayers he became convinced that there was a true and living God, and he immediately began to find out what was necessary for him to do in order to save his soul. About this time his younger sister came to visit him. She brought with her a



tract that she had received from a "Mormon" Elder, and left it with her brother, who read it, and became impressed to ask the Lord if Joseph Smith was a true Prophet. He then read all the literature on "Mormonism" that he could get possession of. At the first meeting of the Latter-day Saints that he attended he became convinced that the doctrine taught by the Elders was from God, and he accepted the gospel and was baptized by Elder Peter A. Fjeldsted Feb. 8, 1858. He was ordained a Deacon by Peter A. Fjeldsted Feb. 28, 1858, and at the same time appointed to preside over the Serritslev branch. He was ordained a Priest June 20, 1858, by Peter A. Fjeldsted, and an Elder Dec. 26, 1858, by Peter A. Fjeldsted, and ap-

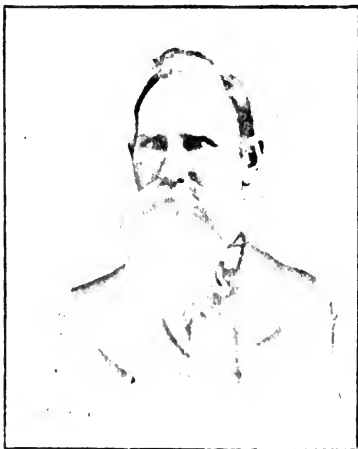
pointed president of the Jerslev branch. Later, he was appointed to labor as a traveling Elder in different districts of the Vendsyssel conference, and still later his field of labor was made to include the Aalborg conference. He married Maren Borglum Dec. 10, 1861, in the city of Hjørring. Together with Christian A. Madsen and two other Elders, he was imprisoned in Mariager Jan. 30, 1861, for preaching the gospel. They were, however, released the next day. March 4, 1862, Elder Hogsted was appointed to preside over the Vendsyssel conference. In April, 1862, he went to Hamburg, Germany, to assist in shipping large companies of Scandinavian emigrants, bound for Zion. During the year 1862, 162 souls were baptized into the Church in the Vendsyssel conference. March 13, 1864, he was released from his position as president of said conference and appointed to preside over the Copenhagen conference, which at that time was the largest conference in the Scandinavian mission and contained about eleven hundred Saints. Elder Hogsted's whole missionary career was imminently successful, and he stands in the first ranks of all the local Elders who ever preached the gospel in Scandinavia. He presided in Copenhagen till 1865, when he was released and allowed to emigrate to Zion. He left Denmark May 4, 1865, crossed the Atlantic on the ship "B. S. Kimball," and landed in New York June 15, 1865. He arrived in Salt Lake City Nov. 8, 1865. While crossing the ocean, all his children died except two. During the winter of 1856-57 he resided in the Sixteenth Ward, Salt Lake City. In 1866 he moved to Huntsville, Weber county, where he lived till 1876, when he removed to Harrisville, in the same county. March 27, 1870, he was ordained a Seventy by Amos Milton Musser and became a member of the 75th quorum. Jan. 9, 1871, he was set apart as one of the presidents of said quorum. Later he became the senior president of the 60th quorum of Seventy. June 3, 1893, he was ordained a High Priest by William F. Rigby. From May 28, 1887, to Nov. 28, 1887, he served a term in the Utah penitentiary for "unlawful cohabitation." His present home is at Salem, Fremont county, Idaho, and he is now 71 years of age and rejoices in the gospel more than ever before. He has 27

children—12 sons and 15 daughters—who are all members of the Church. Besides all the missionary work he has done for the living, Elder Hogsted has been a faithful Temple worker, and has attended to ordinance work for a great number of his relatives.

**LARSEN, Lauritz Edward**, a prominent Elder in the Salem Ward, Fremont county, Idaho, is the son of Lars Emanuelson and was born Dec. 29, 1832, in Frederikshald, Smaalenenes amt, Norway. He first heard the gospel in 1856, and was at once convinced of its truth. He was baptized Oct. 19, 1856, by John F. F. Dorius and confirmed a member of the Church by Carl C. A. Christensen. Soon afterwards he was ordained a Teacher and sent out to preach the gospel as a local missionary. Because he would not renounce "Mormonism" he was discharged from a good position which he held at the time in a woolen factory in Tistedalen. He then went to Christiania, where he remained for some time. Here he was ordained an Elder and sent out to do missionary work in Hadeland, where he labored successfully for about three months. In the summer of 1858 he was sent to Drammen to labor. He also visited his relatives that year and had the pleasure of baptizing his father, mother, brother and sister. In 1859 he was appointed to labor in Christiania. While on a visit to his first missionary field, Hadeland, he baptized a number of people and organized a branch of the Church. For this he was arrested and imprisoned on bread and water diet. Immediately on being released, he baptized seven persons. In 1863 he was called to labor in Trondhjem and while operating in that field he walked the entire distance, 400 miles, from Trondhjem to Christiania, and back again, to attend a conference meeting. In 1864 he was released from his mission, with permission to emigrate to Zion. He crossed the ocean in a sailing vessel, and the plains with an ox-team, being six months on the journey. He married and lived for twenty years in Hyrum, Cache county, Utah. April 2, 1897, he left Salt Lake City, in response to a call to go on a mission to Scandinavia. While on this mission he labored in Christiania nearly the whole time. Bro. Larsen writes: "There is no comparison between the

missionary experiences today and that of twenty-five years ago. Now all is peaceful and quiet, then there were disturbance and persecution on every side." Elder Larsen is the head of a large family; all his children are members of the Church. He is now 70 years of age and in possession of excellent health.

**WARD, Moroni,** Bishop of the Washakie Ward, Malad county, Idaho, is the son of Geo. W. Ward and Ann Trulock, and was born June 8, 1851, at Harris' Grove, Iowa, while his parents were moving westward. Elder Ward writes: "After arriving in Utah in 1852, we wintered in North Ogden, Weber county. In the spring of 1853 we moved to Willard, Box Elder county,



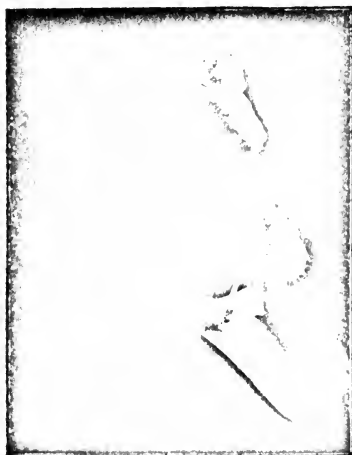
where I lived till I was 21 years of age, working on the farm, herding cattle and sheep, and attending school during the winter. I married Eliza Voss Nov. 18, 1872, and moved to Muddy Creek (now Woodruff), Oneida county, Idaho, where I was busy making a new home till Feb. 26, 1878, when I was called by Pres. John Taylor to aid in the work of teaching and directing the labors of the Lamanites on the Malad farm. I was set apart for this mission by Pres. Lorenzo Snow, and left for my field of labor March 17, 1878. I was ordained a High Priest by Oliver G. Snow, Aug. 29, 1881, and set apart to serve as second counselor to Bishop Isaac E. D. Zundell, of the Washakie Ward, which position I held till November, 1888, when

I was released to return home, after an absence of eleven years. I built a house, and moved my family to Woodruff April 6, 1889. In June, 1889, I was set apart as first counselor to Bishop T. A. Davis. I labored in that capacity till April, 1890, when I was called to take my family and live and labor among the Indians again, at Washakie.

This was a very hard trial for my family, as they would be the only white people in the place, and my family consisted largely of girls, making it doubly hard. However, we left our home April 7, 1890, and took up our abode once more among the Indians at Washakie. At the June (1890) conference of Malad Stake I was ordained a Bishop and set apart to preside over the Washakie Ward, by Pres. Lorenzo Snow, and I have continued to hold this position ever since. I have spent 22 of the best years of my life in trying to educate the Lamanites to be industrious, to be honest, truthful and virtuous, and have also taught them the glorious principles of the gospel of Jesus Christ. I have had great joy and satisfaction in my labors, having been assisted by the Lord at all times. I have seen many grand manifestations of His power and might."

**SHURTLIFF, Lewis Warren,** resident of the Weber Stake of Zion, is the son of Luman Andrus Shurtliff and Eunice Bagges Gaylord, and was born July 21, 1835, at Sullivan, Lorain (now Ashland) county, Ohio. His ancestors were of old Puritan stock, the first of the name in America being William Shurtliff, who came from England to the Plymouth colony in 1634. Some late branches of the family moved westward in 1811, and Brother Shurtliff's progenitors settled about that time in Ohio on the Western Reserve. While an infant, his parents became members of the Church of Jesus Christ of Latter-day Saints. The family went to Kirtland, Ohio, in 1838; from there they moved to Far West, Mo., and thence to Nauvoo, Ill., and thence to Council Bluffs, Iowa, following with patience the buffetings and vicissitudes of the people of their chosen faith. Lewis' father, Luman A. Shurtliff, took an active part in the early day of the Church; and, being a mason by trade, was privileged to work on many of the historic buildings erected in the days

of the Prophet. In the spring of 1851 the family began their long journey to Utah with ox teams, arriving in Salt Lake City, Sept. 23rd, of the same year. Shortly afterwards they settled in Weber county, in what is now called Harrisville; but when the Indian trouble came on, they went to live in Bingham's Fort, near Ogden. During this trouble Lewis W. Shurtliff was a lieutenant in the militia organized for self-defense. When a young boy he was ordained a Deacon at Council Bluffs and was subsequently ordained to the various grades of the Priesthood, in their order, after coming to Utah. In the fall of 1855, he was called on a mission to Salmon river, Idaho (then eastern Oregon), where several small



companies had been sent as colonists and missionaries to the Indians. They were the first white men who plowed a furrow and broke the soil of that territory. He was only twenty-one years of age when called on this most dangerous colonization expedition. While there he married Louisa C. Smith Jan. 4, 1858. He remained there until 1858; during this time the Indians caused them much annoyance and some trouble. Finally, they had a severe encounter, in which two Elders were killed and several wounded, and all their cattle and horses were stolen by the Indians. After being imprisoned for thirty days, they were rescued by a company of about two hundred men from Utah. When Elder Shurtliff returned to Ogden in 1858, he found that

the community had gone south because of the Johnston army trouble, and on the return of the Saints to their homes, he settled in Ogden, where he purchased property. In 1863, he went to Florence, on the Missouri river, in a company under Captain Thomas E. Ricks, for the purpose of meeting and bringing the emigrating Saints and their freight to Utah. His wife died in the fall of 1866, and in the spring of 1867 he was called on a mission to Great Britain. Responding to the call, he, together with other missionaries, went by mule-teams to Julesburg, Neb., which was then the western terminus of the Union Pacific railroad. While in England he presided successively over the Nottingham and the London conferences and traveled extensively through England, Scotland and Wales. He also visited Denmark, Norway, Sweden, Germany, France and Italy, and attended meetings with the Saints in most of those countries. On returning home, he was appointed Bishop of Plain City, which office he held until 1883, when he was called back to Ogden and appointed president of the Weber Stake of Zion. This was done at a conference held in Ogden, Jan. 21, 1883. From 1866 to 1872 his time was mostly spent in the missionary field. April 10, 1872, he married Emily M. Wainwright. In 1883 he was elected county commissioner of Weber county and remained in that office until 1886. During that time he was a member of the constitutional convention and was elected to the council of the Territorial legislature in 1886. The same year he was elected probate judge of Weber county, and re-elected to both these offices in 1888. In 1889, he was elected county commissioner and served in that capacity until 1894. In 1896 and 1898 he served in the upper house of the State legislature. For a number of years he has been closely connected with the Trans-Mississippi Commercial Congress and also the National Irrigation Congress, which organizations are working for the development and advancement of the western arid and semi-arid lands.

**MIDDLETON, Charles F.**, first counselor to Pres. Lewis W. Shurtliff of the Weber Stake of Zion, was born Feb. 24, 1834, in Washington county, Illinois. He is a direct descendant of the fathers of American independence. His

*Nake*  
 father's name was William, who was the son of Reuben, who was the son of Nake, who was a descendant of Arthur Middleton, who signed the declaration of Independence. His mother's name was Mary H. Butler. His parents joined the Church in 1834 and passed through the persecutions of Missouri and Illinois. Charles F. was baptized by Joseph Smith at Nauvoo in 1842. The family arrived in Salt Lake City Sept. 22, 1850, and settled in Ogden the same fall, where the father, William Middleton, who was ordained a Patriarch in the Church, died in 1883. Charles F. Middleton participated in the famous Salmon river expedition or mission in the fifties, and remained with it till it was broken up by Indians. In 1869 he was elected constable of Ogden; in the spring of 1869 he was appointed to the office of a selectman of Weber county, and in 1871 he was elected justice of the peace of Ogden precinct. Aug. 7, 1871, he was chosen second counselor to David H. Peery, in the presidency of the Weber Stake of Zion, which position he held till Jan. 21, 1883, when he was chosen first counselor to Pres. Lewis W. Shurtliff. In 1876-77 he filled a short mission to the States, laboring principally in Illinois, Missouri and Iowa. He has acted as alderman and police judge of Ogden, and filled numerous other positions of honor and trust.

**FLYGARE, Nils Christian**, second counselor to Pres. Lewis W. Shurtliff of the Weber Stake of Zion, was born Feb. 3, 1841, at Ruthsbo, Bjerresö parish, near Ystad, Malmöhus län, Sweden. He was baptized by C. Nielsen, Sept. 5, 1858, in the city of Lund, Sweden, and was soon afterwards ordained Deacon and called to labor as a local missionary, and in the spring of 1859 he was ordained an Elder. He labored over three years as a missionary in the Scone conference, filling the following positions in the order named: missionary in Ystad branch, president of Svedala branch, missionary in the province of Blekinge, missionary in Neßlinge and Wiggarrum branches, president of Wiggarrum branch, president of Horby branch, president of Landskrona branch and traveling Elder in Landskrona and Svaluf branches. In September, 1861, he was called to preside

over the Stockholm conference, which position he occupied until the spring of 1864, when he was honorably released to emigrate to Utah. During all these years of missionary labor, while a very young man, he showed much energy and perseverance and did much traveling and preaching. The membership of the Church in Sweden was considerably increased through his faithful labors. He left his native land in the spring of 1864 and, in company with a large company of emigrants, landed in America in June. He crossed the plains in Capt. Wm. B. Preston's company and arrived in Salt Lake City Sept. 15, 1864. Shortly after arriving in Utah, he located in Ogden, where his home

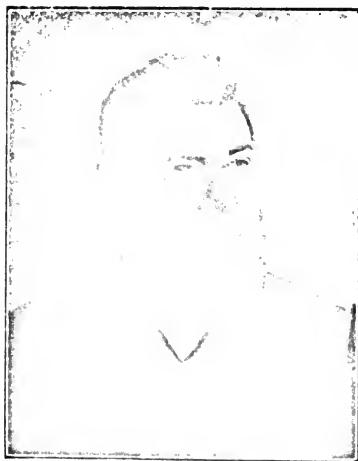


has been ever since. His early occupation in Utah was that of a builder, which later led him to become one of the principal contractors and builders in Utah. In 1874 he was called by Pres. Brigham Young to perform a mission to Scandinavia. On arriving in Copenhagen, Denmark, he was appointed to preside over the Stockholm conference, which position he occupied till June, 1875, when he was called by Pres. Jos. F. Smith to preside over the Scandinavian mission. He was released to return home in June, 1876, and was appointed leader of a large company of emigrants from Liverpool to Utah. In the fall of 1877 he was called to take another mission to Scandinavia, and presided for two years over the mission.

While on this mission, he, in connection with Elder August W. Carlson, published the first edition of the Book of Mormon in the Swedish language. Returning home in the fall of 1879, he was again appointed leader of a company of Saints from Liverpool to Utah. He was very successful in handling the emigration matters on these long and tiresome journeys over water and land. In the fall of 1885, Elder Flygare was, for the third time, called to take a mission to Scandinavia; this time he presided over the mission about three years, and returned to his home in Ogden in October, 1888. Up to this time he had spent over twelve years as a missionary in Scandinavia, and he is, no doubt, as to length of time spent in the missionary field, at the head of the list of those who have labored in Scandinavia. At home Elder Flygare has held many positions of trust and responsibility, both in Church and State. After serving as Bishop of the Fourth Ward of Ogden from 1877 to 1883, he was chosen second counselor in the Stake presidency of Weber Stake of Zion, which position he still holds. He is also a member of the Stake Board of Education. Elder Flygare has served Ogden city as building inspector, city councillor and fire and police commissioner. He has served the State as superintendent of the erection of the Agricultural College buildings at Logan, and is at present one of the trustees of the State Industrial School and treasurer of that school. He has been very active in business affairs and was one of the originators of the following named enterprises: First National Bank of Ogden, of which he was a director for many years; Eccles Lumber Co., of which he is vice-president; Ogden Street Railway Co., of which he was a director; Ogden Electric Railway Co., of which he was secretary, treasurer and manager for a long time, and Ogden Standard Publishing Co., of which he was president for several years. He is at present engaged by the Ogden Sugar company as manager of that enterprise.

**GEDDES, William**, a prominent Elder of Plain City, Weber county, Utah, was born Dec. 8, 1832, near Glasgow, Scotland, of humble parentage. At the age of fourteen he first heard the gospel, was convinced at once of its truth,

and was soon after baptized. He told his father of what he had done and explained the principles of his newly adopted faith; but his father rejected the gospel, turned the boy out of his house and told him never to enter it again, unless he renounced "Mormonism." William walked for three days hunting work, and on the evening of the third day he secured employment in a coal mine, and that evening worked enough to pay for his supper, which was the first food he had tasted since leaving home. After an absence of two years he returned to his home and found his father sufficiently softened in heart to receive and welcome him, but didn't want to hear anything of "Mormonism." He had been home but a short time when he was seized with the



cholera. He asked his father to have the Elders come and administer to him, but the father would not let a "Mormon" Elder enter his house. The boy grew worse and was thought beyond recovery, and as a dying request the father yielded to the boy's desire. The Elders were sent for and, under their administration, the boy was instantly healed, arose from his supposed death bed and went to meeting with the Elders. After this miraculous manifestation of the power of God, he spent much of his spare time preaching on the streets, and was soon styled the boy preacher. In 1854 he came to Utah, but instead of using the money he had saved by hard work to pay his passage, he worked his way and paid the pass-

age of a poor widow. His training in the quarries and mines of Scotland served him well in his new home, where he found employment in quarrying granite for the Salt Lake Temple. He was associated with John Sharp in the work for several years after his arrival in Utah. During the Johnston army troubles he went out to Echo canyon and passed through the many trials and hardships of those memorable days; he was one of the most cheerful, willing defenders of God's cause. In 1859, he, together with fourteen others, settled the town of Plain City, and it was due to his determined persevering nature that the place was not abandoned, as the settlers had nine miles to bring the water through a difficult country before a crop of any kind could be raised. Before moving to Plain City, Elder Geddes married (at the age of 21) Elizabeth Stewart, and about a year later he married her sister Martha Stewart. In his new home at Plain City he passed through all the hardships incidental to pioneer life. In 1872 he was called to fill a mission to Scotland; but soon after his arrival there he was called to Australia, where he filled a most successful mission. While in Australia he saw the power of the Lord made manifest many times. On one occasion he was prepared to take a journey on a certain boat, but was warned in a dream not to do so; he heeded the dream and learned later that the boat he had intended taking had been wrecked and all on board lost. During the crusade against polygamy he was arrested and served six months in the penitentiary, which was very trying to his constitution, and his health was much impaired through the changed conditions he was forced to accept while there. Elder Geddes was always a public spirited man, and was particularly interested in the education of the young. Consequently, he did much toward the betterment of the schools of his town and county. During the early military days in Utah he was one of the most active, serving with distinction as captain in the Utah militia. He died suddenly of heart failure at Plain City, Aug. 23, 1899, at the age of sixty-six years. His life's ambition was to raise a family that would be a credit to his name after death. Whether his ambition was realized or not can best be answered in the words

of Pres. Lewis W. Shurtliff who, while speaking at his funeral service, said: "Bro. William Geddes leaves behind him a large family of boys and girls, than whom I know no better, and who among us has done more?"

**HESS, John W.**, president of the Davis Stake, is the son of Jacob Hess and Elizabeth Foutz, and was born Aug. 24, 1824, in Franklin county, Penn. In 1832 his father's family moved to Richland county, where he, together with his father, mother and elder sister, was baptized by Bishop David Evans, about 1834. His father then moved to Ray county, Mo., where the family passed through all the persecutions of those days, and was finally expelled from the State with the rest of the Saints. John W. Hess was ordained a Seventy in the city of Nauvoo in 1841 and became a member of the 22nd quorum. He assisted in building the Nauvoo Temple and received his endowments therein. He was an orderly sergeant in the Nauvoo Legion and was on guard just prior to the Prophet's martyrdom. In the spring of 1846 he left for the Rocky Mountains together with the other exiled Saints. July 16, 1846, he enlisted in the famous Mormon battalion in company E, and marched toward Mexico in defense of his country's flag. He served till July 29, 1847, when he was mustered out in Salt Lake City. In March, 1855, he was called, ordained and set apart to preside as Bishop of Farmington Ward by Pres. Brigham Young, in which office he faithfully served till 1882, when he was called by Pres. John Taylor to act as first counselor to Wm. R. Smith, president of the Davis Stake. March 4, 1894, he was set apart as president of the Davis Stake by Apostle Franklin D. Richards, which position he has filled ever since. Feb. 8, 1900, he was ordained a Patriarch by Apostle Francis M. Lyman. Elder Hess commanded the Davis county military district as colonel from its organization till it was disbanded. Pres. Hess is the husband of seven wives and the father of 63 children, fifty of whom are living. He has at the present writing 250 grandchildren and 40 great-grandchildren.

**BARTON, Peter**, Bishop of Kaysville, Davis county, Utah, is the son of John Burton and Elizabeth Bell, and was born March 21, 1845, at St. Helena,



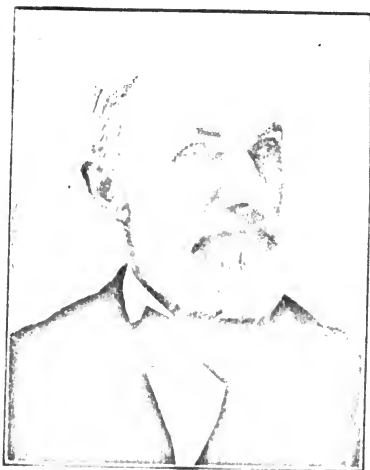
Lancashire, England. He was baptized by Elder James Barton in 1855; ordained a Deacon and later a Priest while in England. He emigrated to Utah in 1862, crossing the Atlantic in the ship "Manchester," and traveled over the plains in Ansel P. Harmon's ox-train. After his arrival in Utah, he settled in Kaysville, where he has resided ever since. He was ordained an Elder and subsequently a Seventy, and in 1874-76 he labored as a missionary in



Great Britain. June 18, 1877, he was ordained a High Priest and Bishop and set apart to preside over the Kaysville Ward, which position he still occupies with honor, both to himself and the Ward. He also served as Ward clerk in Kaysville for a number of years. In February, 1889, he was sentenced to fifteen months' imprisonment for "unlawful cohabitation," but before having served his full term, he was pardoned, being the first "Mormon" ever pardoned by Pres. Benjamin Harrison. Bishop Barton has held a number of civil positions, such as justice of the peace, city recorder of Kaysville, etc. He has also served two terms in the Utah legislature.

**BARNES, John Richard**, first counselor to Bishop Peter Barton of Kaysville, was born at Sandy, Bedfordshire, England, July 28, 1833. He was baptized April 28, 1848, and ordained a Priest in 1850. He emigrated to Utah in 1853, and was ordained a Seventy

about the year 1856. He was clerk of the Kaysville Ward for several years during Bishop Christopher Layton's administration. In 1874 he visited his native land, being absent from home three months. June 29, 1877, he was ordained a High Priest by Franklin D. Richards and set apart as first counselor to Bishop Peter Barton, of Kaysville, which position he now holds. Feb. 22, 1887, he was arrested for unlawful cohabitation, and on April 30, 1888, was sentenced by Judge Zane to three months in the penitentiary and to pay a fine of \$200, which fine he paid, but was released from the penitentiary June 22, having been pardoned by President Grover Cleveland. He was a worker in the Salt Lake Temple a portion of the time during 1894 and 1895, was a member of the Constitutional convention in 1895, and a senator in the first legislature of the State of Utah.



Elder Barnes is one of the leading business men in Utah, is a director in ten different business institutions, including the Z. C. M. I. of Salt Lake City and the Deseret National and Savings Bank. He has been superintendent of the Kaysville co-operative institution since its first organization in 1869.

**ROUCHE, Thomas Francis**, second counselor to Bishop Peter Barton, of Kaysville, Davis county, Utah, is the son of John Baptiste and Catharine Cecelia Skelly, and was born Feb. 9, 1833, in Lincoln county, North Carolina. He

was baptized in St. Louis, Mo., Sept. 22, 1854, by Elder William Comish and ordained a Deacon in the spring of 1854. He emigrated to Utah in 1855, driving a team across the plains for Livingston & Kin-kade, and arrived in Salt Lake City, Aug. 15, 1855. He located in Kaysville, Davis county, Utah, where he has resided ever since, with the exception of a few months in 1856, when he made Farmington his temporary home. He was ordained a Seventy Aug. 16, 1857, and became identified with the 55th quorum of Seventy. Subsequently (Sept. 29, 1861), he was set apart as a member of the council of said quorum, in which capacity he labored faithfully until June 29, 1877, when he was or-

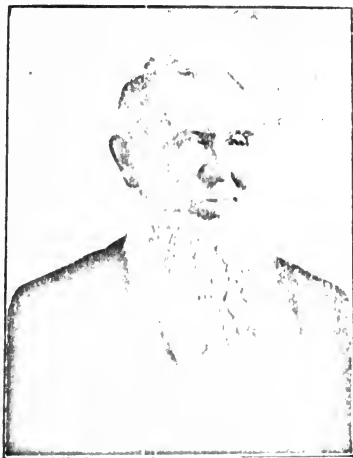
in the State of South Carolina, and bore a faithful testimony to his relatives and others of the restored gospel. In November, 1886, Presidents John Taylor and Geo. Q. Cannon who were then in exile, made their home at the house of Elder Roueche, together with their attendants. They intended to stay only a few weeks, but as the anti-Polygamy raid continued, they remained there over eight months, or until the death of Pres. Taylor, which occurred at the home of Bro. Roueche July 25, 1887. Pres. Joseph P. Smith arrived one week before the death of the President. With that sad event all the brethren left the hospitable roof of Bro. Roueche.



ained a High Priest and set apart to act as second counselor to Bishop Peter Barton—a position which he has now filled for over a quarter of a century. In a civil capacity Elder Roueche has filled many positions of honor, trust and responsibility in the midst of the community, where he has resided. Thus, he was the first mayor of Kaysville, being elected to that office in 1868, and held it successively for fourteen years. He served as a member of the Utah legislature in 1888, and as selectman of Davis county from 1882 to 1890. In an early day he acted as one of Kaysville's most efficient and zealous teachers. He participated in the so-called Echo canyon war in 1857-58, and took a very active part in the defense of his people. In 1887 he visited the place of his birth

**BLOOD, William**, senior president of the 55th quorum of Seventy, is the son of William Blood and Mary Stretton, and was born in Barton, Staffordshire, England, Aug. 27, 1839. With his parents he embarked for America, in a company of 210 Saints, under the direction of William Kay, in the good ship "Faunny," Jan. 23, 1844, and arrived in Nauvoo, April 13, 1844. Three weeks after his arrival there, his father died. Later his mother, who had three small children to support, married Henry Woolley. The family was driven from Nauvoo with the Saints and settled in Council Bluffs, Iowa, where they remained until the summer of 1849, when they started for the Rocky Mountains. William was baptized on Aug. 10, 1849, in the Platte river by Elder William Hawk. He arrived in Salt Lake City Oct. 13, 1849, and the next year he moved to Kaysville, his present home, and has since that time been engaged in farming. On account of the privations and trials of pioneer life, his schooling was very limited, but through his own efforts, he has succeeded in gaining a good practical education. June 15, 1857, he was ordained a Seventy under the hands of Albert P. Rockwood, and was assigned to the 55th quorum. He was a member of Philemon C. Merrill's company which was organized in 1857 to meet Johnston's army, and after the company disbanded, he remained on guard at Yellow creek until early winter. In the spring of 1858 he was chosen one of the detail guard of the exodus of the Saints in the "move." Sept. 9, 1861, he married Jane Wilkie Hooper, and in No-

vember, 1872, he obeyed the law of plural marriage, by taking as his plural wife Sarah Jane Colemere. Like many others he suffered imprisonment because he preferred to keep the commandments of God, rather than those of man, being sentenced Sept. 30, 1887, in the Third District Court by Judge Zane, to six months in the penitentiary and to pay a fine of two hundred dollars. He was released Feb. 29, 1888. In 1876 he was chosen and set apart as one of the presidents of the 55th quorum of Seventy, and has been its senior president since Jan. 14, 1892. Although never called on a foreign mission, he has been an active member of the Church at home, performing any labor assigned to him to the best of his



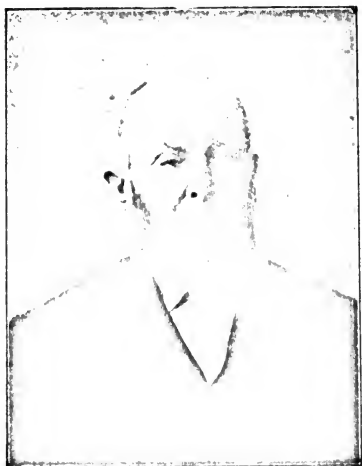
ability. Thus, he has labored as a home missionary, as a Ward teacher (since 1864), as presiding teacher (since Nov. 14, 1888), as a teacher in the local Sunday school (from Nov. 18, 1877, until the present time), and as assistant superintendent in the same school (since Oct. 3, 1880). He has officiated in most of the baptisms in Kaysville Ward since 1864 and baptized 778 persons. He has been very zealous in teaching his children the principles of the gospel, both by precept and example, being the father of 21 children, 19 of whom are living. Four of his sons have carried the gospel to the world.

**HYDE, Rosel**, counselor in the Kaysville Ward bishopric from 1858 to 1877, is a son of Heman Hyde and Polly

W. Tilton, and was born at York, Livingston county, N. Y., May 20, 1816. He was baptized May 8, 1836, by Joel H. Johnson at Kirtland, Ohio, and confirmed the same day. He moved from Kirtland with his father's family to Missouri, where, within two days' drive of Far West, they were met by a mob and forced to leave the State. They fled to Quincy, Ill., where they wintered. Rosel was married Dec. 12, 1839, and in 1843 he moved to Bear creek settlement, Hancock county, Ill. He was driven from the State in 1846, along with the rest of the Saints. He settled near the Missouri river, a short distance below Winter Quarters, at a place called Council Point, and remained there till May 20, 1849, when he took up the march for the Rocky Mountains. He arrived in Salt Lake City in September, of the same year, where he first settled, but moved to Kaysville in the spring of 1853. Here he built a house on the farm on which he now resides. He joined with the Saints in their exodus south in 1858, but returned the same year. In the fall of 1858 he was set apart as first counselor to Bishop Allen Taylor of Kaysville and held that position during that Bishop's administration. Christopher Layton succeeded Bishop Taylor as Bishop, and Bro. Hyde served as his first counselor until 1877, when Christopher Layton was chosen as a member of the Stake presidency. He was ordained a Patriarch by Franklin D. Richards Jan. 13, 1878. As captain of a Church train he went to Winter Quarters in 1863, and returned the same season with a company of emigrants. He filled a mission to New York State in the winter of 1859-60; served in Territorial legislature in the session of 1858-59, and served as county selectman in Davis county five successive terms of three years each. He has been mayor of Kaysville, and held several other important civil positions there. Bro. Hyde has been a very energetic and thrifty man, has labored hard and accomplished much good in the developments of the resources of the country.

**BROWN, William**, the first Bishop of South Bountiful Ward, Davis county, Utah, was the son of William Brown and Jane Stranghan and was born Jan. 3, 1816, in Ontario county, New York. He was baptized Feb. 5, 1843, by Archi-

bald Montgomery in the State of New York, and came to Nauvoo the same year. In 1846, in connection with the rest of the Saints, he became an exile for the gospel's sake, and after spending a year on the frontiers he came to Great Salt Lake valley in 1847, crossing the plains in Ira Eldredge's company of fifty, which arrived on the present site of Salt Lake City Sept. 22, 1847. After spending the winter of 1847-48 in the "Old Fort," Bro. Brown settled in the Fifteenth Ward, Salt Lake City, where he built the first house ever erected in that part of the city, into which he moved in November, 1848. His was the only family that spent the winter of 1848-49 in the 15th



Ward. In the spring of 1851 he settled in Bountiful, Davis county, where he took up the farm on which he resided the remainder of his days. In 1877, when Bountiful was divided into three wards, William Brown was chosen and ordained Bishop of that part which was organized under the name of South Bountiful Ward, and he held that position until his death, which occurred at his home in South Bountiful Oct. 28, 1892. Bishop Brown was a pioneer of the true type and a God-fearing man, who left a fine record behind him. His name will always be honored among the faithful Elders of Israel.

**MANN, Charles William**, a prominent Elder in the West Bountiful Ward, was born May 4, 1839, at Stratford-on-Avon, Warwickshire, England.

He was baptized in 1855 by Elder Wm. Cooper, and emigrated to Utah in 1859, sailing over the ocean in the ship "William Tapscott." While on this voyage he married Livia Ann Smith and crossed the plains in Capt. Geo. Rowley's hand-cart company, which arrived in Salt Lake City Sept. 4, 1859. Bro. Mann pulled a hand-cart all the way across the plains and mountains. He located in Farmington, Davis county, where he lived till 1862, when he moved to Bountiful, where he has resided ever since. He was ordained an Elder in 1861 and was later ordained to the office of a Seventy, and is at present a president of the 74th quorum. Elder Mann has always been an active and faithful churchman, having labored as a teacher and later as president of the Teacher's quorum. For many years he acted as Ward teacher, and a Sabbath school worker. In 1889-90 he served a term of fifteen months in the Utah penitentiary for obeying the higher law of marriage. In the fall of 1890 he left home on a mission to Great Britain, returning, on account of illness, in 1891. Brother Mann is an enterprising citizen and has aided much in developing this western country. He participated in the Indian wars of 1866, being stationed at Springtown, Sanpete county. He was also active in the Morrisite war. In civil pursuits he has followed market gardening successfully, and is at present managing the Woods Cross Canning and Pickling company. He married Maria Busby and Louise Webb as plural wives, and is the father of 23 children, 14 of whom are now living.

**WRIGHT, Joseph**, Bishop of East Coalville Ward, Summit county, Utah, is the son of Joseph Wright and Martha Rippon, and was born Dec. 8, 1844, at Handsworth Woodhouse, Yorkshire, England. In a brief biographical sketch prepared for this work, Bishop Wright says: "I was raised in my native village until I was twenty-three years old, and was baptized April 19, 1868, by William Walker. I emigrated to Utah the same year, sailing from Liverpool, England, on the steamship "Colorado," July 14, 1868. We arrived in New York July 28, 1868, and at Benton, the terminus of the Union Pacific railroad, Aug. 7, 1868. Here we camped on the North Platte

river about one week. We left Benton Aug. 14th in Daniel D. McArthur's ox-train of 61 wagons and 411 persons, and arrived at Echo city, Utah, Sept. 8, 1868. Bishop Warren, a railroad contractor, whose camp was at the point of the mountain by the rock quarry, near what is known as the Devil's Slide, wanted men to work on his railway contract. I was engaged and worked on the road till Christmas, when I went to Coalville, to stay for the winter. I secured work in the coal mines and married Hetty Jane Bowers July 18, 1870; we made our home in Coalville till November, 1873, when we moved to Kanab, to take up land and make a start in life. Bishop Samuel P. Atwood called me to go on a mission to Arizona, Feb. 14, 1876, and in response to this call I left Kanab Feb. 14th, and after many difficulties I reached Salt Lake City. We started for Arizona Feb. 24, 1876, and traveled through mud and snow till we reached Panguitch, whence we traveled up the Sevier river to Assay's ranch. We found four feet of snow on the divide. At Orderville we stopped two weeks to rest our cattle, after which we traveled via Mount Carmel and Kanab to John D. Lee's ferry, on the Colorado river. The river was very high and dangerous to cross; and while camping on its banks, we were overtaken by Brothers Daniel H. Wells, Erastus Snow, Brigham Young, Jun., Lorenzo W. Roundy, Jacob Hamblin, and others, who were on their way to visit the Saints on the Little Colorado river. We helped to ferry them across, and made two trips in safety. Returning for another load, we put on two provision wagons and Pres. Wells' buggy, after which we towed the boat up the stream one mile, in order to give it a chance to land at the proper place on the opposite side. While taking the boat around a point of rocks, the water poured over the bow; word was given to slacken the tow-rope, and in doing so the rope caught in the seam of a rock, whereby the bow was drawn under the water, and in a few moments the rapid current swept the boat clear of its contents; men, wagons and luggage went into the surging water together. Pres. Wells jumped towards the shore where I stood on the bank, and I threw the tow-rope to him, in order to help him out. A rush was made to get a small

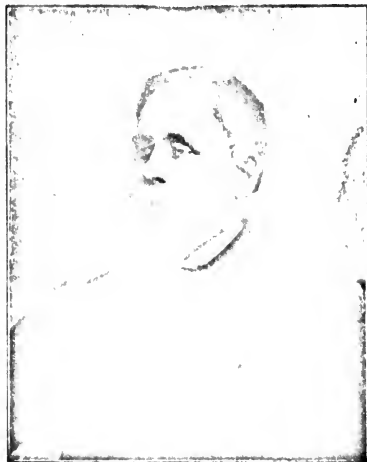
skiff to pick up the brethren who were floating down the river. We soon found that Bishop Lorenzo W. Roundy was missing; he was said to be a good swimmer, but most likely he was taken with the cramp and sank at once. I understand that his body has never been found. The party then went to the house of John D. Lee, and his wife Emma did all she could for the comfort of the brethren. It was a very gloomy night on account of the loss of Bro. Roundy. This unfortunate affair occurred May 28, 1876. Pres. Wells counseled Brother George Dabbling and me to take our families back to where we could get feed and water for our cattle. Consequently, we returned to Jacobs Pools, where we remained until the river went down, so that we could cross without danger. Brother Dabbling and I made a trip back to Orderville after provisions. In the latter part of July we again started for the ferry, where we met John D. Lee for the first time. We swam our cattle across the river and crossed our wagons on the ferry boat, while our families crossed in a little skiff. The next morning we started for Navajo springs, thence we traveled via the Limestone tanks and Willow springs to Mowabby. From that place we made a visit to Moanecopy, to see the brethren who were located there as missionaries to the Indians. We returned to Mowabby, whence we traveled to the Little Colorado river, and up that stream to Sunset, where we arrived Aug. 19, 1876. Here we rested a few days with the Saints who were located here, and harvested a small patch of wheat and corn, after which Brother Lot Smith called all the brethren to go and build a fort as a protection against the Indians. I was appointed to dig a well. We dug one 33 feet deep and found good, cold water, but it was a little brackish. After I had finished walling the well up with rock, Bro. Smith put a mason's trowel in my hand and said, "Brother Wright, I want you to go and build some houses." We all got houses by the first of January, 1877. We lived in the united order, as we had turned all our property in as one family; we all ate at one table, and the sisters took turns in doing the cooking; the brethren all labored under the direction of Bro. Lot Smith (who was president of the company) and other brethren.

ren who were appointed to take charge of certain portions of the labor. We all got along very agreeably, without much faultfinding, and we prospered with everything we undertook to do. In the fall of 1889 I went to visit my folks in Utah, and while there I was released from my Arizona mission by the First Presidency. I then settled at Coalville, Summit county, where I have resided ever since. In 1889 I was chosen by the presidency of the Stake to preside over the East Coalville Ward, and at a meeting held May 17, 1889, I was unanimously sustained in that position. At the close of the meeting I was ordained a High Priest and Bishop by Apostle Franklin D. Richards."

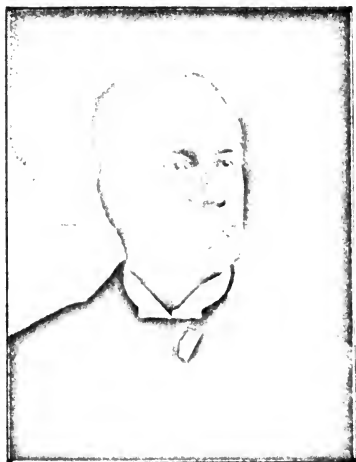
**FRAZIER, Marlon**, Bishop of the Oakley Ward, Summit county, Utah, is the second son of Thomas Leonard Frazier and Rachel Maxfield Young, and was born at Fort Supply, Utah (now in Wyoming), June 20, 1856, in a covered wagon. He was baptized, when eleven years old, by Henry Rey-

by Bishop Stephen Walker of Peoa, Nov. 1, 1885. Feb. 22, 1891, he was appointed president of the Y. M. M. I. A. He was ordained a High Priest August 5, 1891, under the hands of Apostle Brigham Young and set apart as Bishop of the Oakley Ward, which position he is filling to-day.

**WOOLSTENHULME, James**, senior president of the 22nd quorum of Seventy, is the son of John W. Woolstenhulme and Alice Mellor, and was born March 24, 1837, in Oldham, Lancashire,



England. His father died when James was six years old, leaving a widow and four children, all younger than James. He began to work in a cotton factory at the age of seven. On the last day of October, 1841, the mill at Oldham, in which he was employed, collapsed and many lives were lost, but a kind Providence saved him. At the age of 11 years he was elected as a student in the Oldham Blue Coat school where he received a good education. March 4, 1851, he set sail for America on board the ship "Olympus." While on board this ship he first heard the gospel preached by Thomas Smith and other Elders. He was baptized April 13, 1851, together with about 50 other passengers, which had been converted on the ship. He landed in St. Louis, Mo., May 10, 1851, where he met his mother, who had married Thomas Hill. He left St. Louis for Salt Lake City May 1, 1852, traveling with an ox-team, via



nolds at Wanship, Summit county, Utah, and ordained an Elder June 27, 1879, by Apostle Geo. Teasdale. On the same day he married Nancy Elliza Richards, a daughter of Apostle Franklin D. Richards. He was ordained a Seventy May 12, 1884, by James Woolstenhulme, and was set apart to preside over the Oakley branch Sunday school

Independence, Jackson county, to Ft. Leavenworth, Kansas. Here he found the company that was bringing machinery to Utah to manufacture beet sugar. He arrived in Salt Lake City Nov. 11, 1852, having endured many hardships on the journey. He now found himself alone in a strange land, but he soon obtained employment at Bountiful, Davis county. He passed through the grasshopper war with scanty fare and participated in the Johnston army troubles, doing excellent service as one of the Davis county mountain rangers. He was on guard in Pioneer Hollow, when Southworth and Groo (two returning missionaries) brought Gov. Alfred Cumming's message; was with Lot Smith on the Muddy, and did picket duty at Needle Rocks, near Yellow creek, where he and several others took five men prisoners. He returned to Bountiful about Christmas. In the spring of 1858 he married Mary L. Page, and, together with his young wife, he went south during the "move" and lived in Provo, but returned to Bountiful when the Saints moved back. In 1861 he worked in Kamas, doing the first logging in that part of Utah. Feb. 15, 1863, he married Julia Duhamel. In April, 1863, he went East to the Missouri river after emigrants. He took part in three Indian raids, and had some interesting experiences. On one occasion he lived for three weeks on flour and water, the meal being prepared by roasting the flour and water over the fire on sticks. He was elected justice of the peace in Kamas for three successive terms, 1874, 1877, and 1880. In August, 1874, he was elected county commissioner in Summit county. In 1876 he was ordained a Seventy by Apostle Orson Pratt and set apart for a mission to Great Britain. While on this mission he gathered much valuable genealogy. In 1888 he was fined \$65 and sentenced to 65 days' imprisonment in the Utah penitentiary for unlawful cohabitation with his wives. During 1888 and 1891 he filled another mission to Great Britain. Brother Woolstenhulme is the father of 17 children, 13 of whom are now alive, and he has 22 grandchildren. He has done a great work for his departed relatives in the Temple. At present he is the senior president of the 22nd quorum of Seventy.

**McKINNON, Peter,** Bishop of Woodruff Ward, Rich county, Utah, is the son of Archibald and Mary McKinnon, and was born Feb. 7, 1868, in Salt Lake City, Utah. When three years old he moved with his parents to Randolph, Rich county. His childhood days were spent on the farm, and in attendance at the public schools. When twenty years old he attended the Latter-day Saint Seminary at Randolph, and was appointed musical director in that institution. He was a student of the Latter-day Saint College at Salt Lake City in 1889-90 and was also a member of the Tabernacle choir during that time. On returning home from school he was appointed conductor of the Randolph Ward choir



and was also made leader of the brass band and orchestra, as well as other musical organizations, much of his time and energy being devoted to the advancement of the divine art, both in the Ward and county. During the fall of 1891 he was called as a special missionary to labor among the mutual improvement associations. He took a special missionary course in the B. Y. Academy at Provo, after which he traveled among the mutual improvement associations in the Bannock, Oneida and Cassia Stakes, in company with Peter Beck, of Paris, Idaho. In the spring of 1892 he engaged in the mercantile business and has been successful in establishing an extensive

trade throughout Rich county. Oct. 10, 1894, he married Charlotte L. Call, in the Salt Lake Temple. At the organization of the Woodruff Stake of Zion in 1898, he was called from Randolph to preside as Bishop of the Woodruff Ward, and was ordained and set apart to that position June 9, 1898, under the hands of Apostle Heber J. Grant. He was appointed by Gov. Heber M. Wells in 1899 and 1901 to supervise the expenditure of appropriations made by the Utah legislature for Rich county. In November, 1900, he was elected county commissioner for Rich county, and was appointed chairman of that board.

**TWITCHELL, WILHS,** Bishop of the Manila Ward, in the Woodruff Stake of Zion, was born at Beaver city, Utah, July 11, 1860. He lived with his father on his farm till he was 25 years of age, when he married Rachel A. Potter. He was called to act as superintendent of



the Sunday school on Indian Creek, Beaver county, in 1889, which position he held till 1898, when he moved to Lucern valley, where he was chosen superintendent of the Sabbath school. He held that office about one year, or until he was ordained a High Priest and Bishop and set to preside over the Manila Ward in the Woodruff Stake of Zion. Before the organization of the Manila Ward, there was a branch organization in that locality over which Elder Twitchell presided.

**PUTNAM, Savannah C.,** a High Counsellor in the Woodruff Stake of Zion, is the son of Artemus W. Putnam and Louisa D. Bunker, and was born Nov. 11, 1851, at Mexico, Oxford county, Maine. He was baptized Aug. 29, 1868, and came to Utah in 1869. After a short residence in Bountiful, Davis county, he settled in Bear River valley in 1871, and thus became one of the founders of Woodruff. He was ordained an Elder May 18, 1874, by Abinadi Pratt, a Seventy July 25, 186, by Christian D. Fjeldsted, and a High Priest Aug. 19, 1888, by James H. Hurt, and on the latter date also set apart as first counselor to Bishop Wm. H. Lee. In October, 1890, he was set apart as first counselor to Bishop John M. Baxter by Wm. Budge. He was set apart as a Stake High Counsellor and also to be second counselor in the High Priests' quorum June 9, 1898, by Heber J. Grant. Bro. Putnam acted for many years as a Ward teacher, and was made superintendent of the Woodruff Sunday school when it was first organized April 25, 1875. He held that position until Feb. 24, 1889. In February, 1878, he was appointed choir leader of the first choir organized in Woodruff; he held that position for eighteen years. He was secretary of the first Y. M. M. I. A. organized at Woodruff Jan. 3, 1879; was appointed Ward clerk in 1876 and held that position until 1893. He taught four terms in the district school. During 1891 he served 30 days' imprisonment in the Utah penitentiary for unlawful cohabitation. He is the father of 19 children.

**FLETCHER, Samuel,** a president of the 27th quorum of Seventy, is the son of Adam and Ann Fletcher, and was born May 5, 1839, in Arker Lodge Bride Church parish, Cumberland county, England. Elder Fletcher writes: "My father's family emigrated to America in 1854. In 1859, I first heard the gospel, and was baptized Jan. 15, 1859, in Mason City, West Virginia, in the Ohio river. In April, 1859, I bid adieu to friends, home and kindred, for like Ruth of old I had found a Naomi, not as a woman, but as the kingdom of God. I left for Utah, my future home, and arrived in Salt Lake City Sept. 1, 1859, after driving an ox-team with a load of merchandise from the Missouri river. I was then in my twentieth year. Feb. 2, 1861, I was or-



dained a Seventy and became a member of the 36th quorum. Later I was transferred to the 27th quorum. I moved to Coalville, Summit county, Utah, Oct. 8, 1883. I became a president of the 27th quorum of Seventy Dec. 23, 1883, and am still occupying that position. I have been married twice and have buried a wife and seven children. I have nine sons living at the present time."

**QUIBELL, Joseph Aminadab,** a Patriarch in the Woodruff Stake, was born of humble parents at Waverly, Lincolnshire, England. Brother Quibell writes: "My father had a large family, consisting of ten children, four boys and six girls; my father was never identified with any church, but mother at one time belonged to the Wesleyan persuasion. My childhood days were spent in the village school, and I commenced to labor at farm work when I was nine years of age. By the time I was fourteen I hired out by the year for very low wages. At the age of twenty I thought to improve my condition, by leaving the farm and going to work on a new railroad which was being built. I followed that kind of employment for about eighteen months, after which I went to Sheffield, Yorkshire, where I married Rebecca Bingham Newton. When twenty-three years of age I heard the gospel preached and eagerly received it. I was baptized by Samuel Hartle, June 22, 1869, and confirmed on the following Sunday by Charles Parkin. I was ordained a Priest Aug. 14, 1870, by Charles Parkin, and ordained an Elder Dec. 31, 1871, by Charles Parkin. With my wife I emigrated to America in the fall of 1873, and landed in New York Oct. 27, 1873, where my parents had preceded me by two years. I preached the gospel to them and baptized my mother, one sister and my youngest brother as well as other relatives. We arrived in Ogden in the fall of 1875. I have labored as a Sabbath school teacher for several years, and as a Ward teacher and Priest for a number of years. I served as first counselor in the 3rd quorum of Elders under two presidents. I was ordained a High Priest Feb. 16, 1899, by Apostle John Henry Smith and set apart as a member of the High Council of the Woodruff Stake of Zion. Nov. 19, 1900, I was set apart to take a special mission through the Woodruff

Stake under the hands of Pres. John M. Baxter, and I was ordained a Patriarch May 5, 1901, by Apostle Abraham O. Woodruff."

**SMITH, William John,** a High Councillor in the Woodruff Stake of Zion, is the son of Hugh Smith and Agnes McDonald, and was born Sept. 28, 1812 in the county of Down, Ireland. He moved with his parents to Liverpool, England, when two years old. The following is a short life sketch from his own pen: "My parents joined the Church on the 3rd of April, 1850, and I was baptized the following October, being then eight years of age. My father left the Church, but my mother kept all the children in the faith. She urged upon me the necessity of my taking father's place, and emigrating her and the children. From that time I commenced to save my money for that purpose, and the Lord blessed me, so that I soon obtained money enough to pay for our emigration to the frontiers. May 1, 1866, we set sail on board the ship "John Bright." We were five weeks and three days on the water. Before we sailed, however, my father, who was opposed to our leaving, discovered our hiding place, and had me arrested, placed in jail and taken before the magistrate. But I was soon set free, and father repented of what he had done and promised to follow in the next ship. This, however, he never did. We crossed the plains in Thomas E. Rieks' mule-train which arrived in Salt Lake City, Sept. 4, 1866. I worked at my trade as a carpenter in Salt Lake City till July, 1873, when I moved to Randolph, Rich county, Utah. In the winter of 1892-93, I worked at the finishing of the Salt Lake Temple. I was ordained a Teacher by Septimus W. Sears in Liverpool in April, 1864, an Elder by Pres. Joseph F. Smith in 1867, a Seventy by Abraham H. Cannon May 11, 1884, and a High Priest by Rudger Clawson May 6, 1900. On that occasion, also, I was set apart as a member of the High Council, of the Woodruff Stake of Zion. I have married three wives, namely, Jane Lorimer, March 18, 1866, in Liverpool; Annie Maria Batty, Nov. 7, 1881, and Mary Ann Batty, April 7, 1884. I have had twenty children born to me, 14 of whom are alive. I have been a Sun-

day school worker nearly all my life or until within the last three years. I have labored as a Teacher and Priest in nearly all the Wards where I have resided."

**SMITH, William Gilbert**, first president of the Morgan Stake of Zion, is the oldest child of Warren Smith and Amanda Barnes, and was born at Amherst, Lorain county, Ohio, May 9, 1827. His parents were among the first to hear and accept the gospel as revealed to Joseph Smith and were baptized early in the year 1831. The next year the family moved to Kirtland, Ohio, where the father worked at his trade, blacksmithing. Willard was baptized on his eighth birthday at Kirtland by Simeon Carter. While the Kirtland Temple was being constructed, he acted as water carrier for the workmen. Although young at the time of the dedication of that building, he still remembers many incidents connected with the memorable event. Together with his parents he left Kirtland in 1838 in the "Kirtland Camp," composed of families of Saints who were driven from their homes by the threats of an organized mob. His father lost one of his horses and was delayed for some time; the main camp moving on. Then, together with ten or twelve other belated families, the Smiths journeyed on behind the camp. The day before reaching Haun's mill, in Caldwell county, Mo., the little band were relieved of all their firearms by a mob. They traveled all night, reaching Haun's mill the following day. Here they spent the night. The next day, while the entire company, men, women and children, were assembled in front of an old blacksmith shop to listen to the reading of a letter just received from the Prophet Joseph, an infuriated mob of men, numbering about two hundred and fifty, suddenly appeared and put the little band to flight. Willard's father and two brothers, and about sixteen others ran into the shop, but when he attempted to go through the door, his arms flew outward and it was impossible for him to pass the threshold. Several times he made the attempt, but some unseen power held him back, and he sought safety in another direction, hiding first in a pile of lumber near the shop. He was finally driven from this place of

refuge by the bullets of the mob and fled to a small frame house a short distance from the shop. When the mob finally retired, and all was quiet, the frightened women and children crept from their hiding places, but Willard Smith was the first one to enter the fatal shop, where so much innocent blood was spilled and from whence those noble spirits took their kind and merciful flight back to the Father. What a sight for a child only eleven years old, to behold! His beloved father and one dear little brother were lying dead, murdered; another brother, Alma, with his hip shot away, was lying near the bellows in a dying condition. Tenderly, Willard lifted his wounded brother and carried him from the shop, meeting his mother just outside. Little Alma was taken to their tent and, in answer to their earnest prayer, God gave simple directions to Sister Smith for the dressing and treatment of the terrible wound. Although the entire hip joint was blown away, the boy recovered, and he never suffered any pain or inconvenience as the result of the injury in after life. The next day Willard assisted his mother and Bro. Joseph Young to place bodies of the martyred Saints into a dry well, the only available grave under the circumstances. As soon as possible the survivors left the vicinity of the tragedy, and Sister Smith journeyed to Quincy, Ill. While here, she married again. By a strange coincidence, her second husband's name was Warren Smith, and he, also, was a blacksmith. After staying at Quincy for a year, the family moved to Nauvoo, where Willard learned the trade of a stonecutter and assisted in the construction of the Nauvoo Temple. He was present at its dedication and received his endowments in that Temple. He left his mother in Nauvoo and started west with the pioneers in 1845. When, at Council Bluffs, the call was made for five hundred volunteers from the "Mormons," he was one of the first to offer his services, and was taken as a drummer under Captain Allen. He endured all the hardships of that perilous journey over an uninhabited country, suffering—with the rest of the battalion—untold misery from hunger, fatigue and thirst. They at length arrived at Los Angeles, Cal., and here, after a time, they were honorably dis-

charged from service. Willard re-enlisted for six months and was retained as one of the "Pacifie Guard." In the spring of 1848 he joined Orrin P. Rockwell's company and returned to Salt Lake City. In October of the same year, in company with John W. Hess, Jacob Earle and others, he started back to the States to meet some Saints en route for Utah. In 1849 he joined a company and proceeded to the new gold fields of California. He spent several years at the gold fields and then went to Oregon, where he rented a farm. At this time his brother Alma returned from a mission to the Sandwich Islands and, calling on Willard at his farm, he induced him to settle his business in Oregon and return to Utah. He did so, and after reaching Salt Lake City, he lived quietly with his mother until 1860, when he was called on a mission to England. Here he labored until 1863, when he was released and returned home with a large company of emigrating Saints, which arrived in Salt Lake City early in October, 1863. In 1865 he was ordained a Bishop and sent to preside over the Saints in Morgan county, where he still resides. He presided as Bishop until the Morgan Stake of Zion was organized in 1877, when he was chosen as president of the same. This position he held until 1893, when he was honorably released. For many years he held the position of probate judge in Morgan county, and served four terms in the Utah legislature as a representative from Morgan county. He has held many other offices of public trust and in many ways has endeared himself to the entire people with whom he has lived and labored. In 1865 he married Miss Huldah Cordelia Thurston, daughter of Thomas Jefferson Thurston, the pioneer settler of Morgan county. He is the father of twelve children, nine of whom are living and are faithful workers in the Church. Although in the 75th year of his age, he is still erect and active. His eyesight and hearing are good, and he is very fond of the society of the young, and enjoys music and singing, but above all, he loves to relate instances of Church history. His memory is remarkable, for one of his years, and he will often relate the most minute details of his association with the Prophet Joseph, the Haun's Mill massacre, the battalion march,

and other striking incidents of the early days of his life. His has indeed been an eventful life, and he will surely be greatly rewarded for his faithful work. He now lives on his farm at Littleton, Morgan county, Utah, and never loses an opportunity of bearing a strong testimony to the truthfulness of the gospel as revealed through the Prophet Joseph Smith.

**FRY, Richard**, president of the Morgan Stake of Zion from 1893 to 1900, is the son of William and Mary Fry and was born at East Down, Devonshire, England, April 15, 1831. He obtained a common school education in England and made good use of it. In 1852 he made a trip to America, as a companion to his employer's son, visiting the most important cities and places of note in the East. On his return from America he heard the gospel as preached by Latter-day Saint Elders, and accepted it. He was baptized and confirmed a member of the Church Jan. 27, 1857, by Elder W. H. Barnett. March 25, 1860, he married Ann Blackmore Rowle, and two days later he sailed from Liverpool on board the ship "Underwriter," arriving in New York May 1, 1860. He crossed the plains in James D. Ross' ox-train, as captain over ten wagons, and arrived in Salt Lake City Sept. 3, 1860. After stopping two weeks in that city, he went to Weber valley, where he located, and thus became one of the first five pioneer families who settled South Morgan. When Thomas J. Thurston was called to be presiding Bishop in Morgan county, Richard Fry was chosen as his first counselor, which position he held till he succeeded Bishop Thurston as Bishop. At the organization of the Morgan Stake he was chosen as first counselor to Willard G. Smith, president of the Morgan Stake. He held this position till April 15, 1893, when he was appointed president of said Stake. He performed the duties of this high and responsible calling the remaining years of his life. Pres. Fry was ordained an Elder by James D. Ross July 15, 1860, and a High Priest Sept. 5, 1873. In civil life he held such offices as mayor of Morgan city and treasurer of Morgan county. He was a successful and thrifty business man and served for years as superintendent and manager of Z. C. M. I. at Morgan. Later,

he engaged in the merchantile business for himself. He entered the order of plural marriage April 11, 1876, by taking to wife Susan Lerville. For obeying this commandment of God he was arrested, tried and sentenced to five months' imprisonment in the Utah penitentiary, and fined \$300. He was incarcerated from Nov. 19, 1887, to April 19, 1888. Pres. Fry was the father of fourteen children, twelve of whom are now living. The last public duty he performed was to attend the general conference of the Church held in Salt Lake City in April, 1900. On his return home from that conference, he took sick with a severe cold and passed peacefully away April 15, 1900—the sixty-ninth anniversary of his birth. Bro. Fry was one who ever played the part of a man; one who, though content to follow, possessed the ability to lead; one, whose wise management reared two families in love and harmony and won for him a host of friends. He passed away in the hope of a glorious resurrection, and his name will ever be mentioned among those of the good and righteous.

**HEINER, Daniel,** third president of the Morgan Stake of Zion, is the son of Martin and Adel Heiner, and was born Nov. 27, 1850, in Franklin county, Penn. He was baptized April 11, 1859, and emigrated to Utah the same year, crossing the plains with ox-teams. During the first two winters in Utah he subsisted partly on bran bread. He moved to Morgan county in 1863, but spent most of his time on the ranch and at other occupations, and he never had much opportunity for attending school. In 1873 he married two wives, with whom he has lived happily and raised nineteen children, namely thirteen boys and six girls, all of whom are living, and are faithful members of the Church. Pres. Heiner was a member of the first State legislature and has always taken great interest in the affairs and progress of the State of Utah. For a long time he was an active Sunday school worker. He was set apart as president of the Morgan Stake Sept. 13, 1900, by Apostle Geo. Teasdale, as successor to the late Richard Fry, and he is to-day filling that responsible position. Pres. Heiner is noted for his wise and good counsel and is loved and respected by all who

know him. He ascribes a great deal of his success in life to a good parentage; his father and mother were both good people, who raised their children in the fear of the Lord.

**CLUFF, Benjamin,** first Bishop of Center Ward, Wasatch county, Utah, is the third son of David Cluff and Betsy Hall, and was born March 20, 1830, in the town of Durham, Strafford county, New Hampshire. He was but an infant when his parents moved from his birthplace to Kirtland, Ohio, where the family became converts to "Mormonism." Benjamin distinctly remembers the dedication of the Kirtland Temple and the subsequent persecutions in Ohio. While the family stopped temporarily at Springfield, Ill. in the spring of 1839, Benjamin was



baptized in the Illinois river, and the following year the family moved to Nauvoo, instead of going to Missouri, for which State they had started from Ohio. As a young man Benjamin took an active part in the upbuilding of Nauvoo, and remained there until the general exodus of the Saints in 1846. In journeying to the great west the family made halts at Bonaparte and Mt. Pisgah, Iowa, the winter of 1846-47 being spent at the latter place. After that two years were spent at Council Bluffs and vicinity, and in June, 1850,

the family started on the long and tedious journey to Great Salt Lake valley, where they arrived in the fall of that year. They settled in Provo, Utah county. In the spring of 1853 Benjamin was ordained a Seventy by Joseph Young, and in the fall of that year he was called, together with many others, to go south to Little Salt Lake valley, to strengthen the settlement there, and guard them against the Indians. He lived in Parowan two years, and while there he married Mary Ellen Foster; returned to Provo in 1855. In the spring of that year he was sent on a mission to the Los Vegas Indians, in Nevada, where he labored two years, part of the time in the lead mines. He returned home at the time of the Johnston army invasion, and performed military duty in Echo canyon. Later, he located at Logan, Cache valley from whence he was called on a mission to the Sandwich Islands in 1864. He remained there six years, and took temporary charge of the mission for six months during the absence of Geo. Nebeker, to whom he acted as first counselor in the presidency of the mission. His wife was with him part of the time. He returned to Logan, Utah, in 1870; soon afterwards he removed to Coalville, Summit county, where he resided three years, after which he settled on Centre creek, Wasatch county, where he took up a farm. July 15, 1877, at the organization of the Wasatch Stake of Zion, he was ordained a High Priest and Bishop and set apart to preside over Center Ward, which was organized at the time. This position he held for sixteen years, after which he was honorably released. He then moved to Arizona, where he presided over the High Priests' quorum of the St. Joseph Stake; later he became the senior member of the High Council of the Stake, which duty he performed till he moved back to Utah. He is at the present time residing in Provo, and though nearly 72 years old, he enjoys good health, being strong in body and mind. Benjamin Cluff is the father of fifteen children, namely seven by his first wife, and eight by his second wife, Eliza A. Foster, whom he married in 1856; he died Sept. 5, 1900. Bro. Cluff's children are all members of the Church; some of them are highly educated and occupy prominent positions in both Church and State. (For fur-

ther details see "The Cluff Family Journal," Vol. 1, p. 75, etc.)

**BLAKE, William**, second Bishop of Center Ward, Wasatch county, Utah, was born in August, 1818, at North Molton, Devonshire, England. His parents were "Mormons" before he was born. He left England, together with his father and two sisters, in May, 1864, for America, crossing the Atlantic on board the ship "Hudson." His father died in crossing the plains, but William and his two sisters arrived in Utah in October, 1864. He was baptized May 4, 1865, and in 1866 he went as a Church teamster in John D. Holladay's ox-train to the Missouri river, to bring poor emigrants to the Valley, among whom were his mother and sister. He moved to Wanship, Summit county, in the fall of 1866. In 1868 he made another trip east after emigrants, in John Gillespie's company. Oct. 2, 1871, he married Mary Lake. He was ordained an Elder by Pres. Joseph F. Smith in April, 1866, and he was ordained a High Priest and set apart as first counselor to Bishop Benjamin Cluff, of Center Ward, by Apostle Francis M. Lyman, Nov. 4, 1883. Bishop Cluff went to Arizona in the fall of 1893, and on April 28, 1894, Bro. Blake was ordained a Bishop of the Center Ward by Apostle Francis M. Lyman, which position he held till the fall of 1898, when he moved to Utah county. March 18, 1900, he was set apart as second counselor to Bishop John Johnson of Lake View Ward, by Pres. David John. In this office he is laboring at the present time.

**CLEGG, Thomas**, fourth Bishop of Center Ward, Wasatch county, Utah, is the son of Henry Clegg and Margaret Ann Griffith, and was born Nov. 13, 1858, at Springville, Utah county, Utah. He was baptized in September, 1866, by Thos. Chiles, moved to Heber City, Wasatch county, in 1872. He was ordained an Elder in November, 1880, and a Seventy Feb. 15, 1885. He was ordained a High Priest and set apart as second counselor to Bishop Alonzo A. Brim by Apostle Francis M. Lyman, Nov. 12, 1898, and he was ordained a Bishop Feb. 13, 1900, by Apostle Francis M. Lyman and set apart to preside over the Center Ward, succeeding Bishop Brim. Prior to this, Elder

Clegg labored as a block teacher for twelve years, and as a first counselor in the Y. M. M. I. A. nine years. He has also labored as a Sunday school, a mutual improvement and a Stake missionary. He has served as choir leader, superintendent of Sunday schools and president of Y. M. M. I. A. Since Dec. 2, 1889, when he married Rachel Ann Sessions, he has endeavored to raise a family in the fear of the Lord.

**LAMBERT, Ephraim,** Bishop of Woodland, Wasatch county, Utah, is the son of John and Eline Hansine Lambert, and was born Nov. 4, 1858, in Salt Lake City, Utah. Bishop Lambert writes: "My father was born in England. He came to Nauvoo with the first company of Saints that sailed from Liverpool, England. My mother was born in Copenhagen, Denmark. She was the first girl that was baptized in that country. When I was two years old my parents moved from Salt Lake City to Kamas, Summit county, and were among the first settlers in Rhoads' valley. I received but very little schooling, most of my time being spent in farming and in herding sheep and cattle. We passed through many hard times incident to settling a new country. When my brother and I were about eight years of age, and were herding sheep, we lost a lamb on a certain occasion. We searched and hunted, but failed to find it, and we were afraid to go home without it, as our father was quite strict with his children. Having been taught the principle of prayer, we made up our mind to pray to the Lord, and ask Him to direct us, so that we could find the lost animal. Consequently, we knelt down and prayed, each in turn, and when we arose to our feet, we saw the lost lamb standing close by and in plain view. This may appear like a trifling affair to some, but it was the means of creating a faith in me through which the Lord has subsequently blessed me abundantly and preserved my life. Often, when I have been alone on the tops of high mountains, have I knelt down and lifted up my voice in thanksgiving to the Lord for the many manifestations of His goodness towards me. The Lord has often blessed me with dreams and visions. March 9, 1880, I married Agnes Michle,

who has been a good, dutiful and affectionate wife to me ever since. Dec. 8, 1883, I was chosen and set apart as president of the first Y. M. M. I. A. organized in Woodland Ward, and in August, 1885, I was chosen to fill a vacancy in the council in the 20th quorum of Seventy; but before I was placed in that position I was chosen to be second counselor to Bishop Moon, which position I held until he moved to Old Mexico, in 1890, when I was ordained and set apart by Apostle John W. Taylor to act as Bishop of Woodland, which position I hold at the present time. I have been extensively engaged in the saw mill and timber business. I am also a farmer on a small scale."

**CLUFF, Henry,** Bishop of the Elkhorn Ward, Wasatch county, Utah, is the son of David Cluff and Betsy Hall,



and was born in Nauvoo, Hancock county, Ill., Feb. 15, 1843. With his parents he moved to Mt. Pisgah, Iowa, in 1845, and later to Council Bluffs. In 1850, together with his father's family, he migrated to Utah and settled in Provo, Utah county. In 1864 he went back to the Missouri river for immigrants. He took an active part in the Blackhawk war and other later Indian troubles which occurred in the early settlement of Utah. In 1865 he married Keziah E. Russell. In 1871 he moved from Provo City to Provo valley, settling on what is known as Cluff's ranch, where he still resides. He learned the

trade of a cabinet-maker, but for many years he has given his attention to farming and stockraising. In 1878 he was set apart as presiding Elder over the Elkhorn branch of the East Heber Ward, and in 1899 he was selected and set apart as Bishop of the Elkhorn Ward under the hands of Apostle Francis M. Lyman, with Orson H. Lee and Harry Morris as his first and second counselors respectively. He served two terms as justice of the peace, and was elected a county commissioner in Wasatch county, in 1900.

**RASBAND, Joseph A.**, High Counselor in the Wasatch Stake of Zion, is the son of Thomas and Elizabeth Rasband, and was born March 17, 1867, in Heber, Wasatch county, Utah. He was blessed April 28, 1867, by Joseph M. Murdock, and was baptized June 29, 1877, by John McDonald, and confirmed the same day. He was ordained a Deacon April 23, 1882, by Thomas S. Watson, and a Teacher March 10, 1888; later he was ordained an Elder, and he was ordained a Seventy by Rasmus Anderson Nov. 2, 1890. He was ordained a High Priest and set apart as a High Counselor by Apostle Reed Smoot Feb. 10, 1901. In 1893-96 he filled a mission to the Samoan Islands. He labored as a mutual improvement missionary in the Weber Stake from Dec. 9, 1897, to March 12, 1898. He also labored as a Sunday school missionary and later as a member of the Wasatch Stake Sunday School Board. He served in this position till Feb. 10, 1901, when he became a member of the High Council, which position he at present fills. Elder Rasband has always been an active mutual improvement association worker, having labored as secretary, counselor, and president. He married Elizabeth A. Jeffs Dec. 3, 1890.

**BENNION, Samuel Roberts**, president of the Uintah Stake of Zion, was born in Nauvoo, Hancock county, Ill., Nov. 10, 1842, the son of John Bennion and Esther Wainwright. He came to the Valley with his parents in 1847 and settled in North Jordan, Salt Lake county, in 1849, where he was baptized by his father Jan. 9, 1851, and was subsequently ordained a Deacon, an Elder and a Seventy successively. Finally, he was chosen as one of the presidents of the 7th quorum of Seventy. He

filled a mission to the States in 1876-77, and a mission to Great Britain in 1883-85. In 1886 he was called to Ashley valley, to preside over the settlements of the Saints there, and when these were organized as a Stake of Zion May 9, 1887, Elder Bennion was chosen as president of the same, which position he still holds.

**GLINES, James Harvey**, a prominent Elder in the Uintah Stake of Zion, is the son of James P. Glines and Ruth Brown, and was born April 17, 1822, at Franklin, Merrimack county, New Hampshire. Becoming converted to "Mormonism," he was baptized by Erastus Snow March 10, 1843, in Petersboro, N. H., and was soon afterward ordained a Deacon in the Church. He was ordained an Elder by Orson Hyde, at Boston, Mass., June 2, 1844, and spent some time electioneering for Joseph



Smith, who at that time was a candidate for the presidency of the United States. He then emigrated to Nauvoo, arriving there July 31, 1844, about a month after the martyrdom of the Prophet and Patriarch. Here he served as a police officer on the old police force and took an active part in public affairs generally; he was present at the memorable meeting held at Nauvoo, Aug. 8, 1844, when Sidney Rigdon's claim to the guardianship of the Church was rejected and the Twelve Apostles were acknowledged as the highest authority. He was ordained a Seventy by Joseph Young and be-

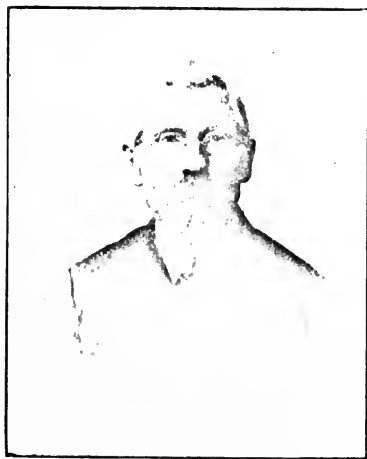
came a member of the 8th quorum of that organization. He was one of the number who brought a cannon that belonged to the "Carthage Greys" to Nauvoo, to celebrate the 4th of July. There it was stolen and taken across the river and subsequently sent to Council Bluffs. Elder Glines, as a member of the Nauvoo Legion (in which he served as adjutant in a regiment), was often on duty as guard during the troublesome times of mobocracy. As an exile for the sake of his religion he left Nauvoo in February, 1846, crossing the Mississippi river on the ice, and made his way to Council Bluffs. He was subsequently sent back to Nauvoo after goods, and on his return he brought with him the cannon previously mentioned. Soon after his return to Council Bluffs, he enlisted in the Mormon Battalion, being one of the first to enter his name as a volunteer; he enlisted as sergeant-major in that battalion at its organization. He also accompanied Pres. Brigham Young on a visit back to Garden Grove, in Iowa, to obtain volunteers. He marched with the main body of the battalion as far as Santa Fe, New Mexico, when he became a member of the detachment which wintered at Pueblo, from which place he went back to Winter Quarters in 1847. At Winter Quarters he served as a special guard, and was a member of Hosea Stout's expedition, which went out to meet the Pioneers, as they returned from the Valley in the autumn of 1847. Early in 1848 he was sent on a mission to Iowa, Illinois and Wisconsin, to hunt up Saints who had become scattered during the exodus from Nauvoo. In 1852 he migrated to the Valley, crossing the plains in Robert Wimmer's company. He settled in Cedar Valley, Utah county, being one of the first settlers of Cedar Fort. Here he followed the avocation of a school teacher. Upon the approach of Johnston's army in 1858, the Saints vacated Cedar Fort, and Elder Glines lived for three years in American Fork, where he taught school and served as alderman and as a military officer. He then moved back to Cedar valley, where he resided until 1883, when he removed to Ashley valley, Uintah county, where he has resided ever since. Elder Glines has been a very active man, both in ecclesiastical and temporal affairs. In Cedar valley he served as tithing clerk,

ward clerk, president of teachers, justice of the peace and president of a water company. He originated the first water company in Utah county. In Ashley valley he has organized two water companies and the different ecclesiastical associations of the Stake; he also served as probate judge from 1884 to 1888, and as justice of the peace. For three years he was the acting Bishop of the 4th Ward (or Glines Ward), in Ashley valley, and superintended the building of the school house in Glines Ward, which Ward was named in his honor. He was ordained a High Priest by James Hacking, May 2, 1887; later he became a High Councilor in the Uintah Stake of Zion. In 1899 he performed a mission to Massachusetts and New Hampshire, where he labored mostly among his kindred. While on this mission he preached on the Boston Commons, and was also able to allay considerable prejudice by newspaper interviews. In December, 1845, Elder Glines married Elizabeth Ann Myers in the Nauvoo Temple. While he served in the Mormon Battalion his wife lived in the so-called Ponca camp, which was in charge of Bishop Geo. Miller. His first wife died Nov. 3, 1873; his second wife, who is still alive, is a native of Sweden.

**LYBBERT, Christian Frederik Bernhard**, senior president of the 97th quorum of Seventy, is a son of Joachim Frederik and Margrethe Elizabeth Wilhelmine Evart, and was born Nov. 6, 1834, at Flade, Horns herred, Hjørring amt, Denmark. He received a fair education in the common schools of Denmark. Bible reading was one of the studies taught in the schools, and he, being of a naturally religious mind, soon began to think about what he should do to save his soul. When he first heard of the "Mormons" he became interested and prayed to his Heavenly Father to enlighten his mind, that he might know who had the truth. His prayer was answered; he became a convert to "Mormonism," and he was baptized by Jacob Julander March 28, 1854. He followed the trade of a blacksmith, till June, 1854, when he was ordained a Teacher and sent out to labor as a missionary in the Aalborg conference. He did successful missionary work in different places for over two years. He was ordained



a Priest, and later (Feb. 11, 1855) he was ordained an Elder by E. G. Erikson. He had the pleasure of teaching his mother and father the gospel, the former he also baptized. In the spring of 1859 he enlisted as a soldier and served his country four years, during which time he also worked actively in Church affairs. He married Mary Andersen in Copenhagen June 15, 1862. In 1865 he emigrated to Utah, crossing the plains with ox-teams. He married Antonette M. Olsen March 10, 1866, and located in Ogden the same year. Here he followed his trade and also took an active interest in Church work, laboring as a Ward Teacher. Subsequently he moved to Spring City, Sanpete county, and later (in 1870) he located at Levan, Juab county, where he labored as Ward and Sunday school teacher, Ward clerk, superintendent of Sunday school, etc. In 1882 he moved to Ashley valley, locating at what is now Merrill Ward. Here he also held a number of ecclesiastical positions. May 5, 1892, he was set apart by Pres. Joseph F. Smith for a mission to Europe. From May, 1892, to June, 1894, he labored diligently as a missionary in Holland



and also in Denmark, and was successful in making many friends and converts, as also in getting much valuable genealogy. Since his return home he has served as Ward clerk and teacher and discharged the duties pertaining to his calling as senior president of the 97th quorum of Seventy.

**HIGBEE, Isaac**, first president of the Utah (or Provo) Stake of Zion, from 1851 to 1852, was born Dec. 23, 1797, in Galaway township, Gloucester county, New Jersey. The following short sketch of his life is written by himself: "When between five and six years old, I removed with my parents to Clermont county, Ohio. I married Keziah String, Feb. 11, 1819. Soon after I moved to Cincinnati. About the first of May, 1822, my father and mother, Isaac and Sophia Higbee, John S. Higbee and wife, John T. Kerr and Margaret, his wife (who was my wife's sister), myself and wife Keziah, and a few months later Elias Higbee and wife, were all baptized into the Church of Jesus Christ of Latter-day Saints. I was ordained an Elder June 23, 1832, by Lyman Wight and Calvin Wilson. About April 1st we all emigrated to Jackson county, Missouri. When I arrived there I sent Elias Higbee to the land office to enter eighty acres of land on the Big Blue, in what was Lyman Wight's settlement. The Bishop divided the land, twenty acres to my father, thirty to Elias, and thirty to me. After we were driven out of Jackson county, Joseph Smith (the Prophet) was in need of money to pay his lawyer's fees, etc. I gave the Bishop leave to sell my land to help Joseph to settle his debts, which I presume he did. I was driven from my home in Jackson county, and crossed the Missouri river into Clay county, Nov. 9, 1833, the day being very rainy. That night my son Alma was born; he died in Clay county when he was two and a half years old. I was ordained to the High Priesthood in Clay county, by the High Council of Zion, March 22, 1835. I started on a mission to preach the gospel in the States March 26, 1835; assisted in building a branch of the Church in Illinois of forty-five members; went to Kirtland and worked two months on the Temple and returned home Oct. 21, 1838. I was in the Crooked river battle Oct. 25, 1835, and a few days later, I left Far West for Illinois. In February, 1839, my family came to Quincy, being driven out of Missouri by the mob. Feb. 19, 1841, I was ordained a Bishop under the hands of Joseph Smith the Prophet, and appointed to take charge of the Second Ward in the city of Nauvoo. Nov. 3, 1841, my wife Keziah died. In August, 1843, I was

elected justice of the peace. Dec. 15, 1845, I received an endowment in the House of the Lord in Nauvoo. Sept. 17, 1846, I was expelled from Nauvoo by our enemies. In 1847, I was appointed to take charge of the ferry across the Missouri river at Winter Quarters. I arrived in Great Salt Lake valley Sept. 24, 1848. May 28, 1849, I was appointed to preside over the Saints in Utah valley, now Provo City. Feb. 9, 1850, my son Joseph was killed by the Indians. In December, 1852, I was appointed by the legislature of Utah as judge of probate in Utah county. April 6, 1856, I was called on a mission to Europe. After my return I was elected justice of the peace in Provo City. Following are the names of my children who were with me in Missouri: Mary Higbee, married to Louis Zabriski; died near Florence; Amanda, wife of John McEwan; Hannah, wife of Warner Johnson; Joseph, who was killed by the Indians near Provo; Emma, born in Caldwell county, Mo., wife of Henry Rogers; and Alma, born and died in Clay county, Mo." Isaac Higbee died at his home in the Third Ward, Provo, Feb. 16, 1874, as a faithful member of the Church.

**MILLER, William**, president of the Utah Stake of Zion from July, 1860, to 1868, was the son of Seth Miller and Martha Tilden and was born Feb. 8, 1814, at Avon, Livingston county, N. Y. His parents emigrated to the State of New York soon after their marriage, and were among the early settlers in northwestern New York. Pres. Miller had nine brothers and sisters who lived to raise families. The Millers were among the most prominent members of society, and were quite wealthy for those times. William's father belonged to no religious denomination, but was strictly moral and honest in his dealings with his fellow-men. His mother was a Presbyterian; her husband never interfering in her religious practices. When William Miller was in his seventeenth year, quite a religious wave passed over their part of the country, and all were anxious to experience its influence—experience of change of heart. He attended the revivals, and after repeated solicitations had his name put down on six months' trial—it being the rule to take persons on a short trial to prove their sincerity, be-

fore admitting them to membership. Just after taking this step he heard an Elder preach the new and strange doctrines then advocated by the "Mormons," which set him to read the Scriptures, to ascertain for himself as to the truth. He also obtained a Book of Mormon and carefully read its contents, scarcely resting to eat and drink, and found it consistent with the Bible. He attended all the Latter-day Saint meetings in the vicinity for a year, which resulted in his ultimately joining the Latter-day Saints. In the fall of the year, on his 18th birthday, his father gave him \$1,000 and his liberty to commence life for himself. May 1, 1834, he was married to Phebe Scott, of the town of Avon, and they at once



commenced housekeeping on their own account. Not getting his money as early in the spring as desired, he turned his attention to farming, and during this season he again became interested in the doctrines taught by the Latter-day Saints. He started for Kirtland, Oct. 12, 1834, where he remained for some three weeks, conversing with the Prophet Joseph and other Elders, with whom he became acquainted. Being now fully convinced he went into the waters of baptism Oct. 28, 1834, and on the following Sunday was confirmed a member of the Church by Sylvester Smith. He started home next day rejoicing in the truth of the gospel. The next Sabbath he attended a meeting of the Saints, seven miles from where he resided, in com-

pany with his wife. She also being a believer, was baptized in June, 1834. In June, 1835, he took his wife to Kirtland, where they remained one month, and made arrangements to move and make his home at Kirtland, which he did in the following autumn. He purchased seventy acres of land and rented a house in town, expecting to make a permanent home there. He was at the dedication of the Temple at Kirtland, and received the ordinances of the gospel conferred on the Elders at that time, he having been previously ordained an Elder by Elder Beman. At Kirtland he was ordained a Seventy in the 2nd quorum of Seventy, and was sent on a mission to his native State, where he preached and organized several branches of the Church. Returning to Kirtland in the spring of 1838, Elder Miller moved with the Saints to Far West, Missouri, where he arrived on the 7th of May, in time to raise some corn. In the August election of that year the anti-Mormons tried to prevent the Saints from voting, which caused a hot physical conflict between the parties, in which William Miller took a prominent part, assisting and protecting all legal voters in depositing their ballots. During the dark times which followed in Missouri, William Miller was on constant duty, traveling from Adam-on-di Ahman, carrying messages to and from his brethren whose lives were in danger. He helped to save the printing press and valuable papers by digging a hole in the ground, putting the valuables in, covering them with poles and stacking hay on top. This was a day that "tried men's souls." The City of the Saints (Far West) fell before the mob-army which Governor Boggs sent to exterminate the Saints, the Prophet and many of the leaders were marched to prison, while the defenders, among whom was William Miller, were forced to lay down their arms and at the point of the bayonet to deed away their land to defray the expenses of the war which their enemies had forced upon them. During all these perilous times he was indefatigable in saving the families of the exterminated Saints. Feb. 1, 1839, he left Far West, and arrived at Quincy, Illinois, where he saw Sidney Rigdon, who counseled the Saints to scatter for the time being. Thus counseled he went

to Sangamon county, where he rented a farm of thirty acres; but after harvesting his crops he removed to Booneville, where he rented a farm and remained two years. Here he baptized over twenty persons and raised up a branch of the Church. In 1841 he removed to Nauvoo, where he remained five years, assisting in all the public works, and was present when the corner and cap stones of the Temple were laid. Having been taught by the Prophet that it was both his privilege and duty to take a plurality of wives, he accordingly, on Dec. 2, 1844, took, as his second wife, Marilla, eldest daughter of Squire Aaron Johnson, in the presence and with the free and full consent of his first wife. The following noble and quite heroic episode of "Mormon" history is told in the "Life of Brigham Young:" "By the time we were at work in the Temple," says Pres. Young, "officiating in the ordinances, the mob learned that 'Mormonism' was not dead, as they supposed. We had completed the walls of the Temple, and the attic story from about half-way up of the first windows, in about fifteen months. It went up like magic, and we then commenced officiating in the ordinances. Then the mob commenced to hunt for other victims; they had already killed the Prophet Joseph and his brother Hyrum in Carthage jail, while under the pledge of the State for safety, and now they wanted Brigham, the president of the Twelve Apostles, who were then acting as the presidency of the Church. I was in my room in the Temple; it was the southeast corner of the upper story. I learned that a posse was lurking around the Temple, and that the United States marshal was waiting for me to come down, whereupon I knelt down and asked my Father in Heaven, in the name of Jesus, to guide and protect me, that I might live to prove advantageous to the Saints; I arose from my knees, and sat down in my chair. There came a rap at my door. 'Come in,' I said; and Brother George D. Grant, who was then engaged driving my carriage and doing chores for me, entered the room. Said he, 'Brother Brigham, do you know that a posse and the United States marshal are here?' I told him that I had heard so. On entering the room, Brother

Grant left the door open. Nothing came into my mind as what to do until, looking across the hall, I saw Brother William Miller leaning against the wall. As I stepped towards the door I beckoned to him; he came. 'Brother William,' I said, 'the marshal is here for me; will you go and do just as I tell you? If you will, I will serve them a trick.' I knew that Brother Miller was an excellent man, perfectly reliable, and capable of carrying out my project. 'Here, take my cloak,' said I; but it happened to be Brother Heber C. Kimball's; our cloaks were alike in color, fashion and size. I threw it around his shoulders, and told him to wear my hat and accompany Brother George D. Grant. He did so. 'George, you step in the carriage,' said I to Brother Grant, 'and look towards Brother Miller, and say to him as though you were addressing me, 'are you ready to ride?' You can do this, and they will suppose Brother Miller to be me, and proceed accordingly;' which they did. Just as Brother Miller was entering the carriage, the marshal stepped up to him, and, placing his hand upon his shoulder, said, 'You are my prisoner.' Brother William entered the carriage, and said to the marshal, 'I am going to the Mansion House, won't you ride with me?' They both went to the Mansion House. There were my sons Joseph A., Brigham jun., and Brother Heber C. Kimball's boys and others, who were looking on, and all seemed at once to understand and participate in the joke. They followed the carriage to the Mansion House, and gathered around Brother Miller with tears in their eyes, saying, 'Father,' or, 'President Young, where are you going?' Brother Miller looked at them kindly, but made no reply; and the marshal really thought that he had got 'Brother Brigham.' Lawyer Edmonds, who was then staying at the Mansion House, appreciating the joke, volunteered to Brother Miller to go to Carthage with him, and see him safe through. When they arrived within two or three miles of Carthage, the marshal, with his posse, stopped. They arose in their carriages, buggies and wagons, and, like a tribe of Indians going to battle, or as if they were a pack of demons, yelling and shouting, exclaimed: 'We've got him, we've got him, we've got

him!' When they reached Carthage, the marshal took the supposed Brigham into an upper room of the hotel, and placed a guard over him, at the same time telling those around that he had got him. Brother Miller remained in the room until they bid him come to supper. While there, parties came in, and asked for Brigham. Brother Miller was pointed out to them. So it continued, until an apostate 'Mormon,' by the name of Thatcher, who had lived in Nauvoo, came in, sat down and asked the landlord where Brigham was. 'That is Mr. Young,' said the landlord, pointing across the table to Brother Miller. 'Where? I can't see any one that looks like Brigham,' Thatcher replied. The landlord told him it was that fleshy man, eating. 'Oh,—,' exclaimed Thatcher, 'that's not Brigham; that's William Miller, one of my old neighbors.' Upon hearing this the landlord went, and, tapping the sheriff on the shoulder, took him a few steps to one side, and said: 'You have made a mistake. That is not Brigham Young. It is William Miller, of Nauvoo.' The marshal, very much astonished, exclaimed: 'Good heavens! And he passed for Brigham.' He then took Brother Miller into a room, and turning to him, said: 'What in hell is the reason you did not tell me your name?' 'You have not asked me my name,' Brother Miller replied. 'Well, what is your name?' said the sheriff, with another oath. 'My name is William Miller.' 'I thought your name was Brigham Young. Do you say this for a fact?' 'Certainly I do,' returned Brother Miller. 'Then,' said the marshal, 'why did you not tell me that before?' 'I was under no obligations to tell you,' replied Miller. The marshal, in a rage, walked out of the room, followed by Brother Miller, who walked off in company with Lawyer Edmonds, Sheriff Backenstos and others, who took him across lots to a place of safety; and this is the real birth of the story of 'Bogus Brigham' as far as I can recollect." There is Brigham Young's touch of irrepressible humor in the telling, but no man better than he understood the value of the service which William Miller had rendered him. By this noble and heroic act, of giving himself into custody and jeopardizing his own life, if he did not save the life of Pres. Young, he most likely

saved him from a long imprisonment and vexatious lawsuits. Truly is the man, who in times of danger offers himself for his fellow man, one of the noblest of his race. Grave threats were uttered against Miller, for imposing upon the officers in Brigham Young's stead, and Sheriff Backenstos, fearing the anti-Mormons would kill him, hurried him off and took him safely back to Nauvoo that night by a circuitous route, arriving at five o'clock the next morning. Being sick at the time of the exodus, Elder Miller did not leave Nauvoo till May, 1846. He stopped at Garden Grove, where his wife's father, Aaron Johnson, was presiding, and put in crops, which, however, he left for others to harvest, and continued to Council Bluffs that season, in time to cut hay and make winter quarters. But after cutting his house logs for his winter cabin, he was taken down with a severe sickness. On his recovery, he found that some one had appropriated his house logs, and, as winter was on him, he sold his only coat for a dugout in the side of the bluff, where he and his family passed the winter of 1846-47. In March, 1849, he took a contract from Livingston & Kinkade to haul 4,000 pounds of merchandise, at \$10 per hundred, from the Missouri river to Utah, getting part of his pay in advance; and on the 25th day of April, he loaded and started across the river, and left Winter Quarters May 4, 1849, for Utah. He was placed in charge of sixty wagons. At Loup Fork the company remained one week, in consequence of high water. While camped there, several cases of cholera developed, and a number of persons died with this same disease. He arrived at Salt Lake City, Sept. 20, 1849, purchased a house and lot in the Sixteenth Ward, fenced in a farm of thirty acres the next spring on the west side of Jordan, and built an adobe house on his lot. Early in February, 1850, he came up to Provo, and took hand in the Indian difficulties. At the legislative session of 1849, he was appointed one of the judges of Utah county, which necessitated his removal to that county, where he went, in company with Bishop Aaron Johnson, Sept. 18, 1850, having previously visited the county and selected the site of Springville. In the spring of 1851 he organized a cavalry company and was

appointed captain, for the protection of the citizens against the predatory red man. At the August election, he was elected a member of the legislature for the session of 1851-2. In the spring of 1851, he did his portion of fencing sixty acres of land, raised 400 bushels of wheat and built the first adobe house in Springville. In the fall of 1852, he went to Iron county, where he remained over winter, built a house and located a farm, expecting to remain there, having been sent there to strengthen the new settlements, in consequence of the Indian difficulties; but a treaty being made with the Indians, he returned to Springville in the spring of 1853. In 1853 he was appointed first counselor to Bishop Aaron Johnson. From 1853 to 1856, his time was occupied in farming, making roads into the canyons, and the duties of his various offices. In 1856 he was called to fill a mission to England. Before going on his mission, this year being the famous grasshopper year, Brother Miller weighed out just enough flour to supply his family until an early harvest, and disposed of his surplus to his needy neighbors. The family divided this scanty allowance among the needy, never turning an applicant away hungry; and yet the supply held out until harvest, like the widow's loaf. April 17, 1856, William Miller started to Europe to perform a mission, in company with Orson Pratt, Phineas H. Young and others. They endured great hardships in getting through the mountains at this early season of the year, encountering the fearful mountain storms, the deep snow, the cold, chill sleet and sweeping avalanche; camping by night under the overhanging rock, warmed by the huge bonfire kindled from the mountain pine; and so on wearily from day to day, part of the time having to unload their wagons and pack their scanty supplies upon their horses, trudging along on foot by their sides, frequently encountering the savage Indian warriors who at this time were very bitter in their feelings toward the white emigrants, and who never missed an opportunity of levying a tribute in the shape of "biscuit," from the overland traveler. They reached Atchison June 9th, and on the same day took passage on the steamboat "Peter Starr," for St. Louis, Mo., at which place they arrived June 12th

and took the railroad the same evening for the East. Elder Miller arrived in New York July 3rd, and sailed for Liverpool July 5, 1856, on the steamer "Atlantic." After a prosperous voyage they arrived at Liverpool July 16, 1856. Elder Miller was assigned to the Birmingham conference, and afterwards labored in Wales, presiding in connection with Elders Daniels and Evans over the Welsh mission. In consequence of the Utah troubles of 1857, most of the Elders were called home, Elder Miller among the rest, leaving Liverpool Oct. 14, 1857, in the steamer "Baltic," in company with Orson Pratt, Ezra T. Benson, Alexander McRae and others, who were compelled to travel incognito, not desiring to be known as "Mormon" Elders, in consequence of the bitter feeling then manifest against them. They arrived in New York, Oct. 25th. In consequence of Johnston's army being then on the plains en route for Utah, the Elders were ordered home, via the Isthmus of Panama. They arrived at San Francisco, Sept. 30, 1857, and thence traveled overland to Utah, arriving about New Year's day, 1858. Being among those notables of Utah county that Judge Cradlebaugh desired to imprison, Bishop Miller was compelled to leave home in the spring of 1859, and was with General Aaron Johnson in the mountains all the season until late in the autumn, and was one of the famous "Kolob" boys; but there was never any indictment of any kind against him during Cradlebaugh's administration. He was called to preside over Utah Stake, and also to be the Bishop of Provo, July 17, 1860. On the 24th of July following, a company of cavalry with the Provo brass band came to Springville, under the direction of L. John Nuttall, marshal of the day, and escorted Bishop Miller and family to Provo, where they participated in the celebration of the day. He immediately entered into the performance of the duties of his office. During the administration of Bishop Miller, the meeting house in Provo was completed, furnished and dedicated under great disadvantages, in consequence of Indian depredations and the general hard times. He paid into the meeting house fund over \$1,000, and donated liberally to build and establish the Deseret Telegraph line, which was com-

pleted during his administration. He built the first house of any note on the bench of Provo, and afterwards built what is now known as the Exelsior House in Provo. Elder Miller died at Provo Aug. 7, 1875, aged sixty-one years and seven months. (See also Tullidge's Quarterly Magazine, Vol. 3, p. 420.)

**SMOOT, Abraham Owen**, president of the Utah Stake of Zion from 1868 to 1895, was born Feb. 17, 1815, in Owen county, Kentucky. His father, George W. Smoot, was from Prince Edward county, Virginia, and his mother, Ann Rowlett, was from the same State and county. They migrated from Virginia to Kentucky in 1812. On the father's side he was of Scotch origin. Grandfather Smoot emigrated from Scotland and settled on the eastern shores of Maryland. His wife, Nancy Beal, was from England. They emigrated about the same time and were married in America. When Abraham O. Smoot was seven years old, his parents moved from his native place to the western district of Kentucky, and when he was about thirteen years old, to a short distance across the State line into Tennessee, where he lived till he embraced the gospel and came west. His father belonged to no church, nor did his mother until she joined the Church of Jesus Christ of Latter-day Saints. His father died in 1828, before the Church was founded; his mother came into the Church in 1835; he himself was baptized March 22, 1835, by Elder Warren Parrish. Soon after joining the Church Abraham O. Smoot was ordained a Deacon and given charge of a small branch which had been built up by Apostle David W. Patten and Elders Wilford Woodruff and Warren Parrish. He served in the capacity of a Deacon from May, 1835, to Feb. 4, 1836, when he was ordained an Elder by Wilford Woodruff, with whom he traveled in the ministry for about a year, mostly in the States of Tennessee and Kentucky. In the fall of 1836 he went to Kirtland, Ohio, with Elder Woodruff, where the body of the Church first gathered. Here they spent the ensuing winter together, attending the Kirtland high school. In the spring of the year 1837 the Prophet Joseph advised Elder Smoot to return to

Kentucky, as the northern climate did not agree with his health. He returned to his native State, but soon afterwards he and Elder Henry G. Sherwood organized a company of Saints and led them to Far West, Caldwell county, Missouri, at which place the Saints had located, after having been driven from Jackson county. Having, with Elder Sherwood, led the company to the then headquarters of the Church, Elder Smoot continued traveling in the ministry, preaching until the latter part of 1838, when the Saints were driven from Missouri. He was at Far West as one of its active defenders when that "Mormon" city fell before the combined forces of the militia and mob of the State under the



command of General John Clark, whose speech to the prisoners of war, after the Prophet, his brother Hyrum, Parley P. Pratt, and others of the leaders had given themselves up, stands as one of the most barbaric speeches that ever fell from the lips of any officer in modern times, civil or military. Abraham O. Smoot was one of those prisoners of war. While a prisoner he married his first wife, Martha T. McMeans. They were married Nov. 11, 1838. In the month of February, 1839, they left Missouri in the general expulsion of the Saints from that State. Their outfit was very scant, consisting of a small wagon and a span of horses; yet they took with them the family of John L. Butler (afterwards Bishop of Spanish Fork) with his wife and five children.

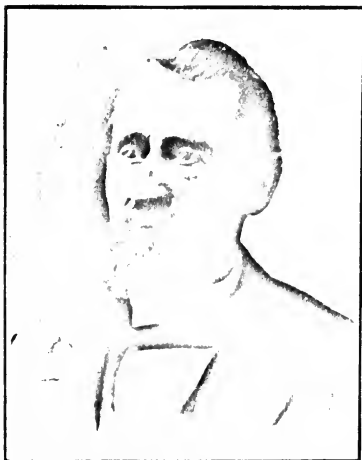
They made their way into Illinois as best they could, through the storms of winter, and arrived at Quincy on the 8th of March. Here they spent the spring months and recruited, and early in the summer moved to Nauvoo. After meeting his wife in Nauvoo, Elder Smoot again took missions in the ministry. He traveled in the Southern States and introduced the gospel in Charleston, South Carolina. His last mission after the martyrdom of the Prophet was to gather up the Saints of the Southern States for the journey to the mountains. In the exodus he led a company to Winter Quarters and was the captain of one of the pioneer companies in the journey to the valley of the Great Salt Lake. His company, which was organized at the rendezvous on Elkhorn river, consisted of 120 wagons. It was the largest company on the road that season, and was the second company that arrived in the valley after the pioneers—Daniel Spencer's being the first. Elder Smoot was elected a member of the first High Council in the organization of the Great Salt Lake Stake, which existed several years before the incorporation of the city. He was the first justice of the peace that ever acted in Utah. The next year was the great gold emigration to California, when, as the only justice of the peace found between the Missouri river and Salt Lake, he was called upon by the gold-seekers to adjudicate in about forty cases, some of which involved thousands of dollars. In the fall of 1849, he returned east to establish a carrying company with Jedediah M. Grant, on the Missouri river, twelve miles from Winter Quarters, which, however, was not accomplished, but they established a ferry there and started the largest portion of the emigration of that year. In the spring of 1850 he engaged to bring out two trains of merchandise, one for Colonel John Reese, and conducted one for Livingston & Kinkade—the former by his partner, Jedediah M. Grant, the latter conducted by himself. These were the earliest of the merchant trains that supplied the Salt Lake City market after the one brought by Livingston & Kinkade the previous year. In the fall of 1851 Elder Smoot was called to go on a mission to England. In company with Elders Willard Snow and Samuel W. Richards, he arrived in

Liverpool New Year's day 1852. When they left Salt Lake City there had been no news from Liverpool for about seven months, and Pres. Brigham Young was anxious for information of the work in Europe; so they traveled with all speed and made the quickest trip from the Valley to England up to that time. At the next season's emigration, the important question was considered by the presidency of the British mission as to who should be chosen to take charge of the emigration, and more than the usual solicitude was manifested in consequence of this being the first sent under the operations of the Perpetual Emigration Fund Company. Among all the Elders then in Europe, Abraham O. Smoot was chosen, and it is well known in the history of the "Mormon" emigrations from Liverpool to Great Salt Lake valley that the companies of that year were well conducted and cared for on the journey. In charge of the emigration, he arrived in Great Salt Lake City about the middle of September, but was immediately sent back to meet the sugar works on the plains, which he met between Green river and the South Pass on the Sandles and brought them in. In the spring of 1856 he went to St. Louis, Mo., to purchase goods and supplies for the Church, expecting remittances of the money from the Liverpool office, which, however, had been drained by the large emigration of the poor that season; so that Abraham O. Smoot had to be personally responsible for the purchases until the money could be brought round; but he succeeded and brought home 40 wagons and 120 yoke of cattle. After the death of Jedediah M. Grant, the first mayor of Salt Lake City, Abraham O. Smoot, in November, 1856, was elected by the city council to take his place, and in February, 1857, he was re-elected mayor of Salt Lake City, by the unanimous vote of the people at their regular election. He went to the States in charge of the mail carried by the Y. N. Company, and brought the news of the coming of the Utah expedition. He remained in charge of the city during the Utah war, moved with the people south and located for the time at Salem, where there was feed for his stock. After the conclusion of peace he returned with the people to Salt Lake City and resumed his duties as its chief magis-

trate. He was re-elected mayor in February, 1859, and was by repeated elections continued in office till February, 1866. He was also alderman of the Fifth Municipal Ward, four years before being elected mayor. In February, 1868, he was called to Provo, to take charge of the Utah Stake, and was elected mayor of Provo on the second Monday in February. He served Provo as mayor for twelve years without pay, as he also served Salt Lake City for ten years without salary. He was a member of all the constitutional conventions except those of 1887 and 1895, and an officer of the provisional government of the State of Deseret. He also served twelve years in the council branch of the legislature. His financial record was a most successful one. He was one of the conspicuous promoters of the Provo Woolen Mills and for many years president of that company; at the time of his death he was one of its principal stockholders. He was one of the organizers of the First National Bank of Provo, and at the time of his death the president, which position he held continuously from the organization of the bank. He was one of the organizers and principal stockholders of the Utah County Savings bank, and president of it from the day of its opening until he died. He became largely interested in the Provo Co-operative Institution soon after its incorporation, and at the time of his death owned nearly half of the capital stock. He was president continuously from 1867 to 1895. He was identified more extensively than any other man with Provo's financial and industrial institutions. In educational matters he was a great leader. When Pres. Brigham Young established the academy that bears his name, Abraham O. Smoot was chosen as the president of the board of trustees, and that position he held until his death. The school monopolized much of his time and financial influence. After a most eventful and successful career, President Smoot died at Provo, March 6, 1895. About three weeks before his demise he had a family gathering, when his children assembled to celebrate his eightieth birthday. His words to them on that occasion were full of good counsel and wisdom. (See also "Tulledge's Quarterly Magazine," Vol. 3, p. 297.)



**PARTRIDGE, Edward**, president of the Utah Stake of Zion from 1895 to 1900, was born June 25, 1833, at Independence, Jackson county, Missouri. His parents were Edward Partridge and Lydia Clisbee, his father being the first Bishop in the Church. The earliest recollections of President Partridge were of the mobblings of the Saints in Missouri. When eight years and two days of age he was baptized in the Mississippi river at Nauvoo, Ill. He came to Utah with his mother and other members of the family in 1848, his father having died in 1840. In 1854 he was called to fill a mission to the Sandwich Islands, where he labored three years. Feb. 4, 1858, he married Miss Sarah Lucretia Clayton, a daughter of the late Wm. Clayton, and moved south at the time of the "move" in 1858. Shortly after returning he was set apart as a member of the High



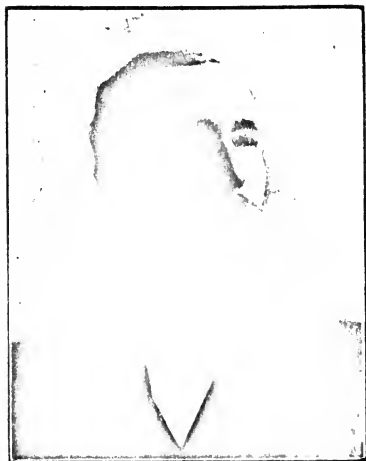
Council of Salt Lake Stake, and lived for several years in Farmington, Davis county, where he had charge of Apostle Amasa M. Lyman's farm. Feb. 15, 1862, he married Miss Elizabeth Buxton. In 1864 he moved to Fillmore, Millard county. May 9, 1864, he was set apart as Bishop of Fillmore, which position he filled for a number of years. In 1877 he was called to the office of counselor to President Hinckley, of the Millard Stake. May 1, 1882, he left on a second mission to the Sandwich Islands, taking a part of his family with him. He was president of the mission for nearly three

years, returning to Utah in March, 1885. Some years after his return he located in Provo, in order to take advantage of the educational facilities offered by the Brigham Young Academy, for the benefit of his children. He was soon after called to labor as a home missionary in the Utah Stake of Zion, and to the offices of alternate to the High Council, High Counsellor, and in 1892 became second counselor to Pres. Abraham O. Smoot in the Stake presidency; at the death of the latter, in 1895, Edward Partridge was called to preside over the Stake, which position he occupied for upwards of five years, or until the time of his death, which occurred in Provo, Nov. 17, 1900. In an obituary published in the "Deseret News" on the day of his demise the following eulogy is given: "President Partridge was a quiet, unobtrusive, sensitive man, whose whole life has been devoted to the furtherance of the work of God. He was earnest and sincere in all his undertakings, and merited and enjoyed the respect of the community. He had many friends in various parts of the State where he has lived. His life has been busy and well spent, and he leaves a record without blemish to be cherished and honored by his posterity through coming generations. He was an example of unselfish devotion to the gospel, his course in life being worthy of emulation by all Latter-day Saints. Elder Partridge has filled many other offices of honor and trust in the Church and State. He served in the Territorial legislature and was a member of the State constitutional convention of 1895. He has filled every position with honor and integrity. He was the father of seventeen children, twelve of whom are living, and are men and women of high standing in the community in which they reside. He has twenty-four grandchildren and one great-grandchild living. He has been very diligent during his life in keeping his journal and genealogy, and much valuable historical data and reminiscences of prominent men and events connected with the Church are recorded in the former."

**JOHN, David**, president of the Utah stake of Zion, was born Jan. 29, 1883, in Pembrokeshire, Wales. His parents were members of the Baptist

church; many of his family were ministers, and most of them of that denomination. It was designed by the family that he also should be educated for the ministry, and for this purpose he spent his time at school till he was 23 years of age. Four years of this time were spent in the Baptist college, Haverford West, South Wales. David became acquainted with the Saints during the first term of Orson Pratt's presidency over the British mission, in the years 1848-50, when so many thousands were brought into the Church, and all Wales rang with the gospel and wonders of "Mormonism." David, who at that time was a youth, believed and was baptized in February, 1847, but so outraged did his family feel over his joining the "Mormons" that he was subject to constant and bitter perse-

dream, which was afterwards fully written and published in the *Udorn Scion* (Zion's Trumpet), in the year 1856. "I dreamt," wrote David, "that I saw an angel of the Lord. After he had talked a little with me, he placed his right hand on my left shoulder. His eyes were of a dark brown color, but full of glory. His voice was clear, but full of power and authority. While in his presence I beheld very high mountains. He told me that they were the everlasting hills, over or by which the Latter-day Saints were going to their gathering place. 'Why,' said he, 'are you spending your time in vain here? How is it you will not join the Church of Christ and spend your time there?' I replied, 'I hope I am in the Church now, am I not?' 'You know better,' he said. 'Do not ask questions that you know perfectly well, but go on unto perfection. Look towards the firmament.' I looked and beheld the air full with people of every sect and party. There I saw Christ sitting upon His throne in great glory, and the people gathered themselves before Him to be judged. Those that had pleased Him, He commanded to stand on His right hand, and those that did not, on His left. He judged them one by one, till they composed two straight lines, running parallel one against the other for the distance of about one mile. Those on the left were those of the different sects and parties of the day; and those on the right were Latter-day Saints. The Saints seemed lovely, and all smiled, looking in the face of Jesus as one man looks on another. But the other line seemed miserable, and full of discontent, sorrow and grief, turning their faces from Jesus, and could not abide His presence. 'According to this vision,' I said, 'the Saints are right, but the others are not.' 'You see,' he answered, 'who is right and who is wrong. Look,' said he, 'on thy right hand.' I looked, and there beheld a large and very extensive valley—the most beautiful land I ever saw. We were standing on one side of it, which was flat. On the side we stood were high and beautiful trees. Under the shadow of one of them we stood from the heat of the sun, which was very powerful. On the other side were mountains or hills, but not very high. Those extended to the extremity of the valley. The beauty and glory of the



cution from them, and finally he was forced to give bonds to his father to keep from the "Mormons" till he was of age, which he did by the "counsel" of Apostle Orson Pratt himself. Thus was David John's association with the "Mormon" Church broken off for a few years, until he had reached the age of 23, and during that time he was being educated in a Baptist college, with his father's firm, set resolve that his son should engage in the Baptist ministry. But by a remarkable manifestation from the heavens, the severed link of his destiny with the "Mormon" people was restored. Near the end of January, 1856, he had a very impressive

valley, which was from three to four miles wide, was beyond description. "Oh, my God," I exclaimed, "I never knew that such a beautiful scene as this belonged to our earth." "This," said the angel, "shall be thy inheritance and thy seed after thee forever. If thou wilt obey the commandments of God and do right in the flesh. Look, behold thee," said he. "I then found myself in a large and beautiful building. There I saw on the stand one that I knew, preaching the principles of life." "This," said my guide, "is the house of the Lord." At this I awoke, believing that the spirit of the Lord and angels filled the room. I arose and bowed myself before God in prayer, and desired Him, if that messenger was from Him, to make it known to me once more by the same messenger; if not, to hide the vision from me. I again retired to rest, and soon fell into a deep sleep, when suddenly the same personage appeared, and made known unto me some of the same things; but he rebuked me this time for spending my time where I was. He also said: "Thou wert foreordained before the foundation of the world to come forth in this age to assist to build the Kingdom of God upon the earth, and now the time is up. If thou wilt obey the commandments of God, thy days shall be long on the earth; if not, thy days shall be short, says the Lord!" These words pierced my soul, and I again awoke, and spent the remainder of the night in deep reflection, and somewhat grieved in spirit; at other moments I would rejoice exceedingly." His mind overwhelmed by these repeated visions of the night, David in the morning could not give his attention to his lessons. This was observed by the tutor, who supposed him to be unwell and excused him. In the afternoon he went to the house of Elder John Griffiths and obtained some books of the Church, among which was P. P. Pratt's "Voice of Warning," which made a great impression upon his mind. Thus restored to his destiny with the Latter-day Saints by a remarkable dream, he told his father and family of his renewed resolve to join the Saints. At this the distress of his family was great, but the bond which he had years before given to his father was no longer in force, he being now 23 years of

age. He also told his tutor and fellow-students of his intentions. They remonstrated with him, but the remonstrances of family, tutor and classmates were powerless now. David left the Baptist College and was rebaptized into the Church Feb. 6, 1856. On the 1st of March he was ordained a Priest, on the 29th an Elder, and on the 1st of June, 1856, he was sent out as a traveling Elder in the Pembroke-shire conference, Dec. 30, 1856, he was appointed president of the Flintshire conference, which position he filled for one year. Dec. 19, 1856, he was appointed second counselor to the president of the Welsh mission. Having filled his position for a year in the Welsh presidency, David John was moved into England and appointed president of the Nottingham conference, which position he held from January, 1859, till March, 1860, when he was appointed to the pastorate, consisting of three conferences—Nottinghamshire, Leicestershire and Derbyshire. In the important position of pastor of one of the great British pastorates, which at that time consisted each of about a hundred churches or branches, he labored till January, 1861, when he was released to emigrate to Utah. April 6, 1861, he sailed in the ship "Manchester," arrived in Salt Lake City on Sept. 13th of the same year, and came direct to Provo. David John is naturally of a ministerial type of man, he having come from a family of ministers. Hence, soon after his arrival in Utah county he quickly fell into his proper sphere, which at length brought him into the presidency of the Utah Stake of Zion. He was ordained a Seventy in December, 1861, and a High Priest and counselor to Bishop Wm. G. Nuttall, of the Third Ward, Sept. 10, 1862. He continued in the same position to Bishop Myron Tanner, and served as a Bishop's counselor altogether fifteen years. In October, 1865, he was appointed by George A. Smith superintendent of Utah Stake Sunday schools, which position he held for twenty-eight years. In 1872, he was made president of the High Priests' quorum of the Stake; he held that position until June 4, 1877, when he was set apart as first counselor to Abraham O. Smoot, in the Stake presidency. In March, 1883, he was appointed agent in Utah Stake of the Presiding Bishopric

of the Church, and was ordained for that position to the office of a Bishop, by Presiding Bishop Edward Hunter, and Presidents John Taylor and Joseph F. Smith. But during this time David John was sent on a mission to Great Britain, having been called at the April conference of 1871. He left Provo on the 1st of May, and on his arrival in Liverpool he was appointed to preside over the Welsh mission, in which he labored till June, 1872, reviving the work in his native land. He faithfully labored among his own kindred, but ineffectually. He sailed from Liverpool June 13, 1872, and arrived in Salt Lake City July 4, 1872. David John served as counselor to Abraham O. Smoot in the presidency of the Utah Stake of Zion, until the death of President Smoot, March 6, 1895. On the reorganization of the Stake presidency, April 21, 1895, he was chosen as first counselor to President Edward Partridge and served in that capacity till President Partridge's death, Nov. 17, 1900. When the Utah Stake was divided into three Stakes, in January, 1901, David John was chosen and set apart as president of that part of Utah county which retained the old name (Utah Stake) and which embraces Provo and Springville, and a few adjacent settlements. This high and holy position he now occupies. In the educational, business and commercial part of the History of Provo, we have found David John a school-teacher, and a business man in the Provo Co-operative Institution, on the Provo Woolen Factory, and in the lumber company, which originated with the firm of Smoot and John. He left the factory to fulfill the duties of the Presiding Bishop's agent for the Utah County Stake. (See also Tullidge's Quarterly Magazine, Vol. 3, p. 297.)

**BLACKBURN, Elias Hicks**, first Bishop of Provo and a Patriarch in the Church, is the son of Thomas and Elizabeth Blackburn and was born Sept. 17, 1827, in Bradford county, Penn. The following life sketch is from Elder Blackburn's own pen: "My father died when I was one year old. In 1833 my mother moved with her family to Ohio and later to Illinois. In April, 1845, I was baptized. At Nauvoo, Ill., I assisted in finishing the Temple, and in 1846 I took part in the exodus from Nauvoo. I witnessed the starting of

the Mormon Battalion and spent the winter of 1846-47, in aiding the families of those who were in the Battalion. In March, 1847, I married Sarah Jane Goff. In December, 1847, I was ordained a Seventy by Joseph Young. In 1849, I crossed the plains in Wm. Hyde's company, and located in Provo, in the fall. Here I spent the winter among hostile Indians. In the winter of 1849-50 we had a battle with the Indians, in which Joseph Higbee was killed, and a number wounded. In the spring peace was made, but there was much suffering among the people for want of food, wheat being worth \$5 a bushel. In the spring of 1850 the present townsite of Provo was surveyed and the people left the fort to build on their city lots. We suffered much inconvenience from the



fact that the Indians opposed our building upon their lands or catching their fish. Our little settlement was presided over by Elder Isaac Higbee. In March, 1851, President Brigham Young, Heber C. Kimball and others came to Provo to organize us into a Ward, and on the 19th of that month they called the Saints together and preached to them. On that occasion I was called and sustained as Bishop, being ordained a High Priest and Bishop by President Brigham Young. My counselors were Wm. Young and Harlow Redfield. I immediately commenced building up the town, exploring the country, raising crops, etc. The winter of 1851-52 was a hard one in Provo, and our people suffered considerable, but

the Lord was merciful unto us, and preserved our lives. In July, 1852, President Brigham Young and three of the Apostles came to Provo and organized the town into four Wards. During the spring and summer of 1853 a war was waged with the Indian chief Walker, of the Utes. Some of our people, who had acted very unwisely, had killed an Indian, which exasperated Walker and all the Utes, and they declared war upon us. There was much excitement among the people, many of our men being called out to fight the Indians. Hostilities continued till the spring of 1854, when Brigham Young, as governor of Utah, made peace with Walker. In September, 1854, I was called by President Brigham Young to take a relief train (ox-teams and provisions) to the immigrating Saints on the plains. I found much suffering, especially in the Scandinavian company, on account of the loss of their oxen. I gave them one hundred sacks of flour, which had been donated in the Valley. I went as far east as the Sweet Water river; but we all returned in safety to Salt Lake City. The spring of 1855 opened under more favorable circumstances; still many of the Saints went without the comforts of life. Provisions were very high. Sugar, for instance, was worth a dollar a pound in Provo. In August, 1855, a memorable blessing was given to the people of Provo, in the shape of a hard white substance found upon the leaves of the young cottonwood trees. We shook off this substance, which was very sweet, into tubs of water, and boiled it down, without process, when it congealed into sugar, about the color of our common brown sugar. The Saints in Provo made between three and four thousand pounds of this kind of sugar. I told the Saints that it was a direct gift from the Lord, and they freely paid their tithing on it. Among other products I took 333 lbs. of this sugar to Salt Lake City to the general tithing office. On explaining the matter to President Brigham Young, whom I met at the door, he declared it was sugar from the Lord. In November, 1856, I sent out twenty wagons and provisions to relieve the hand-cart company, which was in distress. In due time this company arrived in Salt Lake City, and 141 of the sick and frozen emigrants were sent to Provo. That winter we enjoyed a glorious reformation, all being rebaptized in the spring

of 1857. In April, 1857, I was called to accompany President Brigham Young and about one hundred others on a visit to the Salmon river mission, called Fort Limhi. In 1857 the government of the United States stopped all mails coming into the Territory. President Young called upon me to run the mail from Salt Lake City to Salt Creek (or Nephi), Juab county, which I did for one year without remuneration. In 1858 I assisted in the great "move" south. The tithing grain of the general tithing office was assigned to my care at Provo. I furnished President Young a guard of thirty men to accompany him home to Salt Lake City. In September, 1859, I was called, together with six other brethren, to take a mission to Great Britain and Scandinavia; we were the first Elders sent out after the troubles with the government. I spent three years in the missionary field. John Brown and myself were called to act as emigration agents, March 1, 1862, and we labored in that capacity for six months. I returned to Salt Lake City in September, 1862. In 1863, I was called by President Brigham Young to go to Beaver county, where I superintended the Sunday school for eleven years and also acted as a home missionary in that Stake. I moved to Rabbit or Fremont valley, (now in Wayne county) in 1879. Apostle Erastus Snow set me apart to act as Bishop of all the settlements in Fremont valley, in May, 1880. From 1880 to 1883 I acted as selectman in Plute county. I also served a term in the Utah legislature, representing Plute and Beaver counties in the session of 1882. Apostle Francis M. Lyman ordained me a Patriarch and set me apart to travel and bless the people, May 29, 1889, since which time I have traveled thousands of miles and blessed 1,580 people. I have seen many sick people healed, having been the means, in the hands of the Lord, of curing many tumors and cancers. I have had five wives and thirty-nine children. I am now in my 74th year, and enjoy good health, being able to still continue my labors among the people. I feel very grateful to the Lord for his mercies unto me. The desire of my soul is to sustain the Church of Jesus Christ of Latter-day Saints, and all the principles of the gospel."

**KNUDSEN, Andrew,** Bishop of the First Ward, Provo, Utah county, Utah.

was born July 13, 1854, in Lofjen, Hedemarken, Norway, of well-to-do parents (Andrew Knudsen and Bergitha Larsen), who embraced the gospel about 1863, and emigrated to Utah in 1865; the family located in Provo, Utah county, where Elder Knudsen still resides; at the age of eighteen he commenced to study music and was a practical musician for twenty-five years. He worked on the St. George Temple in 1875-76, and married Miss Chesty Sward June 9, 1877, with whom he has had seven children. In 1887-89 he filled a mission to Norway, laboring in the Bergen, Hedemarken and Arendal branches. He presided over the two latter branches and organized a choir in the Arendal branch. He was ordained Bishop and set apart to preside over the Provo First Ward Dec. 24, 1893, which position he still holds. For many years he had charge of the ward choir; labored as assistant Sunday School superintendent; city councilman, etc.

**WILLIAM, David J.,** First counselor to Bishop Andrew Knudsen of the First Ward, Provo, is the son of David and Sarah Williams, and was born at Canton, Fulton county, Ill., May 5, 1862. He was baptized by Elder Benjamin F. Cummings Jan. 8, 1876. With his father's family he left Illinois for Utah, Aug. 1, 1877, and arrived in Ogden Aug. 5th. He was ordained an Elder by David Williams, and a Seventy by John P. Wimmer. Oct. 10, 1895, he was ordained a High Priest, and set apart as a counselor to Bishop Andrew Knudsen by Pres. Edward Partridge, which position he still holds. He married Martha A. John, daughter of Pres. David John, Aug. 30, 1883.

**EGGERTSEN, Simon Peter,** junior, Bishop of the Second Ward, Provo, Utah county, Utah, is the eldest son of Simon P. Eggertsen and Johanne Thomsen, and was born in a small log house in Provo, Utah county, Utah, Sept. 15, 1860. When very young he learned to accompany his father to the field. He did what he could in herding cows, driving oxen and many other things. It mattered not what work he was given to do that work was faithfully done. In a religious way, Sunday Schools and meetings of various kinds

were attended. He labored as a Deacon, Teacher, Priest, Seventy, Sunday School teacher, secretary of different organizations, president of the Y. M. M. I. A., and superintendent of the Sunday School. His winters were spent in attending school. These schools were not very good in childhood; but later the Timpanogas University, under the Dusenberrys, and the B. Y. Academy, under Karl G. Maeser, were attended. He graduated from the Brigham Young Academy in 1880 as a teacher. Since then he has labored sixteen years in Lehi, four years in Springville, and eight years in Provo city schools. A year after his marriage with Etta Niel-



sen, he was called on a mission to the Northwestern States, (1886), where he first labored as a regular travelling Elder, and later as president of the Minnesota conference, which included Minnesota, Wisconsin, Iowa and Dakota. He was honorably released in the spring of 1887. June 1, 1889, he was ordained a High Priest by Abraham O. Smoot, and set apart as first counselor to Bishop Wride, of the Second Ward, which position he held for nine years, or until 1898, when he was ordained a Bishop by Apostle John Henry Smith and set apart to preside over that Ward. This position he still holds.

**TAYLOR, Thomas H.,** Bishop of the Third Ward, Provo, Utah county,

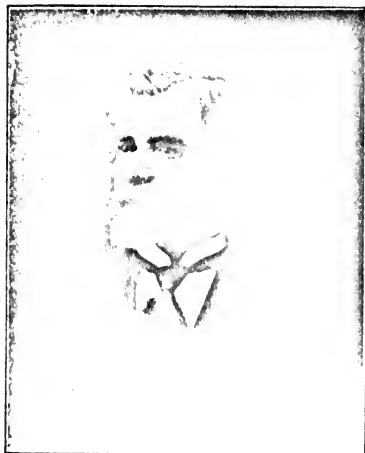
Utah, is the son of George Taylor and Eliza Nichols, and was born July 28, 1868, at Provo, Utah. He was baptized in 1876 by Elder Holdaway, ordained a Deacon in 1878, ordained a Teacher April 23, 1884, ordained a Priest Feb. 8, 1885, ordained an Elder Jan. 24, 1889, ordained a Seventy March 28, 1890, and ordained a High Priest June 3, 1891, and at the same time set apart as second counselor to Bishop Richard S. Gibby of the Third Ward. In 1895 he was set apart as first counselor to Bishop Wm. J. Lewis. He was ordained a Bishop Aug. 26, 1900, and set apart to preside over the Third Ward, Provo, which position he still occupies. Bro. Taylor served as president of the Y. M. M. I.



A. in Provo for a period of seven years. During the time he has presided as Bishop he has worked energetically for the upbuilding and advancement of the affairs of his Ward, both in spiritual and temporal affairs. Among other things undertaken is the erection of a fine meeting house, to cost about \$10,000, which is progressing splendidly at the present time. The materials and labor is being donated by the Ward members. Civilly, Bro. Taylor is looked upon as a thrifty and straightforward business man. In 1899 he was elected mayor of Provo, and served the people so well in that capacity that they elected him again to that office in 1901.

**BOOTH, John Edge**, Bishop of the Fourth Ward of Provo from 1877 to 1895, is a son of Richard L. Booth and

Elsie Edge, and was born June 29, 1847, at Bedfordleigh, Lancashire, England. He came to Utah Sept. 12, 1857. During the "move" in 1858 he lived in Alpine, Utah county. In 1860 he herded sheep in Draper, Salt Lake county. He was a volunteer in the Blackhawk war in 1866, doing service on the Sevier river.



In 1868 he attended the school at Draper which was taught by Dr. John R. Park. During the winter of 1869-70 he attended the Deseret University. In 1870-71 he taught in the High School at Bountiful, Davis county. From May, 1871, till it closed he taught the branch school of the University at Provo. He was called to be a counselor to Bishop Harvey H. Cluff of the Fourth Ward, Provo, in August, 1875. In June, 1877, he was called to be Bishop of that Ward and served in that office till January, 1895. From October, 1883, to November, 1884, he assisted President Wm. M. Palmer in the Northern States Mission and during 1889 and 1890 he presided over said mission. In civil life Bishop Booth has served as city councilman, alderman, justice of the peace, mayor, member and president of the school board, county attorney, member of the house of representatives and of the council of the Territorial legislature, member of the Territorial and State board of equalization from 1890 to 1899, United States assistant district attorney under J. F. Vanile, and at the present time judge of the Fourth district court by appointment of the governor, (May, 1899), and election (November, 1900).

**JOHNSON, John** Bishop of Lake View, Utah county, Utah, is the son of Johan Johansen and Berghtha Larsen, and was born at Ostre, Sween, Lopten, Hedemarken, Norway, June 7, 1849. Together with his parents he emigrated to Utah in 1864, crossing the ocean in the large sailing vessel, "Monarch of the Sea," and the plains in Putrlarch John Smith's ox-train. They arrived in Salt Lake City October, 1865, and later settled in Provo, Utah county. John was baptized April 7, 1865, by Peter Madsen. In 1868 he was sent back to the terminus of the Union Pacific railroad to bring emigrants to the Valley. June 13, 1870, he married Ingrid Sward. When the Lake View Ward was organized in



1877 he was called to serve as presiding Teacher. He left for a mission to Norway in October, 1889, where he labored in the Frederikshald, Ejdsvoid and Christiania branches. Later, he presided over the Christiania conference. Receiving an honorable release he returned home in November, 1891. In February, 1892, he was ordained a High Priest and Bishop and set apart to preside over the Lake View Ward, which position he still holds, laboring with that zeal and integrity which is characteristic of a faithful servant of God.

**Tew, William**, Bishop of Mapleton ward, Utah county, Utah, is the son of Thomas Tew and Rebecca Bird

and was born Feb. 2, 1859, at Springville, Utah county, Utah. His parents having emigrated from England in the fifties. When William was nine years old he moved with his parents to Paris, Bear Lake county, Idaho, where they remained till 1868, when they moved to Richmond, Cache county, Utah. Four years later they moved back to Springville. William worked with his father and attended the district schools during his youth, until he started out independently for himself as a farmer. Having taken a lively interest in Church work from his early youth, he was chosen a counselor in the Y. M. M. I. A., and he also served as assistant superintendent of the Sunday school, as a Bishop's counselor for seven years, a mutual improvement and a Sunday school missionary, etc. May 19, 1896, he was ordained a Bishop by Apostle Abraham H. Cannon, and set apart to preside over the Mapleton ward, in which capacity he is at present diligently laboring. He married Clara E. Snow, daughter of Warren S. Snow and Sarah E. Whitney, Jan. 31, 1887, with whom he has had six children.

**COOMBS, Isalah Moses**, a prominent Elder in the Utah Stake of Zion, was born March 21, 1834, in Columbia, Monroe county, Illinois, son of Mark Anthony Coombs and Maria Morgan. His parents were both members of the Church when he was born, his father having been baptized by Isaac Morley at Independence, Jackson county, Mo., April 5, 1832. Isalah, who had received a good common school education, commenced to teach school at the age of seventeen years in his native town; this avocation he followed for twenty years, teaching in different places. Nov. 30, 1854, he married Sarah A. Turk, by whom he had one child, who died. Bro. Coombs' emigration to Utah, in 1855, caused a separation between himself and wife, who refused to leave her parents. While stopping temporarily at St. Louis, Mo., on his way to Utah, he was ordained an Elder April 24, 1855, and appointed clerk of that season's emigration under the direction of Apostle Erastus Snow. He crossed the plains in Capt. Isaac Allred's company, which arrived in Salt Lake City, Nov. 2, 1855, bringing with him the body of Albert Gregory, a returned mission-



ary, who had died at Atchison, Kansas. On his arrival in Salt Lake City, he received a certificate from the late Judge Wm. W. Phelps, regent of the Deseret University, entitling him to teach school in Utah. He commenced teaching in the 14th Ward Dec. 3, 1855. When the 14th Ward Sunday school was reopened May 18, 1856, Bro. Coombs was appointed teacher of a Book of Mormon class and he became the superintendent of the school June 7, 1856. He was ordained a Seventy by Joseph Young July 7, 1856, and became identified with the 19th quorum. In company with Apostle Parley P. Pratt, he left Salt Lake City on a mis-



sion to the States. Sept. 12, 1856, they crossed the plains with a mule-team, of which Elder Coombs was part owner. On this mission he labored principally in Illinois and Arkansas, and returned home in 1857, when the Elders were recalled because of the Johnston army trouble. At the time of the move in 1858, he located temporarily at Provo, and married Fanny McLean, of Spanish Fork, July 28, 1858. She subsequently bore him fourteen children—seven boys and seven girls—eleven of whom are now living; they are faithful members of the Church and some of them prominent in the community. During the winters of 1858-59, 1859-60 and 1860-61, Elder Coombs taught school in Parowan, Iron county, where he also made a temporary home. In 1861 he settled at Payson, Utah county, where

he then resided the remainder of his days. He taught school until 1869, when he was called by President Brigham Young to take charge of the tithing office at Payson. This position he held for seventeen years. As an expert bookkeeper, he traveled extensively through southern Utah, by appointment instructing the tithing clerks in the different settlements how to keep correct tithing accounts. In 1867 he organized a Sunday school in Payson, under the direction of Bishop John B. Fairbanks, and was made its superintendent. In 1868 he was appointed assistant superintendent of the Utah Stake Sunday schools. In 1875 he yielded obedience to the principle of plural marriage by taking to wife Charlotte Augusta Hardy, with whom he had six children. In 1875-76 he filled a mission to Great Britain, laboring in the London conference. Returning home early in 1876 he had charge of a small company of emigrating Saints. In 1881 he was chosen as one of the presidents of the temporary organization of Seventies in Utah county, and he was set apart as a president of the 46th quorum of Seventy, located in Payson, Sept. 16, 1883. He also assisted in reorganizing the several quorums of Seventies in Utah Stake. In 1884 he was appointed a home missionary. Up to the time of his death, which occurred at Payson May 20, 1886, Elder Coombs was busily engaged in public labors. As the clerk of the Ward, he compiled the history of Payson.

**McCULLOUGH, William A.**, presiding Elder of the Knightsville branch, is the second son of James D. McCullough and Elizabeth M. Loftin, and was born in Texas Aug. 6, 1854. His parents emigrated to Utah in 1856, and were among those called to go south and raise cotton in "Dixie." William assisted his parents all he could. He also worked on the St. George Temple. Jan. 25, 1877, he married Martha A. Pearce in the St. George Temple, being one of the first who were married in that sacred edifice. He was also ordained an Elder the same day. From 1880 to 1882 he worked on the Atlantic and Pacific railroad in Arizona, and later he went to Mexico to work on the Central railroad. He returned to Utah and located in Provo. Sept. 7, 1884,

he was set apart as second counselor to Bishop J. P. R. Johnson of the Provo First Ward. This responsible position he held till 1894. He was set apart as a home missionary in the Utah Stake in 1889, and set apart as first counselor to Bishop Andrew Knudsen of the Provo First Ward, Jan. 7, 1894, which position he held till 1897. At the organization of the Knightsville branch, Oct. 3, 1897, Bro. McCullough was chosen as presiding

issue of which union is two children. At the organization of the Thistle branch in 1898, Bro. Smith was set apart as presiding Elder by Pres. David John, and was also appointed superintendent of the Sunday school.



Elder, with Oscar Wilkins as his first and A. L. Towle as his second counselor; he is still laboring in that capacity. While in Provo he acted as president of the Y. M. M. I. A. in the First Ward for three years, and also as a Ward teacher for a period of years. He is the father of eight children, four of whom are now living.

**SMITH, Benjamin Franklin**, presiding Elder of the Thistle branch (in the Utah Stake of Zion), is a son of Hyrum Harrison Smith and Euphemia Mossman, and was born in Vanwert, Vanwert county, Ohio, Aug. 21, 1866. He was baptized May 2, 1889, by Elder Edwin Udall. In the fall of 1889 he emigrated to Salt Lake City, where he resided in the Sixteenth Ward. He was ordained a Priest by Bishop Frederick Kesler, and later an Elder. In 1890 he moved to Thistle. He married Anna Baker in September, 1891; she died in Lehi April 20, 1896. Feb. 11, 1897, he married Grace E. Driggs, the



Both of these positions he occupies at the present time. He is engaged in the mercantile business and is also postmaster at Thistle.

**GALLOP, William**, presiding Elder of the Oakland branch, in the Utah Stake of Zion, was born Dec. 14, 1852, at Springville, Utah county, Utah. He was baptized Oct. 27, 1861, by Geo. Kendall and confirmed the same day. His early youth was spent at home, laboring with his father. At the age of twenty years he was ordained a Priest. Dec. 24, 1876, he married Lydia Ann Strong. In 1878 he was ordained an Elder by Bishop William Bringhurst. Oct. 8, 1883, he yielded obedience to the law of plural marriage, and he was ordained a Seventy Dec. 30, 1884, by Geo. Stores. During the anti-polygamy crusade he was arrested, tried, convicted and sentenced to 90 days' imprisonment in the Utah penitentiary. At the organization of the Oakland branch, of the Springville Ward, in 1893, he was chosen as presiding Elder, and he is still serving in that calling. Bro. Gallop has been able to trace his genealogy back to 1649. He is the father of fifteen children, ten of whom are now living.

**DANIELS, James Ephraim**, a High Counsellor in the Utah Stake, is the son of James Daniels and Elizabeth Salt-house and was born Feb. 9, 1825, in Manchester, Lancashire, England. He was baptized in November, 1841, by Chas. D. Miller. He emigrated to the United States in the fall of 1842 with his mother's family, in the ship "Medford," and landed at New Orleans. In passing up the river they were ice-bound at St. Louis, Mo., during the winter. In the spring of 1843, he went to Quincy, Ill., where he had a sister living. From here in 1845 he moved to Nauvoo, where he worked at cabinet making. After the exodus from Nauvoo he moved back to Quincy, Ill., and fitted out for the trip to Great Salt Lake valley. Crossing the plains in 1850, in Captain Milo Andrus' company, he arrived in Salt Lake City the last of August, of that year. He had married the year previously, and stayed in Salt Lake City until December, when he moved to Utah county and assisted in founding the town of Payson, his being the fourth family that settled at that place. He next moved to Provo in the fall of 1854, where he has resided until the present time. He worked at the carpenter business until 1870, when, on the resignation of Elijah F. Sheets, he was appointed assessor and collector for Utah county. In 1874 he was elected county recorder, and also county treasurer, which offices he filled until 1882. He was elected to those offices years later. He also served two terms in the Provo city council as alderman, and figured to some extent in the military affairs of the county. He was with General Pace in the Blackhawk war in Sanpete, acting as adjutant on his staff. He served in the famous Echo canyon expedition, and was afterward elected lieutenant-colonel of the first regiment of Utah county militia, under Lt. John Nuttall, colonel. He was commissioned by Governor Durkee, and held that rank when the Utah militia was disbanded. Elder Daniels has always taken great interest in musical matters. He was for thirty-five years chorister of the Church choir in Provo, which gained quite a reputation under his leadership. During the time he conducted the choir he was under the necessity of providing some simple means by which the organ accompaniment could

be had, as organists were very, very scarce in those days. He therefore invented a transposing keyboard, an instrument which by being properly adjusted could be made to play in any key desired. This invention was afterward sent away together with the organ upon which it was used, and a number of years afterward was patented by a man in Montana, and Bro. Daniels was deprived of the honor of its invention. Elder Daniels has always been an active Church member. In 1887 he was called on a mission to Great Britain, and he has acted as a High Counsellor since 1889.

**ROBERTS, William D.**, senior president of the Thirty-fourth quorum of Seventy and a prominent citizen of Provo, Utah county, Utah, was born in Winchester, Scott county, Ill., Sept. 4, 1835. When he was three years old, his father removed with his family to Milton, Pike county, Ill., and from there to Galena. From Galena the family moved to Ursa, Ill., where Robert's sister, Daphne, and his brother Daniel, died. Early in the spring of 1846, the family left Illinois, crossing the Mississippi river on the ice. Locating at Garden Grove, Decatur county, they lived there until 1849, when they moved to Lancaster, Missouri. In the spring of 1851, they left Lancaster for Utah, leaving the oldest brother, Don, at Lancaster, his brother Boliver having gone to Utah in 1850. The trip across the plains was fraught with all the trials and hardships incident to those days. The company had some trouble with the Indians, and a stampede of the cattle, which resulted in the death of one woman. Arriving in Utah, the Roberts family moved direct to Provo city, where they located in September, 1851. In the spring of 1852, William D., together with his father and brother Bolivar, went to California; they crossed the Sierra Nevada mountains, and arrived at Placerville, (better known at that time as "Hang Town") on the 9th of July, where they remained during the balance of the summer. Bolivar and William engaged in mining, and the father, being a physician, practiced medicine. In the winter of 1852-3 they removed to San Jose, where they remained during the winter, and thence removed to San Bernardino, where a colony of Latter-day Saints had located. At San

Bernardino William D. engaged in farming during that summer, and in the fall his father left with the intention of returning east by water. From San Francisco he went by water (crossing the Isthmus of Panama) to New York, and thence to Lancaster, Mo., where he resided until the time of his death. Soon after being left by his father, Wm. D. went to Eel river, a settlement about twenty miles from Bucksport, Cal., and engaged in farming. About harvest time he was greatly surprised by the arrival of his brother, Bollyer, who had been in Utah and from whom he had not heard for many months. He assist-



ed Wm. D. in harvesting his crop and in taking it to market. The brothers had 115,000 pounds of grain and potatoes, which they shipped for Trinidad, about 25 miles up the coast. There being no place to store freight below deck on this steamer, they were forced to put their stuff on deck, exposed to a heavy storm, which lasted all the way to Trinidad and all the time they were unloading; it damaged their product to that extent that instead of getting four or five thousand dollars, as they had expected, after paying all expenses, they had \$360, and instead of returning to Utah, as they had expected, they purchased a mule and a miner's outfit, and started for the northern part of

California, arriving at Cox's bar, on the Trinity river in the month of May, where they engaged in placer-mining by the process known as sluicing, until the water failed, after which they joined a company and flumed the Trinity river, sawing the lumber by hand, the lumber being worth about \$150 per thousand feet. It was very expensive work. While engaged in that lumber business, William D. decided to return to Utah. He started on foot, for Humboldt bay, thence took steamer for San Francisco and San Pedro, and from there went to San Bernardino, where he fitted out with others to pack through to Utah. He arrived in Provo in December, 1855, with a horse, saddle, bridle, leggings, spurs, six-shooter and two twenty dollar gold pieces, the savings from nearly four years labor in California. In these early days California was inhabited by a rough and wicked class of people. Sunday was the principal day for all manner of sports, such as gambling, drinking, horseracing, fighting, etc. A six-shooter and dirk knife were the constant companions of nearly every man. Wm. D. came near losing his life on three different occasions at the hands of Spaniards, who hated the Americans with a deadly hatred. Soon after his return to Provo, Wm. D. enlisted in the service of the United States, under Thomas Johnson, United States marshal, who summoned a posse for the purpose of arresting the notorious Indian chief Tintie and his band, who had been engaged in stealing and running off stock belonging to the settlers. At that time Tintie was encamped near what is known as Camp Floyd. Wm. D. was one of the party which numbered twenty-five men. The first night the men camped at Lehi, the next morning Wm. D. was detailed with another man to go around on the west side of the lake to notify the ranchers to come into the settlements, as there was trouble with the Indians. The command went on to Camp Floyd, where he joined it after dark. Before he reached them, they had met and had a battle with Tintie and his band, in which one of the Carson boys and an Indian squaw were killed, and several Indians wounded. The Indians made their escape into Rush valley, where Marshal Thomas Johnson with his command followed them, overtaking them at a

point where they were entrenched behind the rocks and in the cedars on the mountain. The posse drew up in line about two hundred yards from the Indians, when Johnson, through his interpreter, tried to induce Tintie to surrender; this he refused to do, saying he was hungry for a fight, and at the same time he fired upon the posse. One of the balls passed between Wm. D. and George Parrish, who were side by side. Johnson, under pretext of it being too late, ordered a retreat. The posse returned to the settlement, where it remained over night, and the next day went back, but the Indians had made their escape, taking with them a large number of cattle and horses belonging to the settlers. During this war about twelve white people in all were killed by the Indians. In 1856 Wm. D. moved to Pleasant Grove, where he remained during the summer, but returned to Provo in the fall. Here he engaged in farming and other work. This was the year of the hand-cart emigration. Wm. D. was one of the party who brought away from Fort Bridger the last of the hand-cart emigrants. The hardships and sufferings endured from the cold were indeed very great. The unfortunate hand-cart expedition resulted in the death of over one hundred and fifty persons, besides many who were made cripples for life, by losing their hands, or feet, through being frozen. In 1857 Wm. D. went out on the Sweetwater, now in Wyoming, trading with the immigrants, together with Daniel W. Jones. While there he was taken prisoner by the Crow Indians and held over night, they being camped on the road for the purpose of plunder. The next morning he was rescued by a company of the emigrants who were on their way to California. Wm. D. returned to Utah in the fall, and made a trip that winter to southern California, bringing back with him wild horses, also several hundred head of sheep. Soon after this, the trouble came on between Utah and the government. Wm. D. was a member of the State militia, which was ordered out to Echo canyon, and he remained there until winter closed in, and all danger of the army attempting to come in was passed, when he returned to Provo. In the spring of 1858 satisfactory arrangements having been made with the government, General John-

son's army was permitted to come in, and locate in Cedar valley, Utah county. During this time Wm. D.'s brother, Clark, returned to Utah, having been in the East, and he took his mother and brothers, Homer and Byron, back to Missouri. After they had left here Wm. D. fitted up a team and took some passengers to Los Angeles, Cal., bringing freight back on his return. April 18, 1859, he left Salt Lake City for the East, by way of California, the Indians being so hostile between Utah and the Missouri river that it was too dangerous to go that way. They were also on the war path between Utah and California, but it was safer to go that way than the other. Wm. D. took passage on the overland to San Francisco, the fare being \$125. They traveled in a coach to Camp Floyd, and in a spring wagon (jerkey) to Simpson Springs. From there to the point where the trail intersected the emigrant road on Humboldt river, there was nothing but a trail, and consequently they were forced to proceed on horseback. They traveled day and night, making over 100 miles each twenty-four hours, until they reached the Sinks of the Humboldt river. From there they went by coach to where the road struck the mountain above Genoa, and thence went on foot over the snow for forty miles over the Sierra Nevada mountains, making the forty miles in two days. Wm. D. made the whole trip from Salt Lake City to Sacramento in ten days and eleven hours, being the first and only man who ever kept up with the mail, without laying over on the road. This feat was published in California as the greatest ride on record. At San Francisco Wm. D. took steamer for New York by way of the Isthmus of Panama. He was twenty days making the trip, and arrived in New York in May. Thence he went by way of Philadelphia to Lancaster, Mo., where he found his father, mother and brothers. He remained in Missouri that summer and winter. The next spring he purchased a drove of cattle and crossed the plains to Utah, arriving there in the fall of 1860. During the winter of 1860 he made a trip to Los Angeles, bringing with him from that trip 18 colonies of bees. Previous to this he was the first person to make the importation of bees into Utah a success. He imported in all over six

hundred colonies of bees. After returning from this trip to southern California, Wm. D. loaded his teams for Austin, Nevada. Starting his teams on ahead, he went to Salt Lake City to attend to some business. While there he learned that three men had been killed at Shell Creek, Nevada, by two traveling companions. The next morning he took coach for the west to overtake his teams, and while traveling from Simpson Springs to Indian Springs he found a horse that one of the murderers had used in his escape on. The horse had given out. He took the animal to his camp, and after watering and feeding it, and giving his men instructions to continue the journey westward, he took the trail of the murderer, and followed it all night. Reaching Faust's station, in Rush valley, just before daylight, he learned that the man he was following had stopped there the night before. He then enlisted the services of Peter Nelce, who accompanied him further on the trail of the murderer. They overtook him about five miles west of Camp Floyd, arrested him, and took him down to the settlement. After breakfast they took him to a blacksmith shop, where they had him heavily ironed under the directions of Robert T. Burton, sheriff of Salt Lake county, and by the request of the superintendent of the Overland. Wm. D. put the man on board the coach and started west with him, intending to take him to Austin, Nevada, for trial. When they reached Shell Creek, where the murder had been committed, they found a posse of between fifty and one hundred men who held the other murderer as a prisoner. They had everything ready for lynching the two, which they did in less than one hour after Wm. D.'s arrival, June 15, 1865. The men who had been killed were two brothers by the name of Wollman, and one man named McCoy. The murderer arrested by Wm. D. was John Wabb, and the other was Ransom G. Young. The two men were hung close to the graves of the men they had killed, and all five of them were buried close together. The murderer had been committed by Wabb and Young with a hatchet while their victims were asleep. Both these men were less than twenty years old. After this tragedy, Wm. D. went on to Austin, Nevada, and from there

sent his teams to Carson Valley. Here he left his teams for the winter, and took stage for Provo. Soon afterwards he left for the east, traveling on the Overland stage. He left Salt Lake City in company with another passenger, the conductor and the driver. In going down a dugway near Bear river, the stage was tipped over, and there being some bullion in the coach, one of the bars fell on the leg of Mr. Gildersleeve, the other passenger, breaking it. He was taken to Fort Bridger and left. When they reached Pacific Springs, they were forced to leave the coach and take a lighter conveyance with boards on to carry the mail. In passing from the upper crossing of the Sweetwater to Strawberry creek, they got stalled in a snowdrift, the conductor and Wm. D. being compelled to get off and tramp snow in order to get the team out. At Strawberry creek they obtained a coach with a bed on it and went on. That night the driver ran the vehicle off a bridge and tipped Elder Roberts into a slough, the weight of the coach breaking through the ice. They mounted the horses and rode to the station, leaving the coach in the slough. After securing the coach the next morning, they continued the journey to Atchison, without further trouble. They found the city in a terrible uproar. The notorious bushwhacker, Quantrell had just made a raid on a town nearby a short time before, and the people were expecting him and his command every hour. From Atchison, Elder Roberts went to St. Joseph, Mo., by rail, but most of the passengers, rather than take the chances on the cars, walked up the Missouri river on the ice. When he reached St. Joseph he found it under martial law. He succeeded in getting a ticket and a passport, and boarded the train for Macon City, Mo. On this journey he passed through both federal and rebel lines at different points. When he reached Macon City, he learned that Lancaster, the place where he wanted to go, was 60 miles north, and there was no regular conveyance. He finally succeeded in hiring a man to take him through to Kirksville during the night time. Macon City was in the hands of the federals, Kirksville in the hands of the rebels. They reached Kirksville just before daylight. At first he could get no one to take him

from there to Lancaster, but finding an old acquaintance, he was enabled through his assistance to secure a horse from a livery stable, on which he rode to Lancaster, meeting with no further trouble on the way. Here he found his father, mother and three of his brothers. His oldest brother, Don, was with General Price in the rebel army. Feb. 6, 1862, William D. married Miss Maria Lusk, and that spring, in company with his mother and brothers and two of his wife's brothers, he left Lancaster for Utah, where they all arrived in safety. During his many years' residence in Utah, Elder Roberts has assisted in the building up of the State and especially Provo city, where he has built two large brick houses, besides erecting one brick house on a farm. He has set out a number of orchards and vineyards, and in addition to importing bees (above referred to) he has imported blooded horses and cattle, pigs and chickens. He was one of the company who imported the first steam power threshing machine and the first steam power brick machine ever brought to Utah. He was the first to bring a reaping machine into Utah county and assisted by his two oldest sons, Benjamin and Wilford Bennett, was the first to make stone-ware in Utah. He was also one of the first to assist in the discovery and development of mines in the Tintie mining district; he has spent a large amount of money in the timber and lumber business. He was a member of the first dramatic association ever organized in Provo; was a member of the first martial band; was a member of and principal mover in the organization of the first brass band ever organized in Utah county; was a member of the city council for five years, serving three years as councillor and two years as alderman, and was the first postmaster of Provo after Utah was admitted into the Union as a State. He is the father of eleven children, five of whom are now living; he has nine grandchildren. He was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints in the winter of 1851. He was ordained a Teacher in the spring of 1857, and a Seventy, May 17, 1857, being assigned to the 34th quorum, and is at the present time senior president of said quorum. Elder Roberts is now filling a mission to Great Britain.

**JORGENSEN, Enoch** a prominent Elder in the Church, is the eldest son of Johan G. Jorgensen and Sorina Knudsen Staalesen, and was born Feb. 26, 1867, at Ephraim, Sanpete county, Utah. His parents were poor, but they strove to give their children such school advantages as the locality afforded, and Enoch was not slow in making the best use of his opportunities. In 1886 he began a course of study at the B. Y. Academy, at Provo, from which institution he graduated in 1889. Immediately he was called to the principalship of the Wasatch Stake Academy at Heber City, where he remained two years. Aug. 2, 1888, he married Anna M. Berg, in the Mantle Temple. She is the daughter of Ole H. Berg, of Provo. Several bright children have blessed their union, four



of whom, Berg, Sterling, Fern and Le-land, are numbered among the youth of Zion. [Sterling nine years old, and Fern, seven years old, have died since this sketch was prepared.]. June 17, 1896, Enoch was ordained a Seventy by Jonathan G. Kimball, and set apart as a missionary to Chicago and Scandinavia. He labored in Chicago that summer, and was sent on to Copenhagen, Denmark, in the fall. The last year of his mission he presided over the Copenhagen conference, and on being released he was delegated to conduct a large company of emigrants to Utah. For a number of years Elder Jorgensen has been one of the Stake officers of the Y. M. M. I. association and of the Sunday schools, of Sanpete Stake, and has devoted himself especially to work with

choirs. He is recognized as one of the most successful teachers in central Utah, and is at present acting as principal of the public schools at Price, Carbon county.

**HOLBROOK, Jean Clara,** one of the first Latter-day Saint lady missionaries who labored in Great Britain, is a daughter of Lafayette Holbrook and Emily A. Hinckley and was born Nov. 14, 1878, in Fillmore, Millard county, Utah. She was baptized in 1887, and in speaking of this event, she says: "Though only in my ninth year I was old enough to have some serious thoughts on baptism. I felt that in being baptized I was not only obeying one of God's commands, but was also promising him that I would try to be a good girl." In the spring of 1890 she moved to Provo, with her parents, where she still resides. Here she took an active part in the primary association work and later in the Y. M. M. I. A. labors. She was educated in the public schools of Fillmore and Provo, in the Millard Stake Academy, and in the Brigham Young Academy, at Provo. There came a time when doubt entered her mind, and caused her to feel unhappy, but in answer to the humble and sincere prayer of her heart she was told, "Do not worry about that which you cannot understand. Try to learn the simple lessons of daily life, and by degrees your mind will expand so that you can grasp the higher gospel truths." By following that advice she rapidly grew in faith and knowledge, and in a short time bore a firm testimony to the truth of the gospel, each day her testimony becomes stronger. In January, 1898, she was called to act as an assistant in the the primary association of the First Ward, in Provo. In 1897 she was called to be assistant secretary, and later to be secretary of the Sabbath school, filling both positions with credit and ability. She was set apart May 19, 1899, by Apostle John W. Taylor for a mission to Great Britain, leaving next day for her field of labor. On arriving in England, she was assigned to the London conference, where she labored, together with Sister Inez Knight and later with Sister Alice Sargent, assisting the Elders in their regular missionary work by distributing tracts from house to house, holding street and

indoor meetings, visiting the people and explaining the gospel to them. Sister Holbrook's experience as a missionary is the same as that of the Elders generally. She was treated kindly by the people and at other times with contempt. She labored principally in Ashford, Kent and London, but she also had the privilege of visiting many of the principal cities in Great Britain and on the continent. While on this mission she also attended some of the meetings of the International Council of Women in London, in 1899, and visited, by invitation, the Windsor Palace at a tea given by Queen Victoria. She arrived home June 21, 1901, and has this to say: "I feel to thank my Heavenly Father, that He deemed me worthy to be a gospel messenger. I have learned to love the work, and know that the most perfect joy in life comes from working for the great Master."

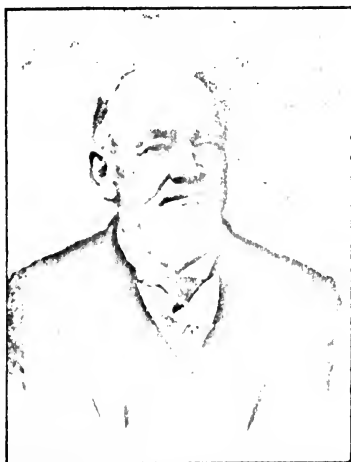
**BOOTH, Josephine D.,** one of the first Latter-day Saint lady missionaries who labored in Great Britain, is the daughter of John E. Booth and Maria J. Harvey, and was born in Provo, Utah, March 16, 1876. She was baptized when eight years old. Her mother died about this time, leaving four children of which she was the eldest. Josephine attended the Brigham Young Academy part of each year from the time she was eight until sixteen; the remainder of the time she assisted her father in his office as typewriter. When she was seventeen years old she went away to teach school at Glendale, a pretty little town in Kane county. This was practically her first trip away from home. On her return she accepted a position as reporter for one of the Salt Lake papers, at the B. Y. A. summer school, when Dr. Hinsdale was the lecturer. The following winter she was engaged in the Provo city schools and taught for two years. During her vacation she visited the Yellowstone National Park. When about 22 years old, she visited Zina Y. Card at Cardston, Canada. Although she had been an active worker in the Sunday school and in the Y. L. M. I. A., her spiritual nature was not developed as it should have been. It proved that her visit to Cardston was exactly what was needed. The people there were devoted to the gospel, and



lived their religion as nearly as they could. At one meeting, which particularly impressed her, five people spoke in tongues, and there were at least four in the congregation who had the interpretation each time, and who rose up in power and testified that it came from Almighty God. She now began to seek the Lord more earnestly than ever before, in order to be guided aright in all the ways of life, and with each succeeding day the beauties of the true and everlasting gospel became more apparent. She remained in Cardston for seven months, after which she taught school at Lake View. She boarded with a family who were not in the Church, and for the first time in her life she felt the real need of an education in the gospel, so as to be able to defend it. She was convinced of its truth for herself, but found that one must have more than a testimony of a truth, to make others see the light. In the summer of 1898 she, with her father, visited the Exposition at Omaha, and also went to Denver, where she met the missionaries and Saints and had the privilege of attending a number of meetings. May 19, 1899, she received a call to go to Great Britain, as a missionary, and on May 26th she bade farewell to home and loved ones. Before leaving, she went to the Temple of God, and in that sacred building offered a prayer that she, as a daughter of Zion, and a representative of her people, might have courage and strength to do her duty. On her arrival in Liverpool, she was appointed to labor in Scotland. She arrived in Glasgow, Aug. 1, 1899, and began her real missionary work. She did much the same as the brethren, attending street meetings, going from house to house with tracts, and visiting both among strangers and Saints. While in Glasgow she had the privilege of speaking three times in one of the largest established churches of that city. Whenever she accepted these invitations she was introduced as a "Mormon" missionary girl from Utah. During the summer of 1900 she and her companion, Sister Eliza Chipman, labored in Edinburgh, and also visited most of the branches throughout Scotland. In February, 1901, she received a call from Pres. Platte D. Lyman, to travel among the conferences in continental Europe. This was a wonderful opportunity and a great blessing to her.

She met Saints in many lands, attended conferences in Holland, Germany, Switzerland, Norway and Sweden, and visited Italy, Belgium and Denmark. While in Stockholm, Sweden, she received word of her release, and that she was to sail for home June 5, 1901, on the "New England." She traveled night and day, in order to get to "bonny" Scotland, where she now bid her friends good-bye. She had made many true and devoted friends, and many sweet memories are twined about the two years she spent among the kind, hospitable and honest people of Europe.

**McNEIL, John**, a prominent Elder in American Fork, Utah county, Utah, was born March 1, 1827, near Edinburgh, Scotland. He was baptized June 23, 1847, in Scotland; ordained a Teacher Dec. 26, 1847, by Elder Wm. A. McMaster; ordained a Priest in October, 1848, by Wm. A. McMaster; ordained an Elder July 8, 1849, by Wm. A. McMaster; ordained a Seventy in April, 1853, in Salt Lake City, and ordained a High



Priest June 21, 1891, by Wm. H. Kelsey. While in Scotland he labored as a local missionary about two years and also presided over a branch. He married Janet Bowman Aug. 23, 1850, and emigrated to America in 1851, crossing the ocean on the ship "Olympus." He landed at New Orleans, and in going up the Mississippi river his wife and child died of cholera near St. Louis, Mo. Many other Saints were also very sick with the same malady, and Brother

McNeill was kept busy administering among the afflicted. He worked in the coal mines during the fall and winter of 1852 near St. Louis, in order to get money to pay his debts. He started over the plains April 6, 1852, in John S. Higbee's hundred, and acted as captain of the first ten. The company arrived in Salt Lake City Aug. 14, 1852. Elder McNeill remained in Salt Lake City for a short time, doing different kinds of work; he helped to dig the foundation for the Temple and other public work. In September, 1853, he moved to American Fork, Utah county, where he assisted in building the fort as a means of protection against the Indians. Later, he followed farming. He has served civilly as mayor, alderman and justice of the peace. Brother McNeill has had many and varied experiences since he joined the Church, but never for one moment has he ever doubted the divinity of "Mormonsia."

**CHIPMAN, Washburn**, a prominent Elder in American Fork Ward, Utah county, Utah, is the son of Stephen and Amanda Chipman, and was born at Landstown, Leeds county, Canada, April 16, 1829. His parents were baptized at Landstown in 1838, and in January of that year they left Canada to join the main body of Saints. The winter and spring, until April, 1838, were spent in the State of New York, thence they journeyed to DeWitt, Carroll county, Missouri, thence to Far West, where they underwent many persecutions, and remained there until the surrender of the Saints to the mob in the fall of 1838. Then they returned to DeWitt, and remained there three years, after which they moved to Montrose, Lee county, Iowa, busying themselves for five years in farming, erecting homes for the Saints, etc. In the early part of August, 1846, they started westward, staying at Winter Quarters to recruit. In 1847 they were organized into a company on the Elkhorn, and traveled west in Abraham O. Smoot's hundred, Major Russell's fifty and Daniel Russell's ten. They arrived in Utah in September, 1847. Their first house was built on what is now known as Pioneer square. In the spring of 1848 they moved to Mill Creek, and began farming. In July, 1850, Washburn, in company with his father, Stephen Chipman, Arza and Barnabas L.

Adams, "Grandfather" Eldredge, Ira and John S. Eldredge, surveyed lands on the American Fork, on which they afterwards settled. In the winter of 1850-51 Washburn was called as a pioneer to settle Iron county, and after laboring there one year he returned to American Fork, where he has since lived, following farming and sheep and cattle raising for a livelihood. He was baptized in 1855 and has always remained an active member of the Church, serving in the capacity of a Ward Teacher, an Elder, and as a Seventy (in the 41th quorum). He is now a president in the 67th quorum and a member of the Ecclesiastical Board of American Fork Ward. Elder Chipman filled a five-months' mission to Missouri and Iowa in 1872. For one term he served as a city councilman in American Fork. He acted in the military organization in crossing the plains, and after arriving in Utah he attained to the office of colonel in the Nauvoo Legion. Elder Chipman has three wives and is the father of twenty-six children.

**FOX, Isaac William**, senior president of the 68th quorum of Seventy, is a son of Robert Fox and Martha Wilson, and was born June 28, 1818, at Hathersage, Derbyshire, England. Bro. Fox writes: "I married Margaret Ann Marshall Slinn, at Sheffield Old Church, Yorkshire, England, June 29, 1839. I was baptized Oct. 24, 1818, by Crandell Dunn, and confirmed at the same time; was ordained a Priest April 8, 1849, by Elder James Marsden, and ordained an Elder May 1, 1853, by Elder Thomas F. Broderick. I was called to preside over the Leeds branch May 15, 1853; appointed president of the Bradford conference in December, 1856, and called to preside over the Glasgow conference in January, 1857. I was released to emigrate to America in May, 1860, and arrived in Utah Oct. 3, 1860. I married Eliza Brain Jan. 5, 1867, and was ordained a Seventy in the 68th quorum Dec. 2, 1862, by John Brown. I married Catherine S. Simmons May 31, 1869; was set apart as one of the seven presidents of the 68th quorum of Seventy Jan. 17, 1872, and was appointed senior president of the 68th quorum Jan. 12, 1880. I was called to preside over the acting Priesthood in the Lehi district March 13, 1881, by Bishop David Evans, and appointed a home missionary in Utah Stake, Oct.

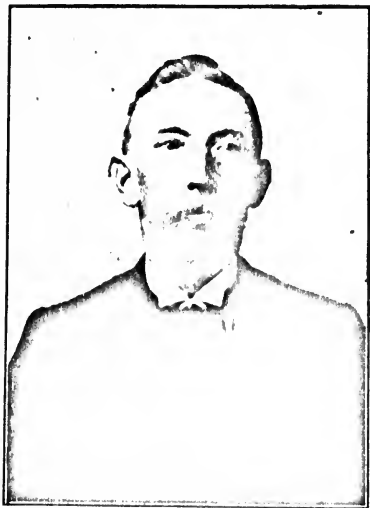
6, 1886, by Pres. Abraham O. Smoot." Elder Fox served 35 days in the Utah penitentiary and paid a fine of \$53 for unlawful cohabitation with his wives. He is the father of 17 children, and has at the present writing 77 grandchildren and 26 great grandchildren.

**TRANE, Thomas Frederik**, a prominent Elder in Lehi, Utah county, is a son of Andreas Peter Trane and Margrethe Nielsen, and was born in Lemvig, Jutland, Denmark, Feb. 4, 1846. When eight years old he moved with his parents to Copenhagen, where he was baptized March 17, 1858, by Elder Lars Matthiasen, and confirmed the fol-

lowing day by Niels Wilhelmsen. Emigrating with his parents to America, he sailed from Copenhagen May 2, 1860; crossed the Atlantic ocean in the sailing vessel "William Tapscott;" drove an ox-team across the plains and arrived in Salt Lake City Oct. 5, 1860, without a relative in America, and settled in Lehi, Utah county. In 1866 he was called to drive an ox-team to the Missouri river and assist in bringing emigrants to Zion. In the summer of 1867 he was sent to Sanpete county, and served under General Pace in the Blackhawk war. In the winter of 1868 he drove a ten-horse team to the Pacific coast via St. George and San Bernardino to San Pedro, Cal. Jan. 28, 1869, he married Eliza M. Howes. Since then he has worked at farming, mining, and merchandising. He has served in Lehi as a school trustee, city council-

man and city treasurer. He was one of the first officers in the Y. M. M. I. A., when it was first organized in Lehi, in the fall of 1875, and was appointed president of the Y. M. M. I. A. after returning from his mission in 1897. He was ordained an Elder in October, 1866, and a Seventy April 7, 1896. In the spring of 1896 he was called on a mission to California, where he labored in San Francisco, Sacramento, and San Diego. Elder Trane is the father of eight children, five of whom are now living.

**ANDERSEN, Mons**, a prominent Elder of the Lehi Ward, Utah county, Utah, was born Feb. 8, 1829, at Ringsager, Hedemarken, Norway, and emigrated to America in 1848, locating in Wisconsin. In 1852 he started for California, and on the journey in passing through Salt Lake City he was converted to "Mormonism" through hearing Orson Pratt preach, and was bap-



lowing day by Niels Wilhelmsen. Emigrating with his parents to America, he sailed from Copenhagen May 2, 1860; crossed the Atlantic ocean in the sailing vessel "William Tapscott;" drove an ox-team across the plains and arrived in Salt Lake City Oct. 5, 1860, without a relative in America, and settled in Lehi, Utah county. In 1866 he was called to drive an ox-team to the Missouri river and assist in bringing emigrants to Zion. In the summer of 1867 he was sent to Sanpete county, and served under General Pace in the Blackhawk war. In the winter of 1868 he drove a ten-horse team to the Pacific coast via St. George and San Bernardino to San Pedro, Cal. Jan. 28, 1869, he married Eliza M. Howes. Since then he has worked at farming, mining, and merchandising. He has served in Lehi as a school trustee, city council-



tized by Robert T. Burton July 9, 1852. He remained in Utah and married Christine Bentsen, July 3, 1854. In 1870-'71 he filled a mission to Norway, laboring as traveling Elder and also as president of the Christiania conference. He filled a mission to the United States in 1882-83, laboring principally in Minnesota and Wisconsin. For many years he has resided in Lehi, Utah county. He is the father of seven sons and two daughters, and his grandchildren numbered 31 in 1890.

**ANDERSON, Christine Bentsen**, one of the first native women of the island of Bornholm, Denmark, who embraced the gospel as preached by Latter-day Saint Elders, is a daughter of Jeppe Bentsen and Maren Christine Kofod. After learning the dressmakers' and tailors' trade in her native town, she went to Copenhagen, where she joined the Baptist church. When Apostle Erastus Snow and fellow-laborers came to Denmark in 1850, she was among those who heard their testimonies and believed that they were men sent of God. She received a testimony, and was baptized Aug. 24, 1850, by Elder George P. Dykes, being the second person from Bornholm to accept the gospel. In the summer of 1851, she was

year. Sister Christine was married to Mons Andersen, July 3, 1854, and lived in Salt Lake City till April, 1858, when they moved to Lehi, Utah county, where they still reside. Sister Andersen has been a teacher in the Relief Society in Lehi for twenty years. She is the mother of six children, five of whom are living at the present time.

**BUSHMAN, Martin B.**, a prominent Elder in Lehi, Utah county, is the seventh child of Martin and Elizabeth Bushman, and was born Feb. 5, 1841, in Hart township, Lancaster county, Pennsylvania. His parents were members of the Church when he was born. When he was one year old, his parents moved to Nauvoo, Ill., where he became acquainted with Joseph and Hyrum Smith and had the privilege of hearing these men of God preach, and he often sat upon their knees; and although he was but three years old, when he saw them last, so impressive was their personality upon his mind that he distinctly remembers them to-day, after the elapse of nearly sixty years. He went into the Nauvoo Temple in 1846 with his mother, and remembers vividly what he saw. During the great exodus from Nauvoo in 1846, two of his sisters died. He was baptized May 5, 1849, at Council Bluffs, Iowa. In 1850 he received a patriarchal blessing, in which he was promised many glorious things, and he bears testimony that they have all been fulfilled to the very letter. He came to Utah in 1851, and in 1861 he was called on a short mission to go as a teamster to the Missouri river after poor immigrants. At the age of 22 years he married Lucinda L. Goodwin, and later (March 21, 1867), he married Martha Worlton, as a plural wife. He suffered imprisonment for the practice of this principle in 1889, but he says he knows it is a divine principle. He is the father of 20 children, all of whom he is proud of. March 21, 1863, he was ordained an Elder. He was ordained a Seventy Jan. 2, 1868, and on Nov. 19, 1889, he was set apart as a president in the 68th quorum of Seventy. For 24 years he served as a Sabbath school teacher in the Lehi Ward, and has also been otherwise active in Ward affairs. He has done much work for his departed relatives in the Temple, and his greatest desire is to see the Kingdom of



called by Apostle Erastus Snow to accompany two of the Elders to Bornholm, and help them in their work, by finding a home for them and assisting them otherwise. She performed that mission most faithfully. Not only did she secure a home for the missionaries in her father's house, but she prepared the way for them, in many instances, to preach the gospel. In a short time all the members of her father's family except one were converted to "Mormonism" and emigrated to America, leaving Denmark Dec. 20, 1852. They all arrived in Utah in the fall of 1853, except Jeppe Bentsen, the head of the family, who was bitten by a dog in Hamburg and returned to Bornholm. He emigrated, however, the following

God spread upon the earth. In civil life he has held several positions in the city government.

**ALLEN, James**, a prominent Elder in the Lehi Ward, Utah county, Utah, is the son of Thomas Allen, and Margaret Williams, and was born Feb. 18 1840, in Liverpool, England. He was baptized in 1848 by Elder Ross and ordained a Deacon and a Teacher while yet a young man. He became an Elder about 1858, and was sent out as a local missionary and book agent in Birkenhead, under President George Q. Cannon. After laboring thus for a number of years, he emigrated to Utah in 1862 and remained in Salt Lake City till 1870, when he removed to Lehi, Utah county, where he resides at present. He took an active part in the Blackhawk war in 1866. He labored as a guard at the president's office in 1863. He has been a Ward teacher for about twenty years.

**KNUDSEN, Christian**, a prominent Elder in the Lehi Ward, Utah county, Utah, is the son of Guldbrand Knudsen and Marie Andersen, and was born Sept. 24, 1856, in Ringsager par-



ish, Hedemarken, Norway. He emigrated with his parents to Utah in 1872 and located in Lehi, Utah county. He was baptized Aug. 30, 1873, and ordained an Elder in the summer of 1879. He married Sarah L. Ottesen Nov. 14, 1879 and was ordained a Seventy Nov.

13, 1889. During 1896, 1897, 1898 he filled a mission to Norway, laboring principally in Tromso, which is the northernmost branch of the Church in the world. Later he presided over the Stavanger and the Ejdsfold branches. At Lehi, where he still resides, he has officiated as a Ward Teacher for many years, and he has otherwise been active in the community.

**KNUDSEN, Mathias**, a prominent Elder in the Lehi Ward, Utah county, Utah, is the son of Guldbrand Knudsen and Marie Andersen, and was born at Ringsager, Hedemarken, Norway, July 24, 1859. He emigrated to Utah in 1872 and located in Lehi, Utah coun-



ty, where he has resided ever since. He was baptized by Mons Andersen July 23, 1876, and ordained a Seventy and set apart for a mission to Scandinavia by Edward Stevenson June 28, 1895. During that and the two following years he performed missionary work in Norway, laboring principally in the Hedemarken Trondhjem and Tromso branches. Elder Knudsen is the father of eleven children. He takes an active part in Church work in the Lehi Ward.

**WALKER, Henson**, Bishop of Pleasant Grove Ward, Utah County, from 1853 to 1863, is the son of Henson Walker and Matilda Arnell, and was born March 13, 1820, in Manchester, Ontario county, N. Y. When he was

fifteen years old, the family moved to Michigan, and Henson spent much of his time wandering through the dense forests in search of game, with which he supplied his father's household. During the succeeding years he heard the gospel in its purity and simplicity, and was much impressed by it, and in April, 1840, he was baptized by Elder Mephibosheth Serrine. In his backwood's home his advantages for obtaining an education did not increase. He worked faithfully on the farm until the summer of 1841, when he married Martha Bouk. Leaving his home at Howell, he moved to Salem. At the close of the year 1841 he was ordained a Teacher and here began the ecclesiastical duties of a life of devotion to



the work of God. In the year that followed, he, with his father-in-law, traveled from New York to Michigan and thence to Illinois by team. While here they visited the city of Nauvoo, where they first met the Prophet Joseph. About this time he was ordained to the office of a Seventy by Joseph Young. In the early spring of 1843 the happiness of their sunny Salem home was increased by the arrival of their first child, a boy. But when the warm summer days came, his wife sickened and died, leaving her bereaved husband to care for the babe, then only five months old. Henson then moved to the home of his father-in-law, where the child was tenderly cared for. While living with the Bouk

family, he became well acquainted with the Prophet Joseph Smith, and stood guard for him at different times, when his life was in danger. The trials and sufferings of the Prophet were then at their height. When the Prophet was kidnapped, near Dixon, Ill., by Joseph H. Reynolds and Harmon T. Wilson, in June, 1843, Henson was called with others to rescue him. They rode night and day until they overtook him. On their return they rode along by the carriage that contained the Prophet and the officers. One of the officers put his head out of the carriage and, seeing more than a hundred people riding along, he said: "We would never have come after the Prophet, if we had known he had so many friends." Henson was a member of the Nauvoo Legion and enjoyed their drill very much, but more than all else in the world he enjoyed standing in the square listening to the inspired commanding tones of that humble young Prophet, Joseph Smith. He was always happy when in company with him and was more than willing to render him all possible aid. He was with the Legion at the old frame house, near the Mansion, June 18, 1844, when the Prophet unsheathed his sword for the last time. When Joseph left Nauvoo for Carthage, Henson was very anxious to see an armed escort go with him, because he was pledged to support him. In a dream he was told that Joseph and Hyrum were all right, that they were beyond the reach of the mob. And when the next news came, they were truly beyond the reach of all mobs. Henson was present at the time that Sidney Rigdon set forth his claims to the presidency. He also witnessed the mantle of Joseph resting upon Brigham Young and was fully convinced that he was the future Prophet of God. He now commenced work on the Nauvoo Temple, remaining at work until it was completed for endowments and baptisms for the dead. April 10, 1846, he was married to Elizabeth Foutz, by Apostle Orson Hyde, in the Nauvoo Temple. A few days after the celebration of this happy event, his little child, now three years old, was accidentally drowned. In May, 1846, he started west with Elder Cutler's company and crossed the Missouri river. He returned to assist suppressing the mob that threatened to massacre the

rest of the inhabitants who were left in the city. The company then moved on to Winter Quarters. When the call came for the Mormon Battalion, though filled with the bitter experiences through which he had so lately passed, he volunteered to defend the flag. He was, however, released from that service, but in the spring of 1847, though just recovering from a severe attack of fever, he was called by the presidency to be one of that immortal 143 pioneers who took up their weary march across the trackless desert to seek a new home for the Saints in the west. Putting his trust in God he left his bride of one year almost at death's door, knowing not when he would see her again. The water was high and some difficulty was experienced in crossing the rivers. But at last, after many hardships, the tedious journey came to an end on July 23, 1847, when he, in company with others of the pioneer party, wended their way into Great Salt Lake valley. The following day Pres. Brigham Young and Wilford Woodruff, with the remainder of the company, arrived. Exploring parties were now sent out west, north, and south. They soon returned, convinced that the present site of Salt Lake City was the place for the Saints to locate. He now returned to Sweetwater on the trail to meet his folks. When he arrived at the camp he found his wife's health much improved and they resumed their journey. When they arrived in the valley, Father Bouk divided the flour they had brought, and the share that fell to Henson and his wife to last them until harvest came again equaled nearly a hundred pounds. They began at once to ration themselves. In a short time Henson was called to go to California. He began at once to prepare for the journey by selling the few things he had gathered around him. When he was about ready to go the presidency released him from this labor, giving him other work. When planting time came, he took seed from his scanty allowance, and, with a number of others, went up to where Fort Douglas now stands and began farming. They planted various kinds of seed, and when everything was looking well, the crickets came. Many people thought they would be driven to California

through starvation. Men, women and children, old and young, all turned out to fight the crickets; they dug deep ditches around their farms and tried to drive them in and drown them, but all efforts were vain. One Sunday Jedediah M. Grant rose to speak to the people. In his remarks he said: "I find that many of the people are becoming discouraged; but this present calamity will pass off; we will have a bounteous harvest and a big feast." On returning from the services, Brother Walker said to his family, "We will not go out to fight the crickets tomorrow. I think they will all be dead." But on the evening of the following day they went to see if anything had really happened, but alas! the crickets seemed even thicker than before. And the old adage, "It is always darkest just before dawn," was again realized, for as they stood watching their crops being devoured, up came the gulls—those blessed gulls, thousands of them. They lighted and began at once the work before them. They ate, drank, vomited, and began again. The dead crickets laid in piles along the bank of the ditch. Brother Walker says: "I wept for joy, as I saw how miraculously we had been saved from starvation; and as I saw how truly the words of a servant of God were being fulfilled." In 1849 the Indian war broke out in Provo and Brother Walker prepared to take his place on the defense. One day, while they were having a little skirmish, he got into close combat with an Indian. The two stood behind the trees, only moving aside long enough to fire at each other. They continued the shooting until each had fired sixteen shots at the other. As the sixteenth shot was fired, the Indian raised a little and then disappeared. In the spring of 1850, Bro. Walker went to the Platte river, in company with some others, to start a ferry. He worked hard, and at the close of the year was able to pay \$75 in tithing. After returning from this expedition he started out to get a home. He settled at what is now known as Pleasant Grove, where he has resided ever since. He took up a farm and the following spring moved his family to the new settlement. That summer he was called to go with Pres. Brigham Young to St. George, which he did cheerfully. In July, 1852, as

Pres. Young and others of the authorities were travelling through Utah county, they dined and rested at his home. They resumed their journey, but in three days returned and appointed him presiding Elder of the Pleasant Grove branch. At the close of 1853 he was ordained a High Priest by Pres. Young and called to serve as Bishop of Pleasant Grove. In 1855, after the incorporation of the city of Pleasant Grove, he was elected mayor. These positions he held faithfully until 1863, when he was called to carry the gospel to the nations of the earth. He labored in Great Britain, was president of the Scotch mission and returned in 1865. About this time he served for several years as selectman. He was major of the Nauvoo Legion and a member as long as it lasted. He has filled two missions since that time to the Northern States. During the raid he visited his relatives and friends in Michigan, the home of his boyhood. In August, 1889, he was ordained president of the High Priests' quorum by Pres. Abraham O. Smoot, which position he holds at the present time in the Alpine Stake of Zion. He is the father of twenty children, eleven of whom are living. He has 95 grandchildren and 45 great grandchildren. Elder Walker's life has been one of self-sacrifice and devotion to the cause for which he has spent his life's strength.

**BROWN, John,** Bishop of Pleasant Grove Ward, Utah county, Utah, from 1863 to 1891, was the son of John Brown and Martha Chipman, and was born Oct. 23, 1820, in Sumner county, Tenn. He was baptized into the Church of Jesus Christ of Latter-day Saints by Elder George P. Dykes, in July, 1841, in Perry county, Ill., and gathered to Nauvoo the following October. Feb. 9, 1842, he was ordained an Elder by Hyrum Smith and soon afterwards called to go on a mission to the Southern States. He left Nauvoo May 29, 1842, labored in Tennessee, Alabama and Mississippi, baptized a large number of persons and organized several branches of the Church. May 21, 1844, he married Miss Elizabeth Crosby, in Monroe county Miss., and on the 12th of November, 1844, was ordained a member of the eighth quorum of Seventy. He returned to Nauvoo March 25, 1845, and labored on the Temple, in

which he received his endowments. Leaving Nauvoo late in January, 1846, he returned to Mississippi and assisted in fitting out a company of fourteen families, with whom he started for the Rocky mountains, on the 8th of April following with teams. They traveled through Missouri to Independence, Jackson county, where three other families from southern Illinois joined the company, which, taking the Oregon trail to the Platte river, and up that stream, arrived at Fort Laramie in July, where they expected to have met with the Saints from Nauvoo, but finding nothing but a few mountaineers and straggling natives, the company turned south and located at Pueblo, on the Arkansas river, at the foot of the Rocky mountains, to winter. Elder Brown, with a company of seven men, returned from the Santa Fe route to Independence, Mo., passing through the battlefield of the Comanches and Pawnees, and continued back to Mississippi, where he arrived in October, Jan. 10, 1847, he started for Council Bluffs with teams, one thousand miles distant, and arrived there just in time to join the Pioneers. He was chosen captain of the 13th ten and was one of the chief hunters of the company on the journey. Being with Orson Pratt in the advance company, he was one of the first to look into Great Salt Lake valley from the Big mountain. Having returned with the pioneers to Winter Quarters in the fall, he again paid a visit to Mississippi, but came to Utah the next year (1848) with his family and settled on Cottonwood. In the fall of 1849 he went on an exploring expedition to the south with about fifty other men, under the presidency of Apostle Parley P. Pratt. This famous company explored the Sevier river and the country as far south as the Rio Virgen and Santa Clara rivers. From this adventurous trip Elder Brown returned in February, 1850. When the Utah militia was organized, he was chosen captain of the first company of mounted life guards, and was in the skirmish with the Indians on Battle creek, Utah county, in 1848. In organizing the Nauvoo Legion he was placed on the lieutenant-general's staff with the rank of colonel. When the organization of the company for the emigration of the poor took place, he was chosen one of its directors and served in that capacity



for several years. In 1851 he went as travelling agent for the company to Pottawattamie, Iowa, and conducted a large company of emigrants across the plains, arriving in Great Salt Lake City, September 28, 1851. He was one of the representatives of Great Salt Lake county in the lower house of the first legislature of Utah Territory, and subsequently represented Utah county in the same capacity three terms. In 1852 he was sent to New Orleans to superintend the emigration at that point the following spring, and remained in that city during the winter, preaching the gospel. During March, April and May, 1853, eight vessels arrived from Liverpool with about two thousand five hundred emigrants, bound for Utah. They passed up the Mississippi river in steamboats to Keokuk, Iowa. Bro. Brown conducted the rear company across the plains, arriving in Salt Lake City October 17th. In 1860 he was sent on a two years' mission to Great Britain, where he labored most of the time in the London, Kent and Essex conferences, and returned home in 1862. On Feb. 2, 1863, he was ordained a Bishop by Pres. Brigham Young and sent to Pleasant Grove, Utah county, to preside. Previous to this he had resided a number of years in Lehi. In 1867 he was sent on a two years' mission to the United States, during which he presided over the missionary work in the southern, middle and western States. He also assisted in the emigration at Omaha in 1868 and returned to Utah in May, 1869. Among the numerous civil offices of trust to which he has been elected at various times, may be mentioned that for twenty years he acted as mayor of Pleasant Grove city, being re-elected biennially until disqualified by the Edmunds law. Having acted as Bishop of Pleasant Grove Ward for twenty-nine years, he was honorably released from this position December 6, 1891, and ordained a Patriarch. He died at his home in Pleasant Grove Nov. 4, 1897, highly respected and beloved by the Saints.

**THORNE, Joseph Ephraim**, Bishop of Pleasant Grove Ward, Utah county, Utah, since 1891, was born June 16, 1853, in Pleasant Grove, the son of David Thorne and Elizabeth Reeves. His parents were both English and emigrated from London to Utah in 1851, as

converts to "Mormonism." They located in Pleasant Grove Utah county, where they raised a large and respectable family, and where Joseph E. was raised and educated. He was baptized Aug. 25, 1861, confirmed by Henson Walker, and ordained an Elder April 24, 1876, by John D. T. McAllister. In 1881 he was appointed to act as a policeman in Pleasant Grove, serving in that capacity for six years. He was set apart to labor as a Priest Jan. 27, 1885,



by Bishop John Brown, and was ordained a Seventy July 11, 1886, by Lewis Harvey. In 1887-88 he served as marshal, and for six years (commencing with 1889) he served as mayor of Pleasant Grove. Aug. 18, 1889, he was ordained a High Priest by Abraham O. Smoot and set apart to act as second counselor to Bishop John Brown. He acted in that capacity until Dec. 6, 1891, when he was ordained a Bishop by President Joseph F. Smith, and set apart to preside over Pleasant Grove Ward, which position he still holds.

**LUND, Louis Peter**, a member of the High Council of the Alpine Stake of Zion, is the son of Paul D. S. Lund and Anna Sorensen, and was born in Aalborg, Denmark, Feb. 7, 1846. He emigrated to Utah with his parents in 1853. His early life was spent on the farm and in the saddle. In 1863, he crossed the plains to the Missouri river, after immigrating Saints. Aug. 1, 1864, he married Druzilla Emeline Alfred, and was called to settle in Meadow valley,

Nevada, where he remained one year, and was then released on account of poor health. He returned to Spring City, Utah, his former home, in time to take part in the Blackhawk Indian war. May 19, 1868, his wife died, leaving him with two small children. He married Susan A. McArthur Feb. 8, 1870. From this union seven children have been born, but at different times death has claimed them all. July 3, 1870, they moved to Pleasant Grove, their present home. Here Elder Lund engaged in farming, dealing in machinery and stockraising. He left his home as an Elder, April 9, 1883, for a mission to England, but was ordained a Seventy under the hands of Apostle John Henry Smith in Liverpool, Jan. 14, 1884, being called to preside over the London conference, which position he held until he was released to return home, in charge of the first company of Saints of the season. On returning home he was chosen one of the presidents of the 44th



idents Stephen L. Chipman and James Clark, and set apart as a member of the High Council, and as a home missionary. At the present time he is engaged in farming, stock-raising and merchandising.

**WARNICK, Charles Peter**, second Bishop of Manila Ward, Utah county, Utah, was born April 5, 1850, in Fareby parish, Vestergotland, Sweden. He heard the gospel and was baptized a member of the Church of Jesus Christ of Latter-day Saints in 1863,



and in the same year he emigrated to Utah. He arrived in Salt Lake City, Oct. 22, 1866, after a very trying journey. Seven of the family were left by the wayside, only four living to reach their journey's end. Charles settled in Pleasant Grove, where he has lived ever since. March 14, 1874, he married Christine Marie Larsen, in the Endowment House, Salt Lake City, Daniel H. Wells performing the ceremony. In the spring of 1880 he left home to fill a mission to his native land. He returned home July 12, 1882. While away he labored diligently in the cause of Christ in the Scone conference, baptizing 28 souls into the Church. He presided over the Helsingborg branch for eighteen months. That he has gained the confidence of the people among whom he has resided can be seen by the number of responsible positions he has held among them. He served as a member of the city council of Pleasant Grove for two terms, acted as

quorum of Seventy. In 1886 he was elected a member of the city council of Pleasant Grove, and also selectman of Utah county. He was re-elected selectman in 1889. He also served as justice of the peace in Pleasant Grove precinct. In 1892 he was elected assessor for Utah county, and in 1897 he served as a representative in the second State legislature. He was nominated the second time for the same office, but declined. When Alpine Stake was organized Jan. 20, 1901, he was ordained to the office of a High Priest, under the hands of Pres-

counselor to two different presidents of the Y. M. M. I. A., was Ward teacher for seventeen years, and president of the Scandinavian meetings for many years. He acted as second counselor to Bishop Jos. E. Thorne of Pleasant Grove First Ward for five years. Having removed from Pleasant Grove First Ward into the Third Ward, now called Manila, he was, in 1898, chosen and ordained Bishop of the Manila Ward, which position he still holds. Bishop Warnick is a very zealous and energetic worker in the cause of truth. His every thought is for the interest of his people and the building up of the Church of Christ.

**ENGBERG, Andreas**, a prominent Elder in Salem, Utah county, Utah, was born Nov. 8, 1840, in Skibshy, Hjørring amt, Denmark. He was baptized June 24, 1856, and soon afterwards called to labor as a local missionary. He labored among the Saints, instructing them in the English language, as well as the principles of the gospel, in the Vendsyssel and Aalborg conferences for five years. He emigrated to Utah in 1862, and soon afterwards he engaged in the furniture business in Salt Lake City and later in Payson, Utah county. In 1871 he moved to Salem, Utah county, where he worked as superintendent of the Co-op. store until 1893. He is at present engaged in the drug business and fruit raising. Civilly he has served as justice of the peace in Salem precinct, and as a member of the constitutional convention in 1895. Bro. Engberg was ordained a Seventy in 1863, and held that office until 1900, when he was ordained a High Priest. He has always held an honorable connection with the Church from the time he first became a member thereof.

**SCHAERRER, John Jacob**, a High Counselor in the Nebo Stake of Zion, is the son of Henry Schaerrer and Anna Gots, and was born Dec. 28, 1845, in a village near the city of Winterthur, Switzerland. At the age of eleven years, while attending the public school, he first heard of the restored gospel. He at once became interested in the same and asked his parents to investigate. The result was that his mother soon became a convert to "Mormonism." John and his father were baptized later, and in 1860 the family emi-

grated to Zion, arriving in Great Salt Lake valley in the fall of that year. After a brief stay in Salt Lake City, the family moved north and located near Ogden. In October, 1861, they were called, together with other families, to go to southern Utah and assist in the upbuilding of that country. After a trip full of hardships they arrived in the St. George camp about Christmas. John went east to the Missouri river as a teamster after emigrants in the summer of 1864. In May, 1877, he was called to go on a mission to Switzerland and Germany, where he performed successful missionary work and returned home with a company of emigrants in June, 1879. On his return he was appointed to labor as a home



missionary in the Utah Stake of Zion and was also called to act as presiding Priest in Payson Ward. June 27, 1891, he left home on another mission to Europe, having been called to preside over the Swiss and German mission. During the time he labored in that capacity, the work of the Lord made good progress in those lands. On account of the cholera which raged in northwestern Germany in 1893, all emigration was temporarily forbidden. In the spring of that year Elder Schaerrer was arrested on the charge of having violated the emigration law, but after a thorough examination he was discharged for lack of evidence. Being released he left Bern, Switzerland, Feb. 21, 1894, for Utah. After his return home he was called again to labor

as a home missionary in the Utah Stake. He also became the senior president of the 46th quorum of Seventy, which position he held till the Nebo Stake was organized in 1901, when he was ordained a High Priest and set apart as a High Councilor in that Stake.

**BIGLER, Jacob G.**, first president of the Juab Stake of Zion, was born April 4, 1813, near Shinnston, Harrison county, West Virginia, son of Mark Bigler and Susannah Ogden. He was baptized at Far West, Caldwell county, Mo., June 10, 1838, by Stephen Winchester, passed through the Missouri and Illinois persecutions, acted as Bishop in Iowa and came to the Valley in 1850. Soon afterwards he located in Nephi, Juab county, his present home, from whence he filled a mission to Great Britain in 1861 to 1863. When the settlements in Juab county were organized into a Stake of Zion in 1868, Jacob G. Bigler was chosen and set apart as president of the same, and he acted in that capacity till 1871. Elder Bigler is now nearly eighty-nine years old.

**GROVER, Joel**, second president of the Juab Stake of Zion, was the son of Thomas and Hannah T. Grover, and was born March 11, 1849, at Farmington, Davis county, Utah, being the first white male child born in Davis county. He was baptized into the Church of Jesus Christ of Latter-day Saints, when eight years of age. At the April conference, 1867, he was called by Pres. Heber C. Kimball to go on a mission to Europe. He started on this mission May 12, 1867, crossing the plains most of the way by team, and arrived in Liverpool, England, July 26th. He labored faithfully in the Kent and Glasgow conferences two years, preaching the gospel, and after having completed his mission, to the satisfaction of the presidency, he was released and departed from Liverpool in the steamship "Colorado," homeward bound, July 28, 1869. He arrived at his home in Farmington, August 29, 1869. Dec. 5, 1869, he married Mary Asenath, daughter of Dr. Willard Richards, upon which occasion Pres. Brigham Young predicted that Brother Grover would yet occupy prominent positions of usefulness in the Kingdom of God. He was ordained

a High Priest and called to preside over the Juab Stake of Zion Nov. 10, 1871. Subsequently, there being changes in the presidency, he acted as first counselor therein, and was a leading figure in the management of all the important matters pertaining to the welfare and prosperity of the Stake. In 1873 he was elected a representative to the legislative assembly of the Territory of Utah, and was repeatedly elected representative and counselor; he was well recognized and admired as a wise and able representative of the people. In 1875 he was elected to the office of selectman, and in 1878 to that of probate judge for Juab county; he held the latter office at the time of his demise. He was an extensive stockholder in the Nephi Mercantile Institution and in the Nephi Mill and Manufacturing Institution, and held the offices of president and superintendent of the store and secretary and superintendent of the mill. He was prominently identified with all the public institutions of the Stake and was a very liberal subscriber to every legitimate enterprise and industry organized since his arrival in Nephi. When the First National Bank of Nephi was about to be organized, he was a subscriber for a considerable amount, and at the preliminary meeting was chosen as one of its directors. As a financier he was of the first order, and his judgment and executive ability was quick and firm. Pres. Grover died in Nephi May 13, 1886. At the time of his demise the "Deseret News" said of him editorially: "He was a close, affectionate and lasting friend, and while being a faithful Latter-day Saint and having the love and confidence of the authorities and people of the Church, he was broad, liberal and charitable to such an extent as to gain the admiration and confidence of every class."

**PAXMAN, William**, fourth president of the Juab Stake of Zion, was the son of James Paxman and Esther Reynolds, and was born Oct. 25, 1855, at Hempstead, Essex, England. At an early age he went to London and entered into the service of a tinsmith, working his way up from errand boy to first hand in the large establishment in which he worked. While in London he made the acquaintance of Father Kemp, so well known to the

early London Saints, by whom he was converted to the faith, and was baptized June 15, 1852, by Edward C. Brand. He married Ann Rushen Keyes in 1855, who embarked with him on the ship "Horizon" for America in 1856, and his first son, William Reed Horizon Paxman, was born on the good ship off the banks of Newfoundland on June 12th of that year, and was named after Captain Reed and the ship he commanded. On reaching Boston Bro. Paxman concluded to remain there and work for the necessary means to prosecute his journey to Utah. Here he accepted a position as salesman in a large stove warehouse; and in 1861 came on to Utah, arriving in Salt Lake City Sept. 13, 1861. He moved to



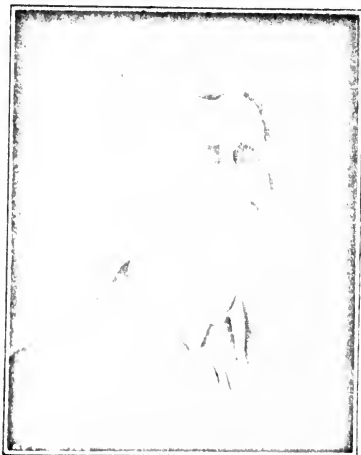
American Fork, Utah county, in 1862, where he followed his trade of tinsmith for some time. At American Fork the innate powers and executive skill in doing good unto others, which exemplified his whole life, commenced to shine forth with great lustre, and was acknowledged by the people residing there in electing him to official positions in their city government. He was also superintendent of the American Fork Co-operative Mercantile Institution. But where his great love in blessing humanity shone the brightest at this time of his life was in the organization of the Sunday school of American Fork; in this his zeal and love shone forth in such power that in a short time he won to his side a corps of teachers, who, catch-

ing the fire of his zeal and love for his work, made the Sunday school cause of American Fork for many years the center of strength of that place, and from which emanated the best thought and action for the promotion of the union and happiness of that Ward. The love and respect in which he was held by his co-laborers in this great cause found voice in a beautiful testimonial presented to him by the teachers and officers of the school, on his departure to fill a mission to England in 1875. During his mission in his native land he presided over the London conference and returned from there in 1877, bearing with him the love of all who came under the influence of his kind ministry, as witnessed by the testimonials of the different organizations of the Priesthood of London then existing, that subsequently adorned the walls of his home at Nephi. After his return from England he filled the position of Bishop Edward Hunter's agent for Utah Stake, for which purpose he was ordained a Bishop and served in this position for several years. Next we find him installed as president of Juab Stake of Zion, Jan. 28, 1883, and in March, 1886, he was on his way to New Zealand to fill a mission in that far distant land, where he presided for the term of three and one-half years. The Book of Mormon was translated into the Maori language under his presidency and supervision. In this mission again shone forth the virtues and love of this truly good man, which endeared him to the hearts of the brethren and fellow servants in the mission field. The love and admiration in which he was then held is best told in the language of Brother Amasa Aldrich, a co-laborer with him there: "Humble and kind to a fault, his patience knew no bounds. The eternal sunshine of life radiated from his very person and the storms of adversity were dispelled by his calm and peaceful demeanor. He braved the perils of sea and land; he traveled through sunshine and storm, to bring the heart of man to more fully know his Maker. In all the varied vicissitudes of life in that land he was ever the same. He had a kind word and a hearty God-bless-you for every man, woman and child. No hardship was too difficult for him to surmount, and no peril too severe to endure. In the midst of affliction he never murmured

or complained. In him the rich and the poor had a true and devoted friend, one whose friendship was as deep as the ocean and as enduring as the everlasting hills." Returning from New Zealand in September, 1889, he again resumed his duties as president of the Juab Stake and its Sabbath schools. He attended the St. Louis Irrigation congress, as a delegate from Utah, and subsequently represented Utah in all the Irrigation conventions held up to the time of his death, also served as delegate to the Transmississippi Commercial congress of 1895. He died Oct. 12, 1897, at American Fork, Utah county, from the effects of injuries received while repairing the roof of his house. A numerous family survived him, consisting of three wives, by whom he had twenty-two children, eighteen of whom were living at his demise, and also forty-two grandchildren (thirty-three living). His funeral services were attended by Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith and several of the Twelve Apostles, together with many other prominent men of the Church. In the course of his remarks at the funeral services, Pres. Cannon said: "The name of Wm. Paxman was seriously considered in connection with the filling of one of the vacancies which had recently existed in the quorum of the Apostles. Brother Paxman was a man not illustrious for his mighty achievements, as the world generally views the lives of men, but he was enshrined in the hearts of all who knew him, for the noble, pure and virtuous life which he has led." Honored and proud are those who claim the closest relationship with this one of God's noble sons.—Albert Jones.

**PAXMAN, James Walter**, fifth president of the Juab Stake of Zion, is the son of William Paxman and Ann Lushen Keyes and was born in Salt Lake City, Oct. 12, 1861, two months after his parents arrived in Utah, they having crossed the plains in Captain Lot Smith's train of ox-teams. The family moved to American Fork, Utah county, in 1872 where the subject of this sketch attended the public school, and worked around the home. At this period he nearly lost his life by drowning in American Fork creek, while the waters of the creek were high in the

spring of the year. He fell from the slight bridge which spanned the creek; His father, hearing the cries of the boy's elder brother, rushed into the stream to save his son, but the force of the waters carried him off his feet, and had it not been for the superior strength of Brother Joseph Wilds, of American Fork, by whom he was rescued, the history of Brother Paxman would have ended there. He was taken home unconscious, and knew nothing until he found himself in bed. A few days sufficed for his recovery. When about fourteen years of age he was apprenticed to William Webb, shoemaker of American Fork, where he served five years, and acquired a thorough knowledge and artistic skill in the building of the shoe. He made all the shoes of



the numerous Paxman family, and his father exhibited his son's handiwork with pride. William entered the B. Y. Academy, at Provo, in 1880, and studied there for eighteen months, under the watchful care of the late Prof. Karl G. Maeser. He moved to Nephi in May, 1883, with his parents, his father having been called to the presidency of the Juab Stake of Zion. In the spring of 1884 he received a call for missionary service in Great Britain, and labored in the London conference for two years. As a result of his earnest labors in those days of gleanings after the harvest of so many souls, he succeeded in baptizing twenty-three persons, two of them being his own relatives. Returning home in 1886 he was chosen and

sustained as counselor to his father in the presidency of Juab Stake, being ordained a High Priest and set apart for that service in January, 1887, by Apostle John Henry Smith. He served in that capacity until his father's death in October, 1898, and the following December he was set apart by Apostle George Teasdale as president of Juab Stake in the place of his father. He married Julia Sudbury, the third daughter of Samuel and Emma Sudbury, of Salt Lake City, March 1, 1888, by whom he has eight children, all living. He served as clerk of Juab county one term, having been elected to that office as the people's candidate. The large mercantile interest which he is now managing at Nephi is the combination of a small business in the boot and shoe and gent's furnishing line, started by himself in 1890. He joined with Wright and McCune and Adams & Sons Co., all of Nephi, in 1891. This company lately purchased the company store of the Bullion-Beck and Champion Mining companies, of Eureka, and both institutions are being successfully run under Pres. Paxman's management. With this business already in hand, Pres. Paxman is much interested in pushing to success the project of bringing the surplus waters of Gooseberry creek to the great acreage of rich farming lands in the vicinity of Nephi, notably the Levan bench, also the increasing of the waters for the use of North Sanpete. A company is already incorporated known as the Mammoth Reservoir company of which he is the secretary. Work is progressing on the dam. In this project Brother Paxman sees in the future the great good that will come out of its successful issue—a city on the Levan bench with hundreds of homes, surrounded with farms and fields, yielding their now dormant strength for the blessing and sustenance of thousands. Pres. James W. Paxman is still a young man, and the energy and executive ability already displayed on his part has won the hearty support of men of wisdom many years his senior, and will still develop in the future for the blessing of himself and the Saints over whom he presides.

**YOUNG, Joseph Angell**, first president of the Sevier Stake of Zion, was the son of Brigham Young and

Mary Ann Angell, and was born Oct. 14, 1834, in Kirtland, Ohio. He was baptized by his father on the eighth anniversary of his birthday, Oct. 14, 1842, came to Utah in an early day and took an active part in the affairs of the new settlements as a frontiersman; he also figured prominently in emigration affairs. On account of the persecutions of the "Mormon" people, he was deprived of the advantage of an early education, but was a discriminating and passionate reader, and at the time of his death had, perhaps, the finest private library in the Territory. In 1854-56 he filled a mission to Great Britain, laboring in the Liverpool, Manchester and Bradford conferences. In the fall of 1856, we find him manfully



facing the bitter storms and biting frosts of one of the most severe winters ever known in the mountain regions, pushing his way to the Sweetwater through canyons filled with drifting snows and over almost impassable barriers, with a few brave companions, in the effort, fortunately successful, to rescue the belated hand-cart companies of that season. He was engaged for a number of years in manufacturing lumber in Lamb's, City Creek, and North Mill Creek canyons. In 1868 he persuaded his father to take the large grading contract on the Union Pacific railroad, and in partnership with Bishop John Sharp took sub-contracts for the work through Weber canyon. He built and

was the first superintendent of the Ogden-Salt Lake line (the old Utah Central), and was one of the promoters of the Utah Southern. In 1872 he was appointed to preside over the Sevier district of the Church, extending from Gunnison to Kanab, and in 1874, when the settlements on the Sevier were organized as the Sevier Stake of Zion, Elder Young was appointed to preside over the same. This position he held until his death. As the highest ecclesiastical officer in that part of the country he took a most active part in everything that tended to build up and strengthen the new settlements, and he also introduced the United order among the Saints on the Sevier. His labors in the development of Sevier county were enormous, and among the enterprises which he carried to a successful issue was the road through Clear creek canyon. He was a representative of Salt Lake county in the 6th, 11th and 12th sessions of the Utah legislature, and was a member of the upper house representing Salt Lake, Tooele, and Summit counties in the 14th, 15th, 16th, 17th and 18th sessions, and Sanpete and Sevier counties in the 19th session. President Young died suddenly in Mantti, Sanpete county, Utah, Aug. 5, 1875. At the time of his demise the "Deseret News" published the following: "Elder Young was esteemed for his many estimable qualities of heart as well as head. He was a man of naturally keen intelligence, his mental qualities even reaching what might be termed brilliancy in some directions, while his generosity was proverbial, especially among the working classes, all who were ever in his employ holding him in esteem for his universally kind and fair treatment." Historian Edward W. Tullidge says of him: "Endowed with splendid talents, gifted with the genius of statesmanship and blessed with a magnanimous nature, which made him worthy to be the leader of men, might truthfully be written of the lamented Joseph A. Young." The legislative council, in resolutions of respect, said of him: "He was a man of keen and even brilliant intellect and as an organizer was remarkable. \* \* \* His perceptive faculties often enabled him, in matters of great importance to comprehend the end from the beginning. \* \* \* His physical organization was

strikingly beautiful, graceful, and perfect. \* \* \* His sympathy, consideration and kindness to the poor, under all circumstances, have formed [for him] a bright crown." He left eleven children, nine of whom still survive, among them being Major Richard W. Young.

**SPENCER, Franklin**, second president of the Sevier Stake of Zion, was born July 26, 1838, in Bracken county, Kentucky, son of William F. Spencer and Sarah Jane Bradford. He joined the Church in 1861, and was ordained a High Priest and set apart to preside over the Sevier Stake of Zion July 15, 1877, by Apostle Orson Hyde. He acted in that capacity till 1887, when he was succeeded in the presidency of the Stake by Albert K. Thurber. In 1879-81 he filled a mission to the Southern States.

**THURBER, Albert King**, third president of the Sevier Stake of Zion, was the son of Daniel Thurber and Rebecca Rhodes Hill, and was born April 7, 1826, in the town of Foster, Rhode Island. His ancestors were English on both sides. In a short life sketch which he wrote several years before his death, he writes: "My grandfather was in the Revolutionary war. When I was but six years of age, he took me by the hand and walked out south of the city of Providence, and showed me earthworks (rifle pits), which he assisted in throwing up to resist the threatened raid of the British forces that were lying at Newport, and intending to land between that place and Providence, and march into the interior. I received but a limited common school education. At nine years of age, I left the paternal roof, and went to reside with an uncle in West Killingly, Conn., from which place I went to Pomfret, and afterwards to South Scituate, Providence county, Rhode Island, where I learned the trade of a comb-maker. In 1844 I went to Leominster, Worcester county, Mass., and worked at my trade. In 1845 I was employed to go to Auburn, New York, and establish the business of comb-making. In this I was very successful. Here I joined the Auburn guards, a state military company, organized as a reserve guard for the state prison. I became proficient in



drill and enjoyed myself very much with my associates in this company. Here I made the acquaintance of Governor Seward. I returned to Rhode Island and engaged as clerk in a store. Thence I again went to Massachusetts, and was there when the report of finding gold came from California. In 1849, reached the east. I left Boston, in company with forty-three others for California (overland). The company was completely organized, uniformed and equipped as a military company. We arrived in Salt Lake City, June 15, 1849. I knew nothing of the religion of the Latter-day Saints, but had heard of Joseph Smith's golden Bible, Nauvoo and Salt Lake. I asked and was granted the privilege of pitching tent in the 'Old Fort.' After we had got our camp arranged, which was after dark, I stepped out of the tent, which was surrounded with bystanders, and asked the question, 'What kind of a God do you 'Mormons' believe in?' and was much astonished when answered by a young man that they believed in a God with body, parts and passions; one that could see, hear, talk and walk. This answer led me to much inquiry, and resulted in my being baptized, in September, 1849. In November of the same year, I started again for the California gold mines, in company with about thirty persons from Salt Lake City. I think this was the first company of 'Mormons' who went through the south route from Salt Lake to California with wagons. There was no house at that time between Provo and California. I entered the Golden Gate State, carrying all my wealth on my back, took ship at San Pedro and went to San Francisco, where I arrived in March and remained one month. There I cast my first vote for Jack Hays, of Mexican war lottery, for sheriff of San Francisco county. I spent the summer of 1850 in working in the placer mines in California, and returned to Utah in September of that year. In the fall of 1851, in company with John W. Berry and James W. Thomas, I moved to Spanish Fork, Utah county, at that time a great home for the Indians. I commenced to study their language, and became somewhat proficient. In that acquirement I have been able to do the country some good, by aiding in an early time the settlement of many difficulties

between the Indians and the whites. There were but four other families located on the Spanish Fork river at the time I went there; and they were four miles above. Other settlers soon came there to find homes. In the spring of 1852 the militia of the county was organized and I was elected first lieutenant of Company E, second regiment of the Petecneet military district. I assisted in building the settlement of Palmyra (subsequently abandoned), of which the present city of Spanish Fork took the place. In 1853 I was selected as adjutant to Major Stephen Markham. During the Indian war of 1853, for a short time, I also acted as adjutant to Colonel Peter W. Conover. I served two years as first counselor to Bishop John L. Butler, of Spanish Fork Ward, and, on his death, which occurred in 1859, I succeeded him as Bishop, and continued in that position until 1874, when I was called by President Brigham Young to go to Grass valley and the Sevier country, principally to use my influence in the interests of peace with the Indians inhabiting and visiting that country. I served eight years as mayor of Spanish Fork city, three terms as a selectman of Utah county, and seventeen terms as their representative in the legislative assembly. I was delegate from that county to two conventions to frame a constitution for State government. I was graded up in a military capacity from lieutenant to captain; from captain to major; and, in 1866, while in London on a mission, I was elected brigadier-general of the second brigade second division of the militia of Utah. I moved to Richfield, Sevier county, in 1874; was first counselor to Joseph A. Young, president of the Stake. I have served three terms in the legislature as councillor from Sevier and Sanpete counties." After the death of President Joseph A. Young, in 1875, Elder Thurber acted as president pro tem. of the Sevier Stake till 1877, when the Stake presidency was reorganized and Elder Thurber was chosen as first counselor to Pres. Franklin Spencer. He acted faithfully in that capacity till June 24, 1887, when he was chosen and set apart as president of the Stake, which office he filled with signal success and ability until his death, which occurred at Ephraim, Sanpete county, March 21, 1888. Referring to his useful career, the "Deseret News" said editor-

lally at the time of his demise: "Brother Thurber's devotion to the public service was pre-eminent, allowing himself so little time to devote to those immediately his own, that he never gathered around him more of life's comforts than was absolutely necessary to enable him to subsist. He had a sympathetic heart, as evidence of which we have seen his large, kindly eyes moisten under the influence of a tale of distress. He had been expecting his end for some time, and viewed the termination of his earthly course with that imperturbable complacency that might be expected from one with as clear a record as his."

**SEEGMILLER, William Henry**, fourth president of the Sevier Stake of Zion, is the son of Adam Seegmiller and Anna E. Knechtel, and was born at Baden, Waterloo county, Ontario, Canada, Dec. 19, 1843. He left Canada for California in 1861, but on reaching Florence, Neb., he was baptized by James Hagell, and then drove team for Jacob Gates to Salt Lake City, where he located and worked for Pres. Brigham Young. Here, also he was ordained to the office of a Seventy. In 1862 and 1863 he made two trips to the Missouri river with Church teams after the poor. He also made a trip to California. In 1867 he was called on a special mission to the Muddy (now Nevada), where he remained until the settlements were broken up in 1871. He then returned to Salt Lake City, and after making a trip to Canada in the interest of family estate business, he went to St. George in company with Andrew Heppler and other relatives whom he had converted in Canada. Through the influence of Pres. Joseph A. Young they settled in Sevier county and located in Richfield in 1873. On this occasion Bro. Seegmiller drove the first wagon that ever passed through Clear creek canyon from Cove creek to Joseph. In 1873 he was called and ordained as Bishop of Richfield, acting in that capacity till 1877, when he was chosen as second counselor to Franklin Spencer in the presidency of the Sevier Stake of Zion. Subsequently he acted as first counselor to Pres. Albert K. Thurber and since May 26, 1888, he has filled the important position of president of the Sevier Stake. For several years Elder

Seegmiller presided over the Y. M. M. I. A. in a Stake capacity; he has also served as city councilman and mayor of Richfield, and been a member of the Utah legislature for several terms. In a military capacity he has served as lieutenant-colonel.

**BEAL, Henry**, first counselor to Canute Peterson, in the South Sanpete Stake of Zion, was born at Syracuse, Onondaga county, New York, April 30, 1835, son of John Beal and Ann Deacon. His parents joined the Church in New York State and emigrated to Nauvoo in 1845, whence they were expelled together with the rest of the Saints in 1846. While on the journey mentioned Henry was baptized in the Missouri river, near Winter Quarters, in the spring of 1847, and came to Utah in 1850, crossing the plains in an ox-train. His mother died on the journey. The family located in Mant, Sanpete county, late in 1850, where Henry resided until 1854, when he settled on the creek where Ephraim now is situated; he assisted in building the fort and erected the second house on the townsite. As one of the first settlers of Ephraim he secured a piece of land near the town, and has since been chiefly engaged in farming. He was the first justice of the peace and the first man married in Ephraim; assisted in building the Climax Roller Mill; was one of the incorporators of the old Ephraim co-op store, served as a member of the city council of Ephraim and was county commissioner for several years; he was elected mayor of Ephraim in 1895. He was one of the contractors in building the Sanpete Valley Railroad and graded eleven miles of the Rio Grande Western. He acted as a High Councilor in the Sanpete Stake and has filled the position of first counselor to Pres. Canute Peterson in the Stake presidency since 1877. His first wife was Mary Thorpe, whom he married in Ephraim, July 4, 1854, and with whom he has had seven children. By his second wife, Anna C. Bjerregaard, whom he married March 28, 1863, he has had eight children, and by his third wife, Mary S. Thomson, whom he married April 25, 1868, he has had five children. Having been convicted of "unlawful cohabitation" with his wives, he served in the Utah penitentiary from Oct. 24, 1887 to Jan. 8, 1888.

## LATTER-DAY SAINT

**MAIBEN, John Bray**, second counselor to Canute Peterson, in the presidency of the South Sanpete Stake of Zion, is the son of William Maiben and Catharine Williams Cator, and was born June 16, 1826, in Brighton, Sussex, England. He was baptized by John Banks in London, England, July 27, 1848, ordained a Deacon by John Banks, Jan. 10, 1849; ordained a Priest by John Hyde, sen., Nov. 5, 1849, and ordained an Elder by Apostle John Taylor, June 13, 1850; was appointed president of the Finsbury branch, London conference, Dec. 7, 1851, and President of Holborn branch April 22, 1854; started for Utah April 22, 1855, when he was appointed president of the first ward in the ship "Samuel Curling;" was appointed chap-

long term of years. In earlier days he traveled extensively in the interests of the Church, the Press, the agricultural society, etc. He accompanied Major Alexander McKee on the first scouting expedition connected with the Echo canyon war. Subsequently, he acted as adjutant to Col. Nathaniel V. Jones; was also secretary of the court martial and historian of the camp; and while assisting Col. Jones in Salt Lake City to compile statistics he was elected quartermaster-general in the standing army. He acted as county superintendent of district schools in Sanpete county, Stake superintendent of Sunday schools for sixteen years; had previously acted as general secretary of the Sunday school union, and was one of the executive committee in the first grand Sunday school jubilee. He is still actively interested in every movement looking to the welfare of the young and the progress of the Latter-day work and is very desirous that Utah as a State in the great American Union shall not be a whit behind all other States in loyalty to the government.



lain in Moses Thurston's independent company July 3, 1855; arrived in Salt Lake City Sept. 28, 1855; was ordained a Seventy in the Eighth quorum by John Brown, Feb. 17, 1856, and ordained a president of the quorum by Pres. Joseph Young, Dec. 14, 1857; appointed Bishop of Manti, Aug. 1, 1875 and ordained a High Priest and set apart as Bishop by Pres. Brigham Young, Aug. 2, 1875; was set apart as second counselor in the presidency of the Sanpete Stake by Pres. Brigham Young, July 7, 1877, and set apart as first assistant president of Manti Temple by Apostle Anthon H. Lund Oct. 18, 1891. Elder Maiben has had a very busy life, having filled over fifty different offices, both civil and ecclesiastical, many of these for a

**FARNSWORTH, Moses Frank-**lin, chief recorder in the Manti Temple, was born Feb. 5, 1831, in Edinburgh, Johnson county, Indiana, and is the son of Reuben, being in the sixth generation in descent from the emigrant ancestor to America. He received a common school education, was brought up to the mercantile business, and became a proficient salesman, bookkeeper, etc. He came to Utah in 1853, driving an ox-team from Indianapolis, Ind., to Salt Lake City, a distance of nearly seventeen hundred miles. He started March 8, 1853, and arrived at his destination Sept. 9, 1853, and had all the experience that a trip through the mud, slush and snow over the prairies of Indiana and Illinois and the waste plains of Iowa could give in that early day, as well as the hardships of the plains. Upon arriving in Utah, he located at Pleasant Grove, Utah county, and was almost immediately enrolled in Capt. Thorit Peck's company of militia, and served in the Blackhawk war. He was orderly sergeant, and arose to the rank of third lieutenant in company B, battalion of infantry, of Pleasant Grove military district, and was commissioned as such by Gov. Brigham Young, taking rank Nov. 24, 1854. He taught school

during the winter of 1853-54 and 1854-55, took part in the Echo canyon campaign, and was commissioned first lieutenant in Company B, first battalion, third regiment, infantry of Nauvoo Legion, Sept. 28, 1857. He was called to take a mission to England in 1862, and again in 1868, both of which missions he faithfully performed. In 1870 he was called to help form the settlement of Kanab, Kane county, to which call he responded.



ed. In all the offices of trust and confidence held by him he has always discharged his duties faithfully, and he is one of Utah's workers for the good of all. He has indeed shared in the joys and sorrows of the people of Utah since his first arrival there. In June, 1877, he was called to St. George, and entered upon the duties of recorder in the St. George Temple; he continued there until May 9, 1888, when he started for Manti, and was appointed to the same position in the Manti Temple, which he still retains. He was ordained a Teacher May 16, 1856; a Priest May 16, 1855; an Elder Nov. 9, 1855; a Seventy May 3, 1862, and a High Priest May 1, 1885. He commenced gathering the genealogy of his father's house in 1877, and was very successful in its compilation; he published the same under the title of "The Farnsworth Memorial," in 1897, as the first book of its kind ever published in Utah; it compares favorably with any similar work published in

the East. He gathered the material and wrote the history of Manti, as published in the local newspaper there; has done a very extensive work in the Temples for his kindred dead and is still active and energetic in his labors.

**SORENSEN, Ole**, a prominent Elder in Fountain Green, Sanpete county, Utah, was born at Aaby, near Aarhus, Denmark, April 7, 1836. He was baptized April 7, 1860; ordained an Elder March 16, 1861, and set apart to preside over the Aarhus branch. He emigrated to Utah in 1862, arriving in Salt Lake City, Sept. 27th, of that year. In 1863 he located in Fountain Green, Sanpete county, where he has resided ever since. In 1883-85 he filled a mission to



Scandinavia, laboring first as a traveling Elder in and later as president of the Aarhus conference. Elder Sorensen has labored as a home missionary in the Sanpete Stake, and as president of an Elders' quorum.

**LARSEN, Christian Grejs**, first president of the Emery Stake of Zion, was born Dec. 17, 1828, in Grejs, Vejle amt, Denmark, son of Lars Johansen and Anna M. Sorensen. While in the military service of the king of Denmark as a drafted soldier, he became a convert to "Mormonism," being baptized by Elder Andrews Aagren, March 15, 1851, and confirmed the following day by Apostle Erastus Snow. In Sep-

tember, following, he was ordained a Priest and appointed to preach the gospel to his military comrades. In December, 1852 (the term of his military service having expired), he was called to preside over the Bornholm conference, and on the twenty-fourth anniversary of his birthday (Dec. 17, 1852) he was ordained an Elder under the hands of Willard Snow, John E. Forsgren and Hans Peter Jensen. Complying with his missionary call he proceeded to the island of Bornholm, where he arrived Dec. 21, 1852, and where he now devoted some of the best years of his life as a zealous and successful laborer in the Lord's vineyard. The little flock of Saints on the island grew rapidly in number, under his administration, and many of Brother Larsen's converts have since become active and prominent members of the Church. In the spring of 1857 he was released from his missionary labors with permission to emigrate to Zion. He crossed the Atlantic ocean in the ship "Westmoreland," and on his arrival in Utah (after spending a few weeks in Weber county) he settled in Ephraim, Sanpete county, where he labored as a Ward teacher and took an active part in local affairs until the winter of 1859-60, when he was called to preside as Bishop in Springtown (now Spring City). Consequently he moved his family to that settlement and presided there as Bishop from 1860 till 1868. In 1873 he was called on a special mission to Europe, to succeed Elder Camite Peterson in the presidency of the Scandinavian mission. Together with other brethren he arrived in Copenhagen, Denmark, May 30, 1873. He presided over the mission successfully for two years and returned to his home in Utah in 1875, in charge of a large company of emigrating Saints. In 1880 he was called to preside over the Saints who had settled in Castle Valley, and when the settlements in that valley soon afterwards were organized into the Emery Stake of Zion, Elder Larsen was set apart as its president. He filled that important position until 1899, when ill health made an honorable release necessary. President Larsen is one of the most talented and successful missionaries which the Scandinavian mission has produced. He ranks high as a public speaker, his sermons being delivered with that force and earnestness which is intended to

make a deep and lasting impression. His indomitable will power and keen sense of justice makes him a true type of the Scandinavian race, whose friendship is true and abiding as the everlasting hills, and whose enmity, if aroused, is correspondingly strong. President Larsen, together with his brothers, John, Lauritz and Christian J., who have become widely known throughout the Church, will never be forgotten by the Saints of God. Commencing their career as Latter-day Saint missionaries in their native land, when they were mere boys, they have ever stood up manfully and fearlessly for truth and right, and have never flinched from duty or responsibility.

**MILLER, Reuben Gardner**, second president of the Emery Stake of Zion, was born Nov. 7, 1861, in Mill Creek, Salt Lake county, Utah, son of James R. Miller and Mary Jane Gardner, who still reside in Mill Creek Ward. His grandfather was the late Bishop Reuben Miller, universally known throughout the Church. His mother was a pioneer of 1847, having come to Great Salt Lake valley with her parents, Robert and Jane Gardner, in the second company of that season's emigration. Young Reuben was baptized Nov. 1, 1877, by his grandfather, Reuben Miller, and confirmed by Oliver Mawson. Soon afterwards he was ordained to the office of a Priest; later (1884) he was ordained an Elder by Asahel Fuller, and still later a Seventy in the 61st quorum by Edward F. M. Guest. In 1888-90 he filled a mission to the Southern States, laboring in the West Virginia conference and afterwards as secretary of the mission under the direction of Pres. Wm. Spry. He returned home Dec. 21, 1890. Since his return from that mission he has been engaged in raising cattle, horses and sheep, and removed some years ago to Carbon county, where he served as a county commissioner in 1894 and 1895. In the fall of the latter year he was elected State senator to the first State legislature of Utah from the twelfth senatorial district; he also served as a member of the third State legislature from Carbon county in the house of representatives. At a quarterly conference held Jan. 16, 1899, he was ordained a High Priest and set apart to preside over the Emery Stake of Zion

under the hands of Apostle Francis M. Lyman. In a local capacity Pres. Miller has held a number of offices, both by election and appointment, and is throughout a public-spirited man and a natural leader among his brethren.

**EWELL, Francis Marion**, senior president of the 101st quorum of Seventy, was born in Ray county, Missouri, Nov. 3, 1835, son of Wm. F. Ewell and Mary Bland. As a member of his father's family, he went with the exiled Saints to Council Bluffs, Iowa, where his father joined the Mormon Battalion, and left his family in poor circumstances in the wilderness. Francis was then eleven years old, being the eldest child in the family. He

on Summit creek, near Santaquin. He served as a soldier in the Blackhawk war, and about 1877 he went into the business of manufacturing shingles. He had just completed and repaired his mill on Summit creek, when it was destroyed by fire, causing a loss of \$2,500. But he built another one further up the stream. In 1882 he moved to Price river, Emery county, where he presided over the Spring Glen branch of the Price Ward from 1883 to 1889, and where he still resides, and is engaged in farming. In the different places where he has resided, Elder Ewell has served as a teacher and superintendent of Sunday schools, and been a member of several choirs. He was the first Sunday school superintendent in Spring Glen, and the first school trustee and the leader of the first dramatic association organized on Price river. He was ordained a Seventy Feb. 20, 1888, and set apart as senior president of the 101st quorum of Seventy Nov. 5, 1891. Brother Ewell is the father of nine children, seven of whom are living.



**ERICKSON, Elmar**, clerk of Cleveland Ward, Emery county, Utah, is the son of Erick Runolfson and Gudrun Johanson, and was born in Skaftafels amt, Iceland, Dec. 30, 1847. In the spring of 1873 two "Mormon" Elders came to Westmanoen (Westman island), where Bro. Erickson resided. Having been apprised of their coming by dreams and visions he was ready to receive their message, and was consequently baptized May 9, 1874, by Elder Magnus Byarnason. On the 29th he was confirmed a member of the Church, and ordained an Elder by Elder Loptur Johnson. A branch of the Church with eight members was organized on the island that day, and Bro. Erickson was called to preside over it, when the missionaries left for Zion a few days later. He continued to labor in that calling till 1880, when he emigrated to Utah. During the time he acted as branch president he baptized sixteen persons. On his arrival in Utah he located in Spanish Fork, Utah county, where he subsequently was ordained a Seventy by Isalah M. Coombs. He was set apart by Apostle Franklin D. Richards for a mission to Iceland April 11, 1885, and left Salt Lake City for his field of labor the following day. He labored successfully

came to the Valley with his mother and family in 1849, walking the entire distance across the plains. After living for several years in Weber county, he located in Provo, Utah county, about 1855. Here he passed through the hard times of 1855-56, during which period he lived on fish alone for six weeks. At the time of the Johnston army trouble in 1857-58, he was sent to do guard duty in Echo canyon. He married Fanny Weech July 27, 1858, and soon afterwards he moved to "the old Fort" in Goshen, and later (1860) settled in Payson, where he engaged in manufacturing nails and hoop iron, from chains and wagon tires which had been brought in by the army. Subsequently he located at a mill which he owned

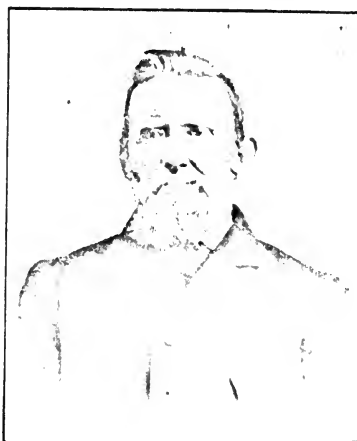
in Iceland till Aug. 18, 1886, during which time thirty-one persons were baptized, and seventy-five Saints emigrated to Utah. He returned to his home in Spanish Fork Sept. 7, 1886. Together with Theodore Didrickson he labored as an acting Priest among the Saints from Iceland in Spanish Fork, during



the winter of 1887-88. In 1888 he assisted in the erection of a meeting house in Spanish Fork, for the Icelandic Saints. In 1889 he moved to Cleveland, Emery county, Utah, where he resides at the present time. He was chosen superintendent of the Cleveland Sunday school Feb. 9, 1890, and set apart as one of the presidents of the 81st quorum of Seventy Feb. 8, 1892. For the past twelve years he has labored as a Ward teacher and as an acting Priest. He is also at present serving as Ward clerk in Cleveland.

**COLEMAN, George**, a Patriarch in the Wayne Stake of Zion, is the son of Prime Coleman and Sarah Thornton, and was born in Warden parish, Bedfordshire, England, May 5, 1827. Early in life he evidenced a desire to know God, and identify himself with the true Church. He was baptized in August, 1841, and in the fall of 1842, together with his father's family, he left for America on board the ship "Swanton," which sailed from Liverpool with a company of Saints in charge of Apostle Lorenzo Snow. They landed at New Orleans, whence they continued the journey up the Mississippi river to

Nauvoo, Ill., where they arrived in April, 1843. In the spring of 1844 George lost his father and sister by death; this left his mother with seven children, of whom he was the oldest. He was ordained a Seventy and enrolled as a member of the 22nd quorum, in 1844. With his mother's family he crossed the Mississippi river in May, 1846, in Bishop David Evan's company. On the way to Winter Quarters they camped on the Nodaway for the winter, but they ran out of provisions and had to go to new quarters in search of food, as they had lived three weeks on quarter rations, consisting of slippery elm bark and flour. During this time George was kept very busy getting together the necessary outfit and sup-



plies for the trip west. In the spring of 1849 the way was opened for the family to go to the Valley. George engaged to drive team from St. Joseph, Mo., to Fort Hall. He continued on to California and did not arrive in Utah till 1852, when he joined his relatives at Lehi, Utah county. In 1857 he married, and in 1864 moved to Smithfield, Cache county. He filled a mission to Arizona in 1876. In 1877 he moved to Escalante, where he was called to labor as second counselor to Bishop Anders P. Schou. Later, he moved to Rabbit valley, where he became one of the first settlers of what is now known as Tensdale, Wayne county. After laboring here two years as presiding Elder, a Ward organization was effected in February, 1886, when he was chosen Bishop, to preside over the new Ward

(Teasdale); he was ordained and set apart to that office by Bishop Wm. B. Preston. He labored in this capacity until May, 1900, when he was ordained a Patriarch by Apostle Francis M. Lyman, his son, George S. Coleman, succeeding him as Bishop. In his old age, Geo. Coleman enjoys the love and confidence of all who know him. He has obeyed every revealed principle of the gospel, and to-day shines forth as a light to the youth of Zion.

**MANSFIELD, Matthew Winberg,** Bishop of Thurber, Wayne county, Utah, from 1894 to 1900, is the son of Matthew Mansfield and Johanna C. Winberg, and was born Jan. 15, 1862, on the "old camp ground," east of St. George, Utah. He lived in St. George for twenty years, when he removed to Thurber, Wayne county (in 1882), where he still resides. Feb. 23, 1882, he married Sina A. Hunt, with whom he had seven children. She died in 1887, and in 1899 he married Annie M. Bastian. From his early youth Elder Mansfield has been active in ecclesiastical work. He was ordained successively to the following orders of the Priesthood: Deacon, Elder, Seventy and High Priest. To the latter office he was ordained by Apostle Lorenzo Snow, June 24, 1889. He has labored as a Sunday school superintendent, presided over the Y. M. M. I. A. and acted as a Bishop's counselor. From Nov. 26, 1894, to August, 1900, he served as Bishop of the Thurber Ward. He is at present laboring as superintendent of the Y. M. M. I. A. in Wayne Stake. In a civil capacity he has held numerous offices. Thus he served as a member of the Utah State legislature during the first and third sessions; he was also a member of the Constitutional Convention of 1887, and served as assessor and collector of Piute county, and county attorney for several years. He has been engaged in saw-milling, merchandising, sheep and cattle raising and farming. In 1899 he was admitted to the bar, as an attorney, before the Supreme court of Utah. Elder Mansfield ranks high among the "self-made" men of the community.

**CALLISTER, Thomas,** first president of the Millard Stake of Zion, is the son of John Callister and Catherine Murphy, and was born July 8, 1821, on the Isle of Man. He was left an orphan at an early age, and thus situated he

was obliged to battle for life, with no other resources than courage and an honest heart. Early in 1849 he heard Elder John Taylor preach on the first principles of the gospel, and in March, 1841, he was baptized by Elder Wm. Mitchell and confirmed by Elder John Taylor. In the spring of 1842, he emigrated to Nauvoo, and during the subsequent years he endured with the Church the bitter persecution which characterized those days. In February, 1846, he left Nauvoo for the west, and after spending the winter of 1846-47 at Winter Quarters, he went to Great Salt Lake Valley, arriving there Sept. 25, 1847. Thus he was "one of the pioneers of Utah, as he had previously been of the principle of celestial marriage." He settled in Salt Lake City, and was soon actively engaged in public matters of various kinds. In 1853 he was sent south as far as Red creek, Iron county, to assist in pacifying some unfriendly Indians, and on his return was sent west on a similar mission. In 1855 Brother Callister was appointed Bishop of the 17th Ward, Salt Lake City. Many of the inhabitants of that Ward will remember the genial face of their former Bishop, and especially those that were acquainted with his untiring efforts to alleviate the sufferings of the poor during the "grasshopper war." And others who have since grown to man and womanhood will remember the "juvenile meetings," and feel grateful for the anxious care and fatherly interest manifested in their behalf by Bishop Callister. Sept. 18, 1857, he received orders from the commander of the Nauvoo Legion to march the next morning with a portion of the 2nd regiment to the Sweet Water country. He was absent on that expedition 76 days. Again on April 3rd following, he was ordered east with 100 cavalry and 500 infantry. He served as major. The last expedition took place coincident with the exodus south in 1858. On the return of the Saints to their homes, Brother Callister resumed the duties of Bishop of the 17th Ward, and continued to labor therein until the spring of 1861, when he was called to Millard county and appointed presiding Bishop of the county. He labored in that capacity till 1869, when he was appointed president of Millard Stake, which position he occupied for eleven years, or until 1877, when, in the language of Apostle Erastus Snow, he was "released for a sea-



son that he might rest." Brother Callister was afterwards ordained a Patriarch for the Millard Stake. At the reorganization of the Nauvoo Legion, he was unanimously chosen colonel of the regiment raised in the district, known as the Puhvant. He was also a member of the Utah legislature for many years, and in all the positions occupied by him he was esteemed for his fidelity to right and justice. His hospitality was bounded only by the demands upon it, and for nineteen years many hundreds in all parts of Utah can testify to the heartiness with which he and his estimable family entertained the passers to and from the South. Pres. Callister's labors in Millard county were characterized by a kind and gentle spirit, and in his private as well as public career, and in his family relations he manifested his faith in love and kindness as being the greatest principles of government. His energy was almost tireless. In his efforts to benefit the younger members of his flock, Sunday schools were organized soon after his appointment to preside in Millard county, and long before the Saints were "forced into" those organizations as a "measure of self-defense" for the "onslaught" of Sectarianism. Brother Callister was also a promoter of improvement societies, and in fact everything that was for the welfare of the Saints. And in his pacific policy with the red man he was always successful, and universally esteemed by them. He was the father of 32 children, not one of whom has ever denied the faith taught them by their father. In September, 1879, he was taken ill with cramp colic, and never was well afterwards, and for eleven months he was almost entirely confined to his house and bed, and gradually wasted away. The day previous to his death he requested the attendance of the choir. After singing and prayer, Bishop Jos. D. Smith and others administered the Sacrament to Brother Callister, when the choir again sang hymns of his selection. He then thanked the choir for past and present kindness, blessed them, and expressed the hope of soon meeting them in the great hereafter. The next evening, Dec. 1, 1880, he died at his home in Fillmore. In the death of Prest. Callister, Fillmore lost one of its most respected citizens and the Church one of its most sincere adherents and earnest defenders.

**HINCKLEY, Ira Nathaniel**, second president of the Millard Stake of Zion, is the son of Nathaniel Hinckley and Lois Judd, and was born in Upper Canada, Oct. 30, 1828. He was baptized in Nauvoo when about sixteen years of age. In 1846 he left Nauvoo in the general exodus, and went to Missouri where he lived for three years. He married in 1848, and crossed the plains to the Valley in 1850. His wife died with the cholera while making this journey. After arriving in Salt Lake City, he located in the First Ward, where he acted as a Ward teacher. He also served five years as a policeman in Salt Lake City. In 1856 he superintended the building of a fort for the Y. X. company, 30 miles west of Fort Laramie. In 1862 he was a member of the expedition sent out under Lot Smith to protect the mail route. In 1863 he settled in Coalville, Summit county, and in 1867 he was called by Pres. Brigham Young to Cove creek, to superintend the building of the Church fort at that place. He resided there until 1877, when he was called to succeed the late Thomas Callister as president of the Millard Stake of Zion, which position he still occupies.

**CALLISTER, Thomas C.**, Bishop of Fillmore, Millard county, Utah, from



1885 to 1901, was born in Salt Lake City, Utah, Aug. 2, 1852, son of Thomas

Callister and Helen Mar Clark. In the month of May, 1861, he removed with his parents to Fillmore, his father having been previously called to preside over the Saints in Millard county. He received the greater part of his educational training at the Deseret University under the tuition of Dr. John R. Park, and later he completed a commercial course at Morgan's commercial college. He followed the occupation of accountant for several years and then engaged in the business of farming and stock-raising. Feb. 22, 1885, he was ordained a Bishop and set apart to preside over the Fillmore Ward. He has filled the office of State superintendent of Sunday schools in Millard Stake, Ward superintendent of Sunday school in Fillmore Ward and a member of the High Council of Millard Stake. Civilly he has served as a member of the legislature, and has held several other offices under the law. The principal part of Elder Callister's life has been devoted to the service of the public.

**ANDERSON, Christian,** Bishop of Fillmore, Millard county, Utah, was born May 6, 1840, at Gulborg, Brarup parish, Falster, Denmark. He was

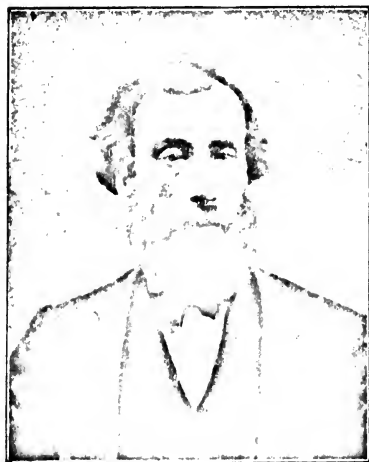


baptized March 9, 1854, by Elder N. C. Poulsen, and was called to labor as a local missionary on the islands of Falster and Lolland, in May, 1857. Later, he labored as a missionary in

the city of Copenhagen. In 1862 he emigrated to Utah, and located in Gunnison, Sanpete county. He moved to Richfield, Sevier county, in 1865, where he resided till the spring of 1867, when, on account of the Blackhawk war, he, together with the rest of the settlers, vacated that settlement. In the spring of 1868 he moved to Fillmore, Millard county, where he has resided ever since. He was ordained a Seventy in 1873, and became a president in the 42nd quorum. In 1876 he was ordained a High Priest and chosen as a member of the High Council of the Millard Stake. Since 1879 he has served as Stake clerk, and since 1887 he has also been Stake tithing clerk. In 1888 he was chosen president of the High Priests' quorum in Millard Stake. Jan. 27, 1901, he was ordained a Bishop and set apart to preside over the Fillmore Ward. In civil life Elder Anderson has held such offices as city councilman, recorder, attorney and justice of the peace, in Fillmore city, and clerk, recorder and treasurer of Millard county. He has been successfully engaged in farming, stock-raising, mining, merchandising, and is at present conducting a drug store. In 1863 he married Rasmie Andersen; in 1875, he married Anna K. Steck Beauregard, and in 1878 he married Anna D. Christiansen and Hannah K. Christiansen. He is the father of twenty-two children. In 1889 and 1890 he served seventeen months' imprisonment in the Utah penitentiary for living with his plural wives.

**ROBISON, Benjamin Hancock,** a High Councillor in the Millard Stake of Zion from 1869 to 1882, was born Nov. 9, 1831, in the State of New York, son of Joseph Robison and Lucretia Hancock. When but a small boy he emigrated with his parents to Illinois, expecting to join the Saints in Nauvoo, but the Prophet Joseph being martyred at that time, the family settled in Will county, just south of Chicago, where they remained till 1851. Benjamin married Ellis A. Andree, May 12, 1853. Having embraced the gospel, the family were never satisfied with their Illinois home, although fortune smiled on them financially; their hearts were with their co-religionists in the Rocky Mountains. Consequently they sold their home and started for Utah in April,

1854; they arrived in Salt Lake City in August the same year. After paying their tithing they continued the journey south to Fillmore, Millard county. Here Bro. Roblson worked with his family, to reclaim the desert, by breaking the soil, digging ditches, building forts, standing guard to protect the community against the Indians, and in fact anything common to the lot of a frontiersman. In 1861 he went back to Illinois, where he spent the following winter and summer. He was called to Deseret, Millard county, in the fall of 1863, to preside over the Saints there, who were struggling



to put in, and keep a dam in the Sevier river; he spent his time and means working to make the undertaking a success until the spring of 1868, when he was honorably released to return to his home in Fillmore. In 1863 he married Susannah Turner, thus obeying the principle of plural marriage. At the organization of the Millard Stake of Zion he was chosen as one of the High Council, and was set apart to that position March 9, 1869, which office he held until the time of his death, which occurred in Fillmore, Dec. 24, 1882. Elder Roblson was a public-spirited man, and filled many positions of trust in the community. His natural ability always kept him in the front ranks. In law matters he was regarded as good authority, and was repeatedly elected justice of the peace for the city of Fillmore. At the time of

his demise he was mayor of the city, and so deeply was his loss felt, that the court house bell was muffled and kept tolling all day long. By his first wife he raised four sons and two daughters, and by his second wife five sons and three daughters, all of whom, together with their mothers, are following in the path he marked out for them, being faithful members of the Church.

**STEPHENSON, Anthony,** Bishop of Holden Ward, is the son of Thos C. Stephensen and Maren Simonsen, and was born April 5, 1852, in Jerslev parish, Hjorring Amt, Denmark. He emigrated with his parents to Utah in 1862, crossing the Atlantic in the ship "Franklin," and located in Holden, Millard county, in 1868, where he has resided ever since. March 9, 1874, he married Mary Ann Bennett, in the Endowment House, Salt Lake City, by whom he has had eleven children, nine of whom are now living. On the day of his marriage he was also ordained an Elder. Nov. 25, 1889, he was ordained a High Priest by Abraham H. Can-



non, and set apart as second counselor to Bishop Stevens, of the Holden Ward; and on Aug. 22, 1890, he was ordained to the office of a Bishop, and set apart to preside over said Ward, by Apostle Francis M. Lyman. From his early youth Bishop Stephenson has taken an active part in Church affairs; he acted as president of the Ward Y. M. M. I. A., and as assistant super-

intendent of the Holden Sunday school. For eighteen years he was superintendent of the Holden Co-operative Store. Before he became associated with the Bishopric he was a member of the 21st quorum of Seventy, having been ordained to that office by Nathan B. Baldwin.

**MEMMOTT, Thomas**, president of the High Priests' quorum in the Millard Stake of Zion, is the son of William Memmott and Ann Wilson, and was born at Sheffield, Yorkshire, England, Feb. 27, 1838. His parents joined the Church when he was about nine years old, and he was baptized July 21, 1856, by his father. Dec. 30, 1854, he was ordained a Priest by Elder Chas. Wharton, and was sent out to preach the gospel on the streets of his native town. This missionary labor he continued till he emigrated to Utah. April 12, 1857, he married Emma Whitham, and he was ordained an Elder June 23, 1859, by Edward L. Sloan. That his life in the Sheffield branch was an active one is proven by the fact that he acted as branch book agent, branch clerk, presiding teacher of a district, and choir leader. May 14, 1862, he left Liverpool, on board the ship "William Tapscott," and sailed for America. On his arrival in Salt Lake City, Sept. 30, 1862, he met his wife and children who had emigrated the year previous. During the winter of 1862-63 he taught school at Round valley (now Scipio). Early in 1864 he moved to Deseret, where he assisted in putting in a dam in the Sevier river, and where he, in common with many others, endured many hardships. While in Deseret he was appointed clerk of the branch, choir leader, a Teacher and superintendent of the Sabbath school, etc. Oct. 30, 1865, he was commissioned adjutant of the third battalion, first regiment of the Utah militia. He was ordained a Seventy in September, 1865, by John W. Radford, and appointed postmaster of Deseret, June 16, 1866. In October, 1868, he moved back to Scipio, where he has resided ever since. Here he has served as choir leader, superintendent of Sunday school, and Ward clerk. From 1883 to 1897 he served as a president and as clerk of the 21st quorum of Seventy. He was made the senior president of the 111th quorum Feb. 21, 1897, holding that position till Feb. 25,

1901, when he was ordained a High Priest by Apostle Francis M. Lyman and set apart as president of the High Priests, and superintendent of Sabbath schools and religion classes, in the Millard Stake of Zion. Brother Memmott has served as postmaster, justice of the peace, and notary public, in Scipio. His first wife having died Sept. 9, 1898, he married Catherine Hunter May 30, 1900.

**WHITE, Charles Dennis**, second president of the Beaver Stake of Zion, was born Sept. 10, 1851, in Lehi, Utah county, Utah, son of Samuel D. White and Mary H. Burton. He removed with his parents to Cedar City, Iron county, in 1853, and thence to Beaver, in 1859, where he has resided ever since. Here he was baptized, ordained a Deacon and presided over



the Deacon's quorum. In 1878, when sixteen years old, he was ordained an Elder, received his endowments and was sent to Laramie, as a Church teamster, in Capt. John R. Murdock's company. When a branch of the United Order was organized in Beaver, Brother White was appointed to take charge of the Order teams. In 1877 he was ordained a High Priest and Bishop and appointed to preside over the Beaver First Ward. He acted in that capacity for fourteen years, or until June 27, 1891, when he was chosen and set apart as Elder John R. Murdock's successor in the office of president of the Beaver Stake of Zion, which high and important office he still holds.

**SMITH, John Calvin Lazelle**, first president of the Parowan Stake of Zion, was the son of Calvin and Nancy M. Smith, and was born Sept. 8, 1821, in New Salem, Franklin county, Mass. He received the gospel in 1841, at New Salem, and was ordained a Priest in 1842. He went to Nauvoo in 1843, where he was ordained a Seventy, and received his blessings in the House of the Lord. In 1846 he married Sarah Fish, daughter of Horace and Hannah Fish, and remained at Nauvoo until the Saints were driven into the wilderness. In 1848 he left Council Bluffs and came to Great Salt Lake valley, where he lived until he was sent to Parowan, where he arrived May 9, 1851. In May, 1852, he was ordained a High Priest by the direction of the First Presidency, and was appointed to preside over all the settlements in Iron and Washington counties. This position he held until May, 1855, when the Stake was divided and the temporary Stake of Cedar was organized. He still continued to preside over Parowan and Paragonah until his death, which occurred at Parowan, Iron county, Dec. 30, 1855, of heart disease, after an illness of two months. President Smith was loved and respected by all who knew him. He was energetic and faithful in the discharge of his duties, and was always true and steadfast in the cause of righteousness. He received and obeyed the law of consecration with gladness and died in full faith in all the principles of the gospel, as taught in the Church of Jesus Christ of Latter-day Saints, and in the hope of a glorious resurrection. (See "Deseret News," Vol. 5, p. 368.)

**DAME, William Home**, second president of the Parowan Stake of Zion, was the son of Jeremiah Dame and Susan Home, and was born July 15, 1819, in the town of Farmington, Strafford county, New Hampshire. He left his early home in his nineteenth year, traveling west, and located in Hancock county, Ill., where he married Miss Lovina Andrews. He received the gospel in the year 1841, being baptized by Elder Samuel H. Gurley, and was soon afterwards ordained a Teacher. He was called to Nauvoo by the Prophet Joseph in 1844. Oct. 7, 1844, he was ordained a Seventy, and soon after began work on the Nauvoo Temple, at which occupation he continued from time to time

until 1846, when he again took up his march westward and arrived in Great Salt Lake valley in the fall of 1848. In 1850 he was called by the Presidency to go to Iron county, in company with Pres. George A. Smith, arriving at Parowan Jan. 13, 1851. Subsequently he was ordained a High Priest and placed in the first High Council of Iron county Stake, being the eleventh member by age. In 1852 he was called by Pres. John C. L. Smith to settle Red Creek, now Paragonah. In 1853, on account of Indian difficulties, he again moved to Parowan, and in 1855 went to Red Creek, where strong fortifications were built under his supervision. Jan. 20, 1856, he was called back to Parowan and was set apart as president of the Parowan Stake of Zion, which position he held till March, 1880. He acted as agent for the presiding Bishop from 1866 to the day of his death. Brother Dame was a member of the legislative assembly of the Territory of Utah for three successive terms, 1854, 1855 and 1856. In the year 1860, at the general April conference, held at Salt Lake City, he was called on a mission to England, and left his home in Parowan on the 19th of the same month. He labored in England for two and one-half years, when he was released to return home on account of ill health. After his return home he performed many important public labors under the direction of the First Presidency, and had the honor of establishing, with the aid of a few of his associates, the first co-operative store in Utah. Pres. Dame was seized with an attack of paralysis of the brain on Friday evening, Aug. 15, 1884, and remained unconscious until his death, which occurred the following day, Aug. 16, 1884. There were few men better known in the Church than Brother William H. Dame, being a man of great public worth and notable for his honesty and uprightness in all his business transactions with his fellow man. He left a numerous family.—S. S. Barton.

**JONES, Thomas Jefferson**, third president of the Parowan Stake of Zion, Utah, is the son of James H. Jones and Parthenia Davis, and was born Sept. 6, 1838, at Pittsfield, Pike county, Illinois. He emigrated to Utah in 1852, and located in Centerville, Davis county, where he was baptized when about

fourteen years old. From 1853 to 1865 he resided in Willard, Box Elder county. In 1860 he went to Illinois on business, and after marrying a wife, he returned to Utah in 1861. In 1865 he went south, having been called as a missionary to settle in the "Dixie country." On his arrival in the southern settlements he was called to locate in Meadow valley, now in Nevada. He arrived there Dec. 17, 1865, and was the acting Bishop of Panaca from May, 1871, to March, 1875; his jurisdiction also extended to the valleys situated further up the stream. In 1875 he was called to Washington, Washington county, Utah, to take charge of the factory at that place. At the organization of the St. George Stake in 1877, he was chosen first counselor to John D. T. McAllister in the presidency of the Stake; he was ordained a Bishop and appointed to preside in Washington April 22, 1877. He filled these two positions till 1881, when he was called to the presidency of the Parowan Stake of Zion. He changed his place of residence to Iron county, and presided over the Parowan Stake till 1892, when he was honorably released. In 1890-91 he served six months in the Utah penitentiary for alleged unlawful cohabitation.

**JONES Uriah Treharne**, president of the Parowan Stake of Zion since 1892, is the son of Thomas Jones and Sage Treharne, and was born Feb. 11, 1861, in Cedar City, Iron county, Utah. He was baptized June 20, 1869; labored for some time as a home missionary in the Parowan Stake, and was ordained a High Priest, and chosen as a member of the High Council in 1886. Dec. 22, 1888, he was called to officiate as a counselor in the Bishopric of Cedar City, which position he held until March 21, 1892, when he was set apart to preside over the Parowan Stake of Zion, succeeding Pres. Thos. J. Jones. He still occupies that position.

**WEBSTER Francis**, first counselor to Pres. Uriah T. Jones, of the Parowan Stake of Zion, is the second son of Thomas and Mary Webster, and was born Feb. 3, 1850, at Sutton, near Wymondham, county of Norfolk, England. He was baptized in April, 1848, by Elder John Licorice, and left England for Sydney, New South Wales, Australia, June 5, 1848. He returned to England

in 1855 and married Ann Elizabeth Parsons in London, England, Dec. 5, 1855; was ordained a Priest Dec. 23, 1855, and emigrated to Utah in 1856, crossing the ocean on the ship "Horizon," and the plains in Edward Martin's hand-cart company. He arrived in Salt Lake City Nov. 30, 1856, and went to Cedar City, Iron county, where he made his permanent home. Here he served for twenty years as a Ward teacher; was ordained an Elder Feb. 19, 1860, and ordained a Seventy April 17, 1863. He became identified with the 63rd quorum of Seventy, and was chosen to be a president in that quorum May 5, 1866. March 14, 1869, he was ordained a High Priest and set apart to act as a member of the High Council of the Parowan Stake, by Apos-



tle Erastus Snow. He was set apart as second counselor to Bishop Christopher J. Arthur, of Cedar City, July 29, 1877, by Apostle Erastus Snow, and later he was set apart as Bishop Arthur's first counselor. May 5, 1884, he was set apart as first counselor to Bishop Henry Lunt, by Pres. John Taylor. In 1889 he served six months' imprisonment in the Utah penitentiary for conscience sake. He was set apart as a member of the Parowan Stake High Council June 23, 1889, and he was set apart by Apostle Heber J. Grant to be second counselor to Pres. Thos. J. Jones of Parowan Stake Sept. 23, 1889. When the Stake was reorganized, March 21, 1892, he was set apart as second counselor to Pres. Uriah T. Jones, and later (June 21, 1896,) he was chosen first counselor to

Pres. Jones, being set apart to that position by Apostle John Henry Smith. This office he still holds. Of the numerous secular offices held by Elder Webster it may be mentioned that he was elected the first alderman of Cedar City, Feb. 11, 1867; he was chosen treasurer of the Cedar City branch of the United Order April 7, 1874, and served as a member of the lower house in the 23rd session of the Utah legislature in 1878. He has also served two terms as mayor of Cedar City, and in April, 1876, he was elected president of the Cedar City Co-operative Mercantile and Manufacturing Institution. Elder Webster has always been an energetic and enterprising man, continually striving for the betterment of the community in which he has resided.

**HUNTER, Joseph Snaddon**, High Counsellor in the Parowan Stake of Zion, is the son of Joseph Hunter and Elizabeth Davidson, and was born in Clackmannan, Clackmannanshire, Scotland. He left Liverpool together with

enty in the 63rd quorum by Jacob Gates, Jan. 1, 1865, he married Eliza C. Pinnock. From April 11, 1882, to February, 1884, he filled a mission to the Southern States, laboring in East Tennessee. He was ordained a High Priest by Apostle Francis M. Lyman in June, 1884, and set apart as a High Counsellor in the Parowan Stake of Zion, which position he still holds.

**HUNTER, William Pinnock** a president of the 63rd quorum of Seventy, is the son of Jos. S. Hunter, and Eliza C. Pinnock, and was born at Cedar City, Iron county, Utah, March 14, 1869. He was baptized Aug. 26, 1877, by Robert W. Heyborne and confirmed the same day by C. J. Arthur; was ordained a Deacon in 1881, a Priest in 1883, and a Seventy by Brigham H. Roberts, Sept. 21, 1890. He was set apart for a mission to Samoa by Apostle Abraham H. Cannon, Nov. 7, 1891, and left Salt Lake City a few days later. While on this mission he labored successfully in Tonga, principally on the island of Tongatabu, and in the Haapai groups. He returned home Oct. 5, 1894. June 24, 1896, he was set apart as a president of the 63rd quorum of Seventy by Jonathan Golden Kimball. He married Charlotte Rowntree, of New Zealand, April 23, 1897, in the Salt Lake City Temple.



his father's family, for Zion, Nov. 10, 1849, bound for Zion, and crossed the plains in 1852 with James Porter and family, having been separated from his father's family in St. Joseph, Mo., and did not see them again till he arrived in Salt Lake City. He was baptized in August, 1853, by Ellazer Edwards, and in April, 1863, he was ordained a Sev-

**ADAMS, Charles**, Bishop of Parowan, Iron county, Utah, since 1885, was born in Hillsborough, county of Down, Ireland, Sept. 16, 1843. His parents, having accepted the gospel, left for America in December, 1843, to gather with the body of the Church in Nauvoo. They arrived in that city in safety and remained there till the general exodus in 1846. In 1849 they crossed the plains to Great Salt Lake valley and later (in 1850) they started with Pres. Geo. A. Smith's pioneer company for Parowan, Iron county, where they arrived in January, 1851, and where Charles grew to manhood and has ever since resided. He has always been a diligent worker both in public and private life, and has faithfully performed his share of pioneer labor in Iron county. In 1862, 1863 and 1866 he was sent back to the Missouri river as a Church teamster to bring poor immigrating Saints to the Valley. His name is identified with all public enterprises for the develop-

ment and upbuilding of Parowan, and he has held nearly every position within the gift of the people of his city and county. In Parowan city he has served as school trustee, city councilman and mayor. In Iron county he has been



assessor and collector and county commissioner. He has also served both as a member of the house and of the council in the Utah legislature. In 1885, when the two Wards of Parowan were united into one, Charles Adams was ordained Bishop and set apart to preside in that capacity. This position he still holds.

**ALLEN, Rufus Chester**, a veteran Elder in the Church, is the son of Alburn and Marcia Allen, and was born in Delaware county, New York, Oct. 22, 1827. He was baptized in 1838 and ordained a Teacher in Nauvoo, Ill., about 1842. During the general exodus from Nauvoo in 1846 he left for the west. He enlisted in the Mormon Battalion and marched to Los Angeles, Cal., where he was mustered out and came to Great Salt Lake valley in 1847. In 1848 he went east to meet the immigration. He was ordained a Seventy in 1849, and later became a president in the 33rd quorum. In October, 1849, he went south on an exploring trip, with a company under the leadership of Apostle Parley P. Pratt, and in 1851 he was called to go with Apostle Parley P. Pratt and others on a mission to the islands in the Pacific ocean. From San Francisco he accompanied Apostle

Pratt on a mission to South America; they landed in Valparaiso, Chili, Nov. 8, 1851, and after an unsuccessful attempt at introducing the gospel in Chili, they returned to Salt Lake City in 1852. Bro. Allen was sent as a missionary to the Indians in the Rio Virgen and Santa Clara country in the spring of 1854, and while laboring there he was called to act as a High Councilor in the Cedar Stake, and was therefore ordained a High Priest. He was released from this mission in September, 1857, and went to Ogden, Weber county, from where he took part in the Utah war in 1857-58. He acted as a High Councilor in Weber Stake for two years, and also as second counselor in the Bishopric of the Third Ward of Ogden. In 1866 he went east as a Church teamster to bring emigrants to the Valley. On his return he settled in Paragonah, Iron county, where he was chosen second counselor to Bishop William Jones. At present he is living in St. George, Utah, and is laboring in the Temple for his dead relatives. He is also second counselor to Bishop George F. Jarvis, of the Second Ward of St. George.

**HARMON, Melvin Myron**, a High Councilor in the St. George Stake of Zion, is the son of Levi Nehemiah Harmon and Emily Chidester, and was born in Salt Lake City, Utah, April 11, 1861. He was baptized in 1869 by James Wilkins, ordained an Elder by David H. Cannon in the St. George Temple, Dec. 20, 1877, and ordained a Seventy Oct. 30, 1887, by Jacob Gates. In 1893-96 he labored as a missionary on the Sandwich Islands. He was ordained a High Priest and set apart as a High Councilor in the St. George Stake, Sept. 13, 1897, by Apostle Francis M. Lyman. March 25, 1899, he was chosen and sustained as tithing clerk of the St. George Stake of Zion, in which capacity he is laboring at the present time.

**BRYNER, Casper**, a High Councilor in the St. George Stake since 1884, was born in Zurich, Switzerland, Aug. 14, 1834, where he grew to manhood. At the age of twenty years he was baptized by Elder Geo. Myers. In 1855 he emigrated to Utah in Richard Ballantyne's company. He lived in Salt Lake City till 1858, when he was called to accompany Capt. Joseph Horne south to



"Dixie" to raise cotton. In 1859 he moved to Ogden, Weber county, where he married Magdalena Gubler, in 1861. That same year he was called to go to Dixie. He located at St. George, where he has resided ever since. He married Susanna Stahl in 1870, as a plural wife, and in 1880-81 filled a mission to Switzerland. On account of ill health he returned home sooner than usual. In 1884 he was chosen a High Councillor in the St. George Stake, being set apart to that position by Apostle Francis M. Lyman. He served a term of six months' imprisonment in the Utah penitentiary for unlawful cohabitation with his wives, from June 1, to Dec. 1, 1888. Elder Bryner is still faithfully laboring in the interest of the Church and for the benefit of the human family.

**MILES, Samuel,** a High Councillor in the St. George Stake of Zion, is the son of Samuel Miles and Prudence Marks, and was born in Attica, Genesee county, New York, April 8, 1826. In the winter of 1833-34 Elders Orson Pratt and John Murdock preached the gospel in Cattaraugus county, N. Y., and the Miles family were among those who heard and believed. Brother Miles writes in a life sketch: "In the fall of 1825, together with my father's family, I started for the gathering place of the Saints in Missouri. We passed through Kirtland, Ohio, and camped for the winter at New Portage. There I was baptized by Solomon Warner, in April, 1826. We continued our journey in May, 1826, and arrived at Caldwell county, Missouri, where we settled near Far West. Many times have I rejoiced in listening to the Prophet's preaching in the public assemblies of the Saints. I was present July, 1838, when the corner-stones of the Temple were laid at Far West. The acts of the mob militia, ordered out by Gov. Boggs, in devastating our fields, destroying our crops, and abusing peaceful-minded and aged citizens, their hideous yells and cries, when they had the Phophet Joseph Smith and other brethren as prisoners in their camp near our house, are all indelibly impressed upon my mind; this, with the subsequent expulsion of the Saints from Missouri, together with the suffering endured before we reached Illinois, forms a chapter in my life never to be forgotten. Our family lived in Lima, Adams county, Ill., till the

fall of 1839, when we settled in Commerce, (later Nauvoo). I had the privilege of attending the University of Nauvoo and receiving instruction from Prof. Orson Pratt, Lorin Farr and others. At the age of fifteen I taught a primary school in Nauvoo, and later taught school in the eastern part of Hancock county. After the martyrdom of Joseph and Hyrum Smith, I rode 50 miles to attend the funeral, passing through Carthage on the way. I also took an active part in defending the city of Nauvoo against the mobs. In June, 1846, I left Nauvoo for the west, and on reaching Council Bluffs, Iowa, I enlisted in the famous Mormon Battalion. My experiences from July 16, 1846, to July 16, 1847, when I was discharged at Los Angeles, Cal., forms a



notable year in my life. I kept a daily journal, detailing the hardships and trials endured. Together with other discharged soldiers, I started for Salt Lake City, but we received instructions from Pres. Brigham Young to remain in California for a while longer. I finally arrived in Great Salt Lake valley, Sept. 6, 1848, and located in Salt Lake City. I married Hannah M. Colborn, Sept. 6, 1849, and the same year I sent east for my mother to come to the Valley, my father had died during my absence. I was ordained a Seventy Jan. 18, 1851, and in 1857 I filled a mission to California, laboring mostly in the city of Stockton and vicinity. In October, 1862, I went south and settled in St. George, Washington county, where I followed school teach-

ing. May 12, 1867, I was ordained a High Priest by Apostle Erastus Snow and set apart as a High Councilor in the St. George Stake, and also as Stake superintendent of Sunday schools. In the same year (1867) I moved my family to Price (formerly Heberville), five miles from St. George, where I have followed farming for a livelihood. I have had the privilege of performing considerable Temple work for my relatives who have passed beyond the veil."

**DUFFIN, James G.**, a president of the Ninth quorum of Seventy, is the son of Isaac Duffin and Mary Fielding, and was born in Salt Lake City, Utah, May 30, 1860. In the fall of 1862, in obedience to a call from the authorities of the Church, his parents moved to

set apart as a missionary to the Southern States by Franklin D. Richards. He returned from that mission in 1889. During the last nine months of his mission he presided over the North Carolina conference. Oct. 9, 1899, he was set apart by Francis M. Lyman as a missionary to the Southwestern States. During the first five months of this mission he labored as a traveling Elder in and president of the North Texas conference, Elder Wm. T. Jack having been released from the presidency of the mission. Elder Duffin was appointed, April 7, 1900, to succeed him as president of the mission. At home Elder Duffin has been active in the spiritual and material growth of his people. He has served as county commissioner, and was a member of the second legislature of the State of Utah.



Washington county, Utah, locating at the town of Toquerville, where his home has been since that time. He was baptized June 25, 1871, by Elder Seth Johnson, was ordained an Elder Jan. 19, 1881, by William Faucett, and the same day he married Mary J. Grainger in the St. George Temple. During the years 1882 and 1883, and again in 1893 and 1894, he attended the B. Y. Academy at Provo. He was ordained a Seventy by Levi Savage June 28, 1885, and set apart as a president of Seventy in the 9th quorum, March 3, 1895, by Jonathan Golden Kimball. July 5, 1887, he was

**BEEBE, Leroy W.**, Bishop of Virgin City Ward, Washington (formerly Kane) county, Utah, is the son of William Albert Beebe and Louisa Newton, and was born Jan. 25, 1840, at Sheridan, Chautauqua county, New York. Elder Beebe writes as follows in a biographical sketch prepared for this work: "I emigrated with my parents to Nauvoo, Ill., in the fall of 1844, where we lived till 1846, when we were driven out by the mob. After we left the city, we lived in a cellar, together with seven other families, and we often had to live on the fragments of food which were left by the soldiers. We moved to Winter Quarters, where we remained till 1847, when we recrossed the Mississippi river and went into Pottawattamie county. Here we remained till 1852, when we crossed the plains to Great Salt Lake valley. On arriving there, we located in what is now called Sugar House Ward, where we resided till 1854, when we moved to Ogden, Weber county. I was baptized in 1848, and ordained a Seventy in the 54th quorum July 5, 1857. I belonged to the standing army, and took part in the Echo canyon affair, in 1857-58, assisting to build the barracks there. After my return home I assisted in escorting deserters and teamsters on their road to California. Later, I was called to go to Samon river, (now in Idaho), and assist Saints to return to Utah. I was one of the company that found the body of Bailey Lake, who had been killed by the Indians, on Bannock

creek, in March, 1858. During the "move south" we lived at Payson, where I assisted in establishing a nail factory, in which many useful articles were made. While at Payson I married Mary Ann Sabin. In 1862, in response to a call from the authorities of the Church, I went south and located at Virgen City, a small settlement on the Virgen river, where I still reside. About 1876 I was ordained a High Priest and set apart as a counselor to Bishop John Parker, which position I held till Bishop Parker died in March, 1886. In November of that year I was ordained a Bishop by Apostle Wilford



Woodruff, and set apart to preside over the Virgen Ward, and am still laboring in that capacity. In earlier days I took an active part in all the Indian disturbances in southern Utah, and I accompanied Jacob Hamblin to the Moquis country for the purpose of persuading the Navajoes to discontinue their raids on the settlements. I am the father of twelve children, eight of whom are living." Bro. Beebe has passed through most of the trying scenes associated with the history of the Church since the exodus from Nauvoo, but his faith in the gospel of Christ is stronger today than ever before.

**WORKMAN, Andrew Jackson,** a veteran Elder in the Church, is the son of John Workman and Lydia Bilyen, and was born July 15, 1824, in Bourbon county, Kentucky. He was

baptized at the age of 17 by Dwight Webster. His father's family moved to Nauvoo, Ill., in May, 1843, and Bro. Workman distinctly remembers the Prophet, as he used to see him daily in Nauvoo. In February, 1846, he left Nauvoo for the west. When the government called for five hundred volunteers to go across the continent and defend the flag, he was one of those who joined the Mormon Battalion and marched to the Pacific coast. He served in the army one year and nine months, but after receiving his discharge, he remained in California several years, working part of the time at the gold mines, and finally came to Utah in 1855. He married Rebecca Dack in Salt Lake City June 4, 1855. In September, 1855, he went to San Bernardino, Cal., together with his wife, where he worked in a sawmill till December, 1857, when he returned to Utah and located temporarily in Cedar City, Iron county. In October, 1858, he moved to Fort Harmony, and in January, 1859, he located at what is known now as Virgen City, being the first white settler at that place, and he has resided there ever since. For more than fifty years Elder Workman has diligently labored to build up the country by digging ditches, and planting and cultivating the earth. His wife, Rebecca, died Dec. 25, 1865, and he married Sarah Johnson Eagar in 1866. He is the father of eleven children, nine boys and two girls. Commencing with Joseph Smith, the Prophet, he has been acquainted with all the leaders of the Church, and he says: "For sixty years I have had nothing but good advice and teaching from them; I have never at any time heard any one of them give bad counsel."

**GIFFORD, Oliver D.,** Bishop of Springdale, Washington county, Utah, since 1895, is the son of Samuel K. and Laura Ann Gifford, and was born Dec. 10, 1854, at Mantt, Sanpete county, Utah. He moved with his parents to Washington county in the fall of 1863, locating at Shonesburg, where he was raised amid the hardships and trials so characteristic of the early days in southern Utah. May 15, 1864, he was baptized by his father, Samuel K. Gifford. He remembers an instance, in his youth, when he was lying at death's door, that he was miraculously

healed by the power of God through the administrations of His servants. He was ordained an Elder by his father. In 1860 or 1861 he received a patriarchal blessing at the hands of Isaac Morley, who promised him many blessings, which have already been realized. He married Alice N. Alited, at Shonesburg, Sept. 11, 1873, and yielded obedience to the principle of plural marriage, June 7, 1882, by taking to wife Emily A. Hepworth. He assisted in building both the St. George and Manti Temples, June 6, 1885, he was ordained a Seventy by Edward Stevenson and Jacob Gates, in which capacity he labored till Nov. 6, 1887, when he was ordained a High Priest and set apart as second counselor to Wm. R. Crawford, Bishop of Springdale Ward. After the resignation of Bishop Crawford, Bro. Gifford was chosen Bishop in his stead, being ordained and set apart by Apostle Francis M. Lyman, Sept. 5, 1895. This office he still holds. He is the father of twenty children, sixteen of whom are now living.

**GIFFORD, Freeborn Demill, a** prominent Elder in Springville, Washington county, Utah, is the son of Samuel K. Gifford and Laura Ann Demill, and was born Jan. 4, 1850, at Manti, Sanpete county, Utah. He moved with his parents to Shonesburg, Kane (now Washington) county, in 1863, where they remained till 1875, when they moved to the neighboring settlement of Springdale, Washington county. Freeborn was baptized in the Virgin river Jan. 4, 1858. His mother died April 6, 1870. There being no opportunity for attending school, he had to forego the privilege of even a common school education. In those early days he remembers many trials and privations that he and others had to endure, but he says the Lord was always near, and though at times it looked like they were eating their last meal, yet means was always provided for obtaining a new supply, even if it were only corn bread mixed with water and molasses. Freeborn was ordained a Deacon, and set apart as president of the Deacons' quorum in Springdale Ward, March 28, 1875; was ordained an Elder Jan. 25, 1877. He has been a Sabbath school worker since 1877 and has served in every office in the Sabbath school up to that of superintend-

ent, which position he holds at present in the Springdale Ward. He has also labored faithfully in the mutual improvement cause; has acted as a Ward teacher, and been Ward clerk since the organization of the Springdale Ward. June 28, 1822, he married Aurelia Jane Hepworth. He was ordained a Seventy June 6, 1885, and later became a president in the 9th quorum of Seventy. Bro. Gifford is a man of great faith and testifies that he has seen the mighty power of God made manifest on many different occasions.

**SNOW, Jeter,** Bishop of Pine Valley Ward since 1893, was born at Lehi, Utah county, Utah, Dec. 21, 1855. In 1865 he moved with his parents to southern Utah, locating in Pine Valley, Washington county, where Jeter worked on the farm and looked after the stock during the summer, and attending school in the winter. He went to Lincoln county, Nevada, in 1878, where he engaged in freighting and farming. His father died in the spring of 1879, and Jeter returned home and was baptized and ordained an Elder Dec. 17, 1881. He married Mary Alice Gardner and resided in Panaca, Nevada, for several years. There he took an active part in Church work, laboring as a counselor in the Y. M. M. I. A. and as a Ward teacher. In 1888 he was chosen as second counselor to Bishop Wm. Gardner of Pine Valley, in consequence of which he moved back to Pine Valley in March, 1889, and was ordained a High Priest and set apart by Pres. Anthony W. Ivins to the position for which he had been chosen, March 19, 1899. Later, he was chosen superintendent of the Pine Valley Sunday school, and appointed to labor as a Stake Sunday school missionary. Sept. 13, 1893, he was ordained a Bishop and set apart to preside over the Pine Valley Ward by Apostle Francis M. Lyman. This position he still holds.

**REDD, William Alexander,** Bishop of Harmony Ward, Washington county, Utah, was born September 19, 1861, in Spanish Fork, Utah county, Utah. When but one year old he moved with his parents to New Harmony, Washington county, Utah, where he has ever since made his home. From his early youth a belief and firm faith in God had been deeply implanted in his heart.

During his early manhood he held several minor offices in the Church. These privileges helped to prepare him for greater callings that later in life were required of him. Patriarch John Smith, in a patriarchal blessing, told him that he was chosen at his birth to be a messenger of glad tidings unto the people, in gathering scattered Israel, and it was his calling to preside among the people. In obedience to a call from Pres. John Taylor, he filled



a mission to the Southern States in 1883-89. During his sojourn there he labored part of the time as president of the South Carolina conference. He was ordained a Bishop and set apart to preside over the Harmony Ward Sept. 15, 1890, by Apostle Francis M. Lyman, since which he has labored diligently and successfully in that calling. With his wife, Mary Verona Bryner, whom he married Feb. 27, 1884, he is raising a nice family of children.

**LELTHEAD, James,** Bishop, High Councillor and Patriarch, is the third son of John Lelthead and Jeany Harvey, and was born June 14, 1816, at Musselburg, Scotland. In 1832 he emigrated to Canada, and settled near what is now the city of Toronto. He married a daughter of Joshua Lamoreaux and Ann Cross in 1835. Elder Lelthead writes in a brief life sketch as follows: "We first heard the gospel in 1836, through Apostle Parley P. Pratt, and the year following we were baptized and confirmed into the Church by

Elder John Taylor. In the summer of 1837 a conference was held in Canada, at which Joseph Smith, the Prophet, Sidney Rigdon and Apostle Thos. B. Marsh were present. At this conference I was ordained a Priest and set apart to preside over a branch of the Church. My wife and I left Canada for Missouri in the spring of 1838. On this trip we stopped a short time at Kirtland, Ohio, and arrived in Far West, Aug. 1, 1838. I was advised by the Prophet to locate at Adam-ondt-Ahman, about twenty-five miles north of Far West, in Davless county. But we had very little peace there, being continually harassed by mobs, and having our property destroyed. We, however, succeeded in building a number of houses and making improvements, from which we were finally driven a few months later. After being expelled from Missouri we went from place to place until 1841, when we gathered with the Saints at Nauvoo, Ill. In 1842 I went to Canada on a visit, returning in 1843. While in Nauvoo I did much work on the Temple, and became intimately acquainted with the Prophet and the Patriarch. In the spring of 1846 I assisted in ferrying the Saints over the Mississippi river, and finally located temporarily in Bentonsport, Iowa, where I remained till 1849, when I went to Kanesville; and in 1850 I crossed the plains in Milo Andrus' company, arriving in Great Salt Lake valley in September of that year. I settled in Farmington, Davis county, where I lived a number of years and assisted in developing the country. I built the first grist mill in Davis county (at Farmington) for Willard Richards, and also the first grist mill in Weber county. When John W. Hess was ordained Bishop of Farmington I was chosen as his second counselor, and Ward clerk. In the fall of 1866 I was called, together with others, to go to the settlements on the Muddy (now in Nevada), and assist in building up that country. On our arrival we surveyed a new townsite, called St. Thomas, and began building a settlement. In 1868 Thomas S. Smith, president of the mission, was released on account of ill health, and I was called to be his successor. I was ordained a Bishop and set apart to preside over the St. Thomas Ward by Apostle Erastus Snow. Andrew V. Gibbons and Warren Foote were my counselors. When the line between Utah

and Nevada was drawn in 1870, it was found that the settlements on the Muddy were in Nevada, and for several reasons it was decided to vacate them and move to Utah. At length we succeeded in getting away, and most of the settlers from the Muddy located in Long valley, Kane county, where we at once began to break ground and build houses. Together with others, I erected three grist mills in Kane county, on being released from being Bishop, I was set apart as a High Counsellor in the Kanab Stake, and was later ordained a Patriarch, which position I at present hold."

**GLAZIER, John W.,** Bishop of Johnson Ward, Kane county, Utah, is the son of James Birch Glazier and Mary Elizabeth Pridmore, and was born in Marshall county, Alabama, July 6, 1855. In his boyhood he had very little opportunity to attend school, but by hard self-efforts he acquired a fair education. He married Nancy J. Roden, Nov. 18, 1875, and on April 28, 1876, they were both baptized into the Church. Feb. 26, 1877, they started for the west, and going via the Southern route, they arrived at Sunset, Arizona, Oct. 6, 1877. Here they lived for a short time in the United Order, and then continued the journey to Utah, arriving in Kanab, Kane county, March 7, 1878. Bro. Glazier was ordained an Elder in the St. George Temple, June 19, 1878, and having located in Kanab, he was kept active laboring as a Ward teacher, counselor in the Elder's quorum, and president of the Y. M. M. I. A. He was ordained a Seventy by Edward Stevenson, June 9, 1885, and, later, he became clerk of the 85th quorum of Seventy. With his family he moved to Johnson, Kane county, March 15, 1891, where he was chosen presiding Elder of the Johnson branch. He acted in that capacity till Sept. 1, 1894, when he was nominated by the people of Johnson to be their Bishop, and the same day he was ordained and set apart to that office by Apostle Francis M. Lyman. Bro. Glazier is still engaged in discharging the duties pertaining to that important calling.

**STEWART, David Brinton,** Bishop of Fredonia, Arizona, (a Ward in the Kanab Stake of Zion), is the son of Levi and Artemesia Stewart, and was

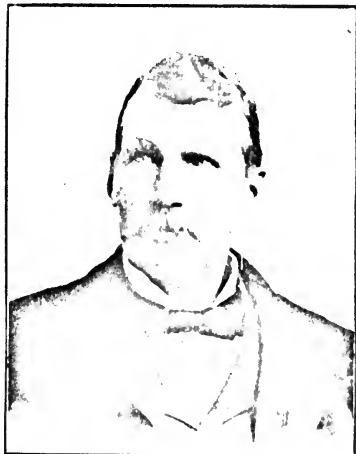
born at Big Cottonwood, Salt Lake county, Utah, Feb. 12, 1867. Elder Stewart writes: "When I was about three years old my parents were called to move to Kanab, Kane county, where my father was appointed to act as Bishop, and where I lived till 1895. At the age of eight years I was baptized, and four years later I was ordained a Deacon. My early youth was passed on the farm and in the mountains with sheep and cattle. During the winter of 1888-89 I attended the Brigham Young Academy at Provo. In the spring of 1890 I was ordained a Priest, and called to labor as a Ward teacher. Later in the same year I was ordained an Elder and appointed to act as a counselor in the presidency of the Y. M. M. I. A. of Kanab. Having been called on a mission to New Zealand, I was ordained a Seventy and set apart for this mission, by Apostle Abraham H. Cannon, July 17, 1891, and, together with other missionaries, I left Salt Lake City for New Zealand the following day. When I arrived at Auckland, I was assigned to the Australian part of the mission, where I labored till Nov. 17, 1893, when I was released with permission to return to the headquarters of the Church. I reached home Feb. 7, 1894, and married Lois Crosby in the St. George Temple, May 16, 1894. In May, 1895, I moved to Fredonia, a branch of the Kanab Ward, situated over the line in Arizona, where I took an active part in Church affairs, and was called to preside over the branch, which I did until Sept. 14, 1895, when I was ordained a High Priest and a Bishop by Apostle Francis M. Lyman and set apart to preside over the Fredonia ward, which position I still hold."

**CROSBY, Jesse Wentworth, Jun.,** second president of the Panguitch Stake of Zion, Utah (from 1882 to 1900), is the son of Jesse W. Crosby and Hannah E. Baldwin, and was born June 22, 1848, in Salt Lake City, Utah. In 1861 he went to "Dixie" (southern Utah), together with his parents, and helped to survey the city of St. George. When he was about fourteen years old he drove a six-horse team to southern California and back. In 1864 he drove a four-yoke ox-team from St. George to the Missouri river and back, traveling about 2,700 miles in seven months.

He spent most of the summer of 1865 as a guard on the frontiers in southern Utah, and in 1866 he went as a member of an exploring party by way of Kanab, Escalante and the Fremont river, to look out the strongholds of the Indians; one man was killed by the Indians on this trip. In 1867 Elder Crosby was ordained an Elder by John D. T. McAllister and married Sarah Pauline Clark, and was ordained a Seventy April 9, 1868, by Geo. A. Smith, and filled a mission to the Southern States during that and the following year, laboring principally in Kentucky, Tennessee and Georgia. After his return home in the fall of 1869 he was ordained a High Priest by Apostle Erastus Snow and set apart as a member of the High

port. In answer to their prayer, as the Saints verily believe, the Lord sent Mr. I. S. P. Weeks, an engineer of the Burlington and Missouri River Railway, to offer them a grading contract. The contract was taken and Elder Crosby appointed the business manager. This contract covered twenty-four miles of grade, and included the moving of 589,000 cubic yards of material, for which the railroad company paid the colonists over \$96,000. When the settlements of the Saints in the Big Horn country were organized as a Stake of Zion, in May, 1901, Elder Crosby was chosen as first counselor to Byron Sessions, president of the Stake, which position he now occupies.

**CAMERON, David**, third president of the Panguitch Stake of Zion, is the son of William Cameron and Jane Frances Lint, and was born in Queensbury parish, county of York, New Brunswick, Dec. 34, 1838. With his parents he moved to Nauvoo, Ill., in the fall of 1845, thence to Chicago, Ill., in 1846, and to Little Pigeon, Iowa, in 1849. David was baptized in the spring of 1850 and came to Utah the same



Council in the St. George Stake. In 1872 he removed to Panguitch (now in Garfield county), Utah, and helped to settle that place and the surrounding valleys. When the Panguitch Stake of Zion was organized in 1877, he was chosen second counselor to Pres. James Henrie, and in 1882 he was called to succeed Elder Henrie in the presidency of the Stake, which position he held till 1900, with Mahonri M. Steele and David Cameron as his counselors. In 1900, he was called on a special mission to the Big Horn country, in Wyoming, to assist in settling that valley. In the fall of 1900 the colonists in the Big Horn basin ran short of provisions, and a special fast meeting was held by the Saints there, in which they asked the Lord to open the way for their sup-



year, locating at Provo, Utah county. He was ordained an Elder by Doctor Sprague in April, 1857. The same year he was called to go east in the Y. X. company, and was stationed five months at Devil's Gate, on the Sweetwater. He also served two months in Echo canyon as a guard. In 1861 he moved to St. George, Washington coun-

ty, and was one of the men called to accompany Jacob Hamblin on his visit to the Moquis Indians in the fall of 1862. He went east to the Missouri river in 1863, in Daniel D. McArthur's company, to bring poor emigrants to the Valley. Prior to 1872 he had done much service as an Indian scout. He was with the exploring expedition under Captain Franklin B. Wooley and James Andrews when Escalante was discovered. In 1875 he settled in Panguitch, Garfield county, Utah, where he was ordained a High Priest by Apostle John Taylor and set apart as a High Counselor in Panguitch Stake of Zion, April 23, 1877. In 1878 he performed a short mission to California. He was appointed Stake superintendent of mutual improvement associations June 1, 1879, and elected justice of the peace in Panguitch precinct, Aug. 4, 1879. He married Alice J. Eccles March 9, 1882, in the St. George Temple, and was chosen second counsellor to Jesse W. Crosby, jun. (president of the Panguitch Stake) June 18, 1882. In 1883 he was elected probate judge of Garfield county; was re-elected to that office in 1885, and appointed to the same position by Pres. Benjamin Harrison in 1893. Aug. 26, 1900, he was set apart as president of the Panguitch Stake by Apostle Abraham O. Woodruff, and is now faithfully engaged in the discharge of the duties pertaining to that high and holy calling.

**STEELE, Mahonri Moriancumer**, first counselor to Pres. David Cameron, of Panguitch Stake, is the son of John Steele and Catharine Campbell, and was born May 1, 1849, in Salt Lake City, Utah. Bro. Steele, in a brief life sketch, writes: "With my parents I was a pioneer in Geo. A. Smith's company which settled Parowan, Iron county, Utah, arriving there Jan. 13, 1851. I was baptized May 29, 1857, by Bishop Tarleton Lewis and confirmed by Pridely Meeks. In the winter of 1860 I moved with my parents to Toquerville, Washington county. I participated in the battle with the Navajoe Indians Dec. 31, 1866, and served in the Utah militia during the Blackhawk Indian war, being commissioned first lieutenant in company C, of the cavalry corps, by the governor of Utah. I was ordained an Elder April 22, 1866, by Bishop Joshua T. Willis. In the sum-

mer of 1868 I drove a four-yoke ox-team in Daniel D. McArthur's company to the terminus of the Union Pacific railroad, to bring emigrants to Utah. April 19, 1869, I married Emily Bunker, daughter of Bishop Edward Bunker, a member of the Mormon Battalion. In the spring of 1871 I moved my family to Panguitch, then in Iron county. I took to wife Mary Ellen Jepson May 11, 1874. Together with my father I left home for a mission to Europe May 13, 1877, and I was ordained a Seventy May 22, 1877, by Apostle Orson Pratt. While on this mission I labored mostly in the Liverpool conference, and I was released on account of the climate of England disagreeing with my health, returning home in July, 1878. June 1, 1879, I was chosen first counselor to James Henrie, president of the Panguitch Stake of Zion, and was set apart to that position by Apostle Erastus Snow. I was arrested on the charge of unlawful cohabitation April 26, 1887, and placed under \$1500 bonds. My second wife was subpoenaed by deputy marshals, that she died May 18, 1887, shortly after having given birth to a child. At the reorganization of the Panguitch Stake, June 18, 1882, I was set apart as first counselor to President Jesse W. Crosby, jun., by Apostle John Henry Smith, and on April 26, 1900, I was again chosen as first counselor in the Stake presidency, this time to Pres. David Cameron. I was set apart this time by Apostle Francis M. Lyman. Aug. 29, 1898, I was ordained a Patriarch by Apostle Francis M. Lyman." Elder Steele has labored as Ward and Stake clerk and historian, and has served more than twenty years as Stake tithing clerk. He has faithfully worked in the Stake presidency for twenty-two years. In civil life he served as the first county clerk of Garfield county, and has also acted as school trustee, and as county superintendent of schools.

**SCHOW, Andrew Peter**, Bishop of Escalante, Garfield county, Utah, is the son of Niels Christian Schow and Marie From, and was born in Aalborg, Denmark, Nov. 2, 1839. When twelve years of age, he was baptized by Hans Peter Jensen, April 13, 1851, being then between eleven and twelve years old. His parents were baptized by Elder Geo. P. Dykes, Oct. 27, 1850, being



among the very first who were baptized into the Church in the city of Aalborg. The family emigrated to Utah in 1853-54, crossing the ocean in the sailing vessel "Jessie Munn." On arriving in Utah Oct. 5, 1854, they located in Brigham City, Box Elder county, where they, in common with the early settlers of Utah generally, had to endure many hardships. In 1863, Andrew crossed the plains as a Church teamster in Thos. E. Ricks' company to bring emigrants to the Valley. Feb. 14, 1865, he married Annie Jespersen, and in 1867 he moved to Panaca, Nevada. Together with six others he started out in search of another place to settle, in 1875, and they founded the settlement known now as



a travelling Elder in and later as president of the Gothenburg conference, Sweden. For nineteen years he has filled the position of first counselor in the presidency of the Tooele Stake of Zion; previous to that he was a member of the High Council of said Stake;



he has also served Grantsville city as councilman and mayor; has served two terms in the Utah legislature, and is at present a member of the Industrial Bureau of the Church. Elder Anderson is a thorough business man and one of the foremost citizens of Tooele county. Since 1879 he has emigrated thirty-one persons from the old country.

**RICHARDS, George Franklin,** second counselor to Hugh S. Gowans in the presidency of the Tooele Stake of Zion, was born Feb. 23, 1861, in Farmington, Davis county, Utah, son of Franklin D. Richards and Nanny Longstroth. He was baptized Oct. 12, 1873, by Oliver L. Robinson and confirmed the same day by Abraham Rose. He graduated from the University of Deseret in English language and literature, in June, 1881; took up a course in mathematics the following year in the same institution, and after carrying the same for six months, he gave up school for a position with the Utah Central (now the O. S. L. railway) as clerk in the lumber, carpenter and car building department, which occupation he held until October, 1882. As an inducement to stay longer he was offered promotion and increased

Escalante, in Potatoe valley. They soon built log cabins and began to till the earth. In May, 1877, Bro. Schow was ordained a Bishop by Apostle Erastus Snow and set apart to preside over the Escalante Ward, in which calling he has labored faithfully and untiringly up to the present time.

**ANDERSON, Charles L.,** first counselor to Pres. Hugh S. Gowans in the presidency of the Tooele Stake of Zion, was born April 11, 1846, in Anskog parish, Elfsborgs lan, Sweden; baptized by A. Borreson June 23, 1861, emigrated to Utah in 1862 and located in Grantsville, Tooele county, where he still resides. He went to the Missouri river as a Church teamster in 1866, after the poor; filled a mission to Scandinavia in 1878-80, where he labored as

wages, but duty called him elsewhere. While but a boy of fifteen years he was called to labor as a Ward teacher and at that age received his endowments in the Endowment House, Salt Lake City, June 5, 1876, and was ordained an Elder at the same time by Franklin D. Richards. He was frequently called upon to act as arbitrator and reconciliator in the settlement of difficulties existing between his neighbors. March 9, 1882, he married Miss Alice A. Robinson, daughter of Oliver L. Robinson and Lucy Miller, of Farmington, in the Endowment House, Salt Lake City. While residing at Farmington he acted as clerk of the Elders' quorum, Ward teacher, Stake home missionary, president of Y. M. M. I. A., etc., and he was



ordained a Seventy Feb. 3, 1884, by Seymour B. Young. In 1885 he purchased a farm in Plymouth (now Fielding), Box Elder county, where he resided until Jan. 31, 1888, when he moved to Tooele, Tooele county, where he has since resided, and where he has filled many important positions. He has acted as secretary and later as chairman of the school district board of trustees, chairman of the board of trustees for the Tooele Irrigation Company; director and treasurer (for 11 years) of the Tooele City Water Company, and was Tooele county's representative in the State legislature of 1899-1900. Ecclesiastically he has held the position of Sunday school teacher, Ward teacher, home missionary, etc. He was ordained a High Priest

Jan. 29, 1890, by Francis M. Lyman and set apart as second counselor to Pres. Hugh S. Gowan in the presidency of the Tooele Stake; was ordained a Patriarch under the hands of Elder Francis M. Lyman, July 23, 1893. He has administered patriarchal blessings to nearly three hundred people, performed many ordinations, blessings of children and ministrations to the sick. Elder Richards, though but forty years of age, is the father of eleven children, nine of whom are still living.

**ROWBERRY, John**, presiding Bishop of Tooele county, Utah, was the son of John Rowberry and Mary Parry, and was born Aug. 16, 1823, in Bishop's Frome, Herefordshire, England. He embraced the gospel in Herefordshire, his native place, being baptized in 1840, by Apostle Wilford Woodruff, who was sent into that part of England by revelation. He emigrated from England



with one of the first companies of Saints that came to Nauvoo from England, and passed through the persecutions and sufferings of the Saints while being driven from that place. Previous to leaving Nauvoo he received his blessings and endowments in the Nauvoo Temple, on the erection of which he had labored faithfully. He crossed the plains in 1849 in Ezra T. Benson's company, and in the fall of the same year moved into Tooele valley, and made his home, together with a few others, in what was then a sage-brush

and willow fort. He presided over the people in Tooele valley as their Bishop until the county was organized into a Stake of Zion, in 1877. He went on a mission to England in 1876, and after his return in 1877 he was chosen and set apart as the president of the High Priests' quorum in the Tooele Stake. Shortly afterwards he was ordained a Patriarch. He represented Tooele county in the legislative assembly of Utah for several years and was an active advocate for laws and principles that would benefit the people. He died at his home in Tooele April 4, 1884. The "Deseret News," in speaking of him at the time of his demise, says: "All who knew him, speak well of him as a fatherly and kind Bishop, always on hand to bless and aid the poor, and as the kind and affectionate father of a large family. His sickness was but brief, and he passed away without pain. His faith was steadfast in the truth, and he died in full hope of a glorious resurrection."

**ATKIN, Thomas, Junior**, Bishop of Tooele, Tooele county, Utah, since 1880, is the son of Thomas Atkin and Mary Morley, and was born July 7, 1823, at South, Lincolnshire, England. His parents were well-to-do people, and endeavored to give their children a good education. In 1842 they first heard the true and everlasting gospel preached, and believed and accepted it. Thomas was baptized by Elder Geo. Eyers, July 3, 1843, and soon afterward a branch was organized at South. Together with his parents he emigrated to Utah in 1849, leaving England, Jan. 29th, on board the ship "Zetland," Orson Spencer having charge of the company, which landed at New Orleans April 3, 1849. They crossed the plains in Orson Spencer's train, arriving in Great Salt Lake valley Sept. 23, 1849, where they located in the Eleventh Ward. In the spring of 1851, Thomas, together with his father, moved to Tooele county. He was ordained a Teacher in 1852, and married Mary Ann Maughan May 20, 1856. During the Johnston army war in 1857-58 he served under Major John Rowberry in a military capacity. In 1858 he moved to Lehi, Utah county, for a short time. At the organization of the Tooele Ward, May 24, 1877, Bro. Atkin was chosen as second counselor to Bishop Norton R. Tuttle, and was

ordained a High Priest and set apart for that position by Apostle Erastus Snow. Oct. 31, 1880, he was chosen and sustained as Bishop of Tooele Ward, being ordained and set apart by Pres. Geo. Q. Cannon. Bishop Atkin has always tried to further the interests of the people among whom he has labored, and he has done his honest share toward upbuilding and developing the resources of Utah, particularly Tooele county. In civil life he has been active, having held several positions of responsibility and trust in Tooele county. His greatest desire in life has been to see the people of God progress and grow. "After 58 years of membership in the Church," he writes, "I am fully prepared to testify of its worth, and I do bear witness that the true Church of Christ is again upon the earth, the gospel having been revealed from heaven by God through the instrumentality of the Prophet Joseph Smith."

**ORME, Charles Alvin** Bishop of Batesville, Tooele county, Utah, is the son of Samuel W. Orme and Sarah Cross, and was born at Tooele city, Tooele county, Utah, Oct. 21, 1869. His



youth was spent mostly on the farm, and he has continued in that avocation up to the present time, being still engaged in farming and stockraising. As a young man he took an active part in the Sabbath school and mutual improvement work; he was also a Ward teacher. In 1896-99 he performed a

mission to Australia, laboring principally on the island of Tasmania. When the Batesville Ward was organized, April 2, 1899, Bro. Orme was chosen to act as Bishop of the same, and he was ordained to that office by Apostle Francis M. Lyman. He is still earnestly laboring in that responsible calling. Dec. 20, 1899, he married Ada M. Dunn in the Salt Lake Temple.

**BENNION, Israel**, Bishop of Vernon, Tooele county, Utah, is the son of John Bennion and Esther Ann Breth, and was born June 2, 1860, in the "Old English Fort" (now Taylorsville), Salt Lake county, Utah. He lived in Rush valley in 1864 and 1865; settled on the Muddy (Nevada) in 1868, and subsequently resided in Panaca and Eagleville. The family returned to Taylorsville in 1873, and Israel followed the sheep and cattle business till 1877, when he settled in Vernon, Tooele county, Utah, where he has resided ever since. In 1883 he performed a short mission to the Southern States, but returned on account of poor health. During the winter of 1883-84 he attended the Deseret University, and he married Jeanette Sharp Oct. 16, 1884. His ordinations in the Priesthood are as follows: He was ordained an Elder Oct. 25, 1882; a Seventy Jan. 26, 1885, and at the same time set apart as a president in the 31st quorum, by Apostle John W. Taylor; a High Priest Nov. 29, 1891, by Pres. Hugh S. Gowans, who on the same occasion set him apart as first counselor to Bishop John C. Sharp; a Patriarch by Apostle Francis M. Lyman, July 23, 1893, and a Bishop Feb. 25, 1900, by Apostle Francis M. Lyman, who also set him apart to preside over the Vernon Ward.

**CLARK, Thomas Henry**, Bishop of Grantsville, Tooele county, Utah, was born May 7, 1805, at Acton, Herefordshire, England; as a young man he identified himself with the religious society known as the United Brethren over which Thomas Kingston presided, and to whom Bro. Clark was next in authority; he was among the first of Elder Kingston's flock who yielded obedience to the everlasting gospel as brought them by Elder Wilford Woodruff, by whom he was baptized early in 1840; he was ordained a Priest at the time of his confirmation and was ordained an Elder June 21, 1840, under the

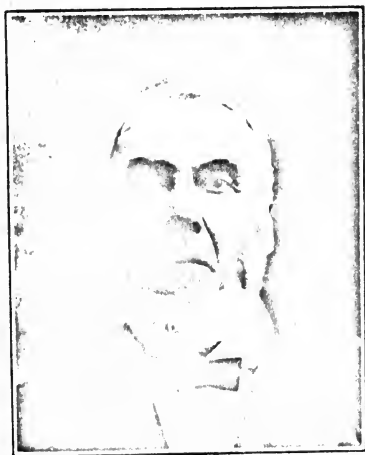
hands of Willard Richards and Wilford Woodruff; after this he traveled and preached and baptized many hundreds into the Church. Emigrating to America, he set sail from Gloucester April 6, 1841, for Quebec, in charge of a company of emigrating Saints, with whom he traveled through Canada and arrived at Nauvoo July 8, 1841. He suffered in common with the Saints generally the persecution and trials endured by the Church in Illinois until the expulsion in 1846. He then traveled to Winter Quarters, whence he was called on a mission to travel among the branches of the Church in Iowa and Missouri, and on his return from that mission he was called on a mission to Europe, which he filled hon-



orably and returned in the fall of 1849, bringing with him a company of immigrating Saints. He remained at Kanesville till July 11, 1852, when he started for Utah. He arrived in Salt Lake City Oct. 10, 1849, and almost immediately moved to Grantsville where he resided until his death, which occurred Oct. 11, 1873. During his residence there he presided most of the time as local Bishop or president. Elder Clark was a man who by his kindness and faithful labors gained the esteem of all with whom he was associated. He was filled with integrity, spent his time in teaching and exhorting the Saints to faithfulness in the gospel, and as long as he had strength to use his voice he bore powerful testimonies to the truth of the great Lat-

ter-day Work. The immediate cause of his death was dyspepsia, with which he was afflicted for six months prior to his demise. At the time of his death he was 68 years, 5 months and 7 days old.

**CLARK, John William**, a Patriarch in the Tooele Stake of Zion, is the son of Thomas Henry Clark and Charlotte Gally, and was born Jan. 12, 1826, at Bishop's Frome, Herefordshire, England. In 1840 he was baptized by his father, Thos. Henry Clark, and confirmed a member of the Church by Apostle Wilford Woodruff. Together with his father's family he emigrated to Utah in 1841, arriving at Nauvoo, Ill., July 8th of that year. He at once began working on the Nauvoo House and lived a few miles from Nauvoo, until driven away by the mob in 1846. He then located temporarily at Winter



Quarters and remained on the frontiers till 1852. In the meantime he married Ann Micklewright, and in July, 1852, he started on the journey across the plains; arrived at Salt Lake City Oct. 10, 1852. He settled at Grantsville, Tooele county, Utah, the same year and has resided there ever since. At Grantsville he assisted in building the fort as a means of protection against the Indians, and was otherwise active in the upbuilding of the settlement. He also participated in the Echo canyon war in 1857-58. Bro. Clark has always been active in Church work, having labored as a Ward teacher, Bishop's counselor and member of

the High Council in Tooele Stake. He was ordained a Patriarch in 1899 by Apostle Francis M. Lyman.

**DE ST. JEOR, Francis**, Bishop of Clover, Tooele county, Utah, from 1882 to 1901, is the son of Francis John De St. Jeor and Marie Macee, and was born July 11, 1822, in the parish of St. John, on the island of Jersey (one of the Channel Islands). Bro. De St. Jeor writes: "My father served as a soldier under Napoleon and died when I was about eleven years old, leaving my mother with four children. I was sent to France to live with my grandfather, who sent me to school, intending to have me trained for the Roman Catholic ministry. When my grandfather died, my mother had me apprenticed to learn the shoemakers' trade. I took an active part in the Protestant church Sunday school work. Feb. 26, 1842, I married Elizabeth Jeon, and soon afterward moved to Ganville, France, where we remained several months, and then returned to Jersey Island. In the meantime the gospel was introduced and a branch of the Church established on the island. Later three Elders (John Banks, Thos. B. H. Stenhouse and Wm. C. Dunbar) from England came and commenced to hold meetings. I was invited by a neighbor to attend one of these meetings, which I did more out of curiosity than anything else. I listened to the sermon, and purchased some books and tracts which I carefully studied. When I went to meeting again, I offered myself as a candidate for baptism, and was consequently baptized Nov. 9, 1849, by Elder Wm. C. Dunbar. I received a strong testimony of the divinity of the great Latter-day Work at the time. I was ordained a Priest by Elder Wm. C. Dunbar June 3, 1850 and sent out to preach the gospel. On this my first mission I had the privilege of baptizing quite a number of people. A branch was soon organized at St. John and I, being ordained an Elder by John Pack, was set apart to preside over the same. I labored as a missionary in various parts of the Channel Islands, till March 30, 1855, when, together with my family and others, I bid farewell to the island of my birth and started for Zion. We crossed the Atlantic on the ship "Chimborazo," Edward Stevenson being president of the company, and landed at Philadelphia May 21, 1855. We crossed

the plains in Charles A. Harper's company in which I served as captain of ten. We arrived in Salt Lake City Oct. 29, 1855. I settled in Tooele, Tooele county, where I resided till December, 1856, when I moved to Rush valley. Being commissioned a captain by Gov. Brigham Young in 1857, I organized a company of militia, in the defense of the Saints. May 9, 1857, I was ordained a Seventy and set apart to act as a president in the 43rd quorum. During the "move" in 1858 I made my temporary home in Lehi, Utah county. I assisted in establishing the first Sunday school in Rush valley. In 1864 I married Harriet Le Masur, and moved to Deseret, Millard county, in January, 1866; but after enduring many hardships at that place, and losing crops and labor, I returned to Rush valley, where I again began to make a home, and by the blessings of the Lord and the kindness of friends I was soon quite comfortable. When the St. Johns Ward was organized June 24, 1877, I was chosen second counselor in the Bishopric, being ordained a High Priest by Pres. John Taylor. The Clover Ward was organized July 22, 1882, on which occasion I was chosen to act as Bishop of the new Ward. I was ordained and set apart to that office by Apostle Francis M. Lyman, and labored to the best of my ability as Bishop of Clover Ward until June 16, 1901, when I was honorably released. A few days later (June 20, 1901) I was ordained a Patriarch by Apostle Heber J. Grant. I am the father of eleven children, eight of whom are living. I have 51 grandchildren and 13 great-grandchildren."

**ALEXANDER, John**, senior president of the 78th quorum of Seventy, is the son of Joseph Alexander and Lyndonia Higgs and was born in Bristol, England, Oct. 23, 1834. His parents being in humble circumstances, his opportunities for obtaining an education were limited. May 1, 1850, he was baptized by Elder Geo. Halliday, and soon afterwards he was appointed a book agent in South conference. He was ordained a Priest in 1852. Emigrating to America he sailed from Liverpool, on the ship "Falcon," March 28, 1853. After crossing the plains and arriving in the Valley, he located in Salt Lake City, where he resided till 1854, when he

moved to Pleasant Grove, Utah county. While at that place he had charge of the lesser Priesthood of the Ward. June 27, 1857, he was ordained a Seventy by Hyrum Mace. In 1858 he moved to Fillmore, Millard county, and during 1859 and 1860 he labored in Deseret, helping to build a dam in the Sevier river, at that place. He married Ellenor Davidson in the fall of 1861, and in the spring of 1866 he went east as a Church teamster to bring poor emigrants to the Valley. During 1879 and 1880 he filled a mission to England, laboring in the Birmingham conference. In May, 1881, he married Mary Baskerville and moved to Goose creek, in Idaho, where he became one of the first settlers. He was set apart as one of the presidents of the 78th quorum of Seventy in 1884; later, he became the senior president of said quorum. July 30, 1890, he was arrested on the charge of unlawful cohabitation, but was subsequently discharged. For a number of years he has labored as a home missionary in the Cassia Stake. He is at present engaged in doing ordinance work for his dead relatives.

**HARPER William T.**, second counselor to Wm. T. Jack, president of the Cassia Stake, is the second son of Bishop Thomas Harper and Hannah Jones, and was born at Call's Fort, Box Elder county, Utah, April 7, 1861. He spent his youth laboring on his father's farm. At the age of 17 he began to labor at hauling freight, etc., in Montana and other places. When he was twenty-two years of age he married Fannie Loveland. In 1884 he moved to the State of Idaho and located at Marsh Basin, Cassia county, where there was a small branch of the Church at that time. He was chosen superintendent of the Sunday school in August, 1884, and in November of that year a mutual improvement association was organized and he was called to act as its president. When the Albion Ward was organized, in November, 1887, William T. Harper was ordained a Bishop and set apart to preside over it, in which capacity he diligently labored for over twelve years. In November, 1896, he left for a mission to the Indian Territory, where he labored for twenty months, part of the time as president of the Oklahoma conference. At the reorganization of the

Cassia Stake, in May, 1900, he was set apart as second counselor to Pres. Wm. T. Jack, by Apostle Francis M. Lyman, and called to make his home in Oakley. Bro. Harper is a man whose first and greatest desire in life is to labor for the spread of the Church of God.

**BALL, Elihu K.**, a Patriarch in the San Luis Stake of Zion, Colorado, is the son of John T. Ball and Margaret Honaker, and was born at New Garden, Russell county, Virginia, Sept. 19, 1853. Elder Ball writes thus: "My boyhood days were spent at labor on my father's farm, and my schooling was somewhat neglected. As a boy I was religiously inclined, and in 1869, when I first heard the gospel preached by "Mormon" Elders, I was at once convinced that they were servants of God. I did not, however, join the Church at once. After having gathered much genealogy, I left my native

perintendent of the Sunday school there. March 31, 1894, I was ordained a High Priest by Pres. Albert R. Smith, and on May 27th of that year I was set apart as a High Counsellor in the San Luis Stake by Apostle John Henry Smith, and I was ordained a Patriarch Feb. 16, 1896, by Apostle Heber J. Grant. I am the father of nine children, five of whom are living." Bro. Ball has passed through much for the gospel's sake, but he always bears a faithful and powerful testimony to its truth.

**JENSEN, Christen**, Bishop of the East Dale Ward, San Luis Stake of Zion, Colorado, is the fifth son of Peter Jensen and Kjersten Andersen, and was born at Farre, Aarhus amt, Jylland, Denmark, Oct. 28, 1848. When he was ten years old, the Latter-day Saint Elders found a welcome in his father's home, and while the family were investigating the gospel, he learned to love its truths. His father, however, thought him too young for baptism. April 6, 1862, the entire family, nine in number, bid farewell to the land of their nativity, and on Sept. 23rd they arrived in Salt Lake City. On this journey Christen was taken severely ill with the ague, at Florence, Nebraska, and he earnestly requested baptism. He was accordingly baptized June 27, 1862, and was instantly healed, and became strong enough to walk all the way to Salt Lake City. The family located at Moroni, Sanpete county. The same fall, by advice of his parents, Christen went to southern Utah, where he shared in the labors and hardships connected with the building up of that country. One season, while there, flour sold at \$25 per hundred. In 1863 he was ordained a Deacon. After three years' sojourn in that land, the Indians became very troublesome, killing a number of the settlers. The winter of 1865 was spent in great anxiety, and Bro. Jensen, in common with others, was compelled to stand guard each night through the entire winter, against the depredations of the Navajoe Indians. In April, 1866, Apostle Erastus Snow sent word for all those laboring on what is known as the Cannon Ranch to move to settlements at once for safety. The word was obeyed, and scarcely had they left the ranch, when a number of Navajoe Indians came there to capture or to kill



State for Utah, April 15, 1878, and arrived in Salt Lake City May 13th, following. After thoroughly investigating the doctrines of the Church, I was baptized Aug. 11, 1878, by Wm. L. Ball. Later, in the same year, I was ordained a Deacon. I moved to Springdale, Kane county, in 1879, and was ordained an Elder there Sept. 26, 1879, by E. F. Green. In 1880 I moved to Manassa, Conejos county, Colo., where I married Minta E. Kirtland Sept. 4, 1881. June 27, 1886, I was ordained a Seventy by Niels C. Helselt. I was appointed to preside over the Mountain View branch March 6, 1888, and was later chosen su-

them. Bro. Jensen's father now sent for him, and two days after his arrival home he was mustered into Company A to do service in the Blackhawk war, and he served in that capacity for three years. He received his endowments and was united in marriage with Mary Sophia Anderson, Feb. 8, 1868. The same spring he received a call to go as a Church teamster across the plains, assisting the emigrants on their way to Utah. On his journey, while attempting to ferry across Green river, the boat capsized, and out of twenty-five companions six were laid in a watery grave. On his return home to the valleys he found the grasshoppers so numerous, that thousands would be crushed to death under foot while walking over the ground; and



circular letter, stating that if Wards could not unite together in the United Order, families to the number of 50, 30, 20, 10 or even five, might unite together in the United Order. Consequently, in 1875, Elder Jensen united with 30 other families, turning all their possessions under one management. After one season's trial, the majority favored to dissolve. They settled up, paying at the rate of from \$1.50 to \$2.00 per day for all labor done and it was found that a net profit of 30 per cent was realized on all the property turned in, including teams, farming implements, etc. Dec. 5, 1875, Elder Jensen entered into the practice of plural marriage, taking to wife Carrie Peterson. In September, 1879, while engaged as salesman in the Moroni Co-op, a call came from Pres. John Taylor for him to fill a mission to Scandinavia. He responded at once, although at first it seemed not possible to get all business matters arranged on such short notice. But in less than two weeks he was ready to start with eleven other Elders for Europe. On arriving at Copenhagen, he was assigned to the Aarhus conference, where he labored as a traveling Elder till April, 1880, when he was appointed president of said conference. While thus engaged in the ministry, he baptized seventy-seven souls. After laboring two years, he received an honorable release from Elder Andrew Jensen, then in temporary charge of the Scandinavian mission. In December, 1881, he was united in marriage to Helena S. Rundqvist, and later (in 1883) he married Mattie K. Peterson. About this time the pressure of the Edmunds law, passed in 1882, against celestial and plural marriage, became general. An opportunity presenting itself, he moved part of his family to the San Luis Stake of Zion, Colorado, and for twelve years he had the experience of exile life. The deputy marshals frequently swore vengeance against him, should he return to Utah. Not heeding these threats, however, he regularly made one or two visits to his family and home in Utah each year. On one occasion, in the winter of 1891, after the marshals had searched his home from cellar to garret, in flour chests, trunks, wardrobes and cupboards, they met him coming to his home in broad daylight, but they, failing to recognize him, turned into a neighbor's house to

when a swarm of them would arise in the air, the sun would become darkened. The next few years of his life were spent in building up a home. In 1873, the principle of co-operation being strongly urged by the General Authorities of the Church, he and some nineteen other families worked their farms on the co-operative principle with success. The United Order was introduced in 1874, and before starting upon a mission to assist in the completion of the St. George Temple, he took all his earthly possessions to his Bishop to be used under the rules of the United Order. He labored on the Temple until the capstones were laid, when he was released to return home. About this time Pres. Brigham Young issued a



search for him. During these days of persecution and trial he was not inactive, however, in gospel matters. In 1886 he assisted in organizing the 92nd quorum of Seventy, and for eleven years he served as its senior president. After the persecution had relented, Bro. Jensen made permanent arrangements to return to his old home in Utah, with the families that had been driven into exile. His entire family now numbered twenty-one souls living, and two dead. Plans for returning to the old home had all been made; household goods had been sent to Utah by rail, four of the children had been sent ahead to Utah, homes and lands were sold, wagons stood ready to be loaded with goods, in fact, every thing was in readiness for the homeward journey, and all had been joy and gladness in talking over the happy return to kindred and friends, and in fond anticipation of once more living in Utah's lovely vales, when a reversal and disappointment befell the family. The president of the Stake came and asked how Bro. Jensen was getting along. "Very well, we are all ready for the trip to Utah," he answered. With a calm voice the president said: "We cannot let you go." They agreed to make it a matter of prayer, and await the impression received. Elder Jensen says: "That night brought an experience I never desire to go through again. The home of my youth, with all its endearments and surroundings, stood before me like a panorama the entire night. The tempter whispered, 'Can it be right to make such a sacrifice after twelve years in exile?'" The next morning Elder Jensen told his experience, and the Stake president said, "We will submit the matter to Pres. Wilford Woodruff; will you abide his decision?" To which he answered, "Yes," and the temptation was over. He was ordained to the office of a Bishop by Apostle John W. Taylor, Aug. 11, 1897, and set apart to preside over the East Dale Ward. This position he still holds, faithfully striving to do his duty in guarding the interests of the people, over whom he presides. Since his call to preside over the East Dale Ward, he has sold his home in Utah. The entire family is now located in the San Luis Stake.—Lewis Swensen.

**DALTON, John C.**, Bishop of Manassa, San Luis Stake, Colorado, was born

at Parowan, Iron county, Utah, Jan. 9, 1857. He grew to manhood on the farm and ranch, and received a limited education in the district school. May 1, 1876, he married Hannah D., daughter of Jesse N. and Emma Smith. In December, 1878, he was called to accompany Pres. Silas S. Smith on an exploring mission through Arizona and northern New Mexico. He started on this mission the following April, returning in September. Soon after his return home, he was chosen a counselor in the Y. M. M. I. A. of the Ward. The year following he was called into the Stake presidency of the Y. M. M. I. A., laboring in that position until May, 1882. In February, 1882, he was directed by Apostle Erastus Snow to again accompany Pres. Silas S. Smith to the small



colony of Saints in Colorado. May 17th he bade farewell to his relatives and friends, and, leaving the home of his childhood, started on a life's mission. On the 22nd of the following month he, with his traveling companion, A. F. McGregor, arrived in San Luis valley, where the Colorado Saints had established three small settlements. In October he was joined by his wife, and they together labored to build a home and fill the mission to which they had been called. He was ordained a Bishop by Apostles Brigham Young and Heber J. Grant and Pres. Silas S. Smith, and set apart to preside over the Manassa Ward in February, 1883, with Silas S. Smith, junior, and Samuel Sellers as his counselors. Some time afterwards, Bro. Sellers moved away and

Martin Christensen took his place in the Bishopric. Side by side they have labored to build up the Ward. Bishop Dalton has represented the people in various State and county positions, and has always been zealous and energetic in the discharge of every duty enjoined upon him.

**CROWTHER, James F.**, a High Councillor in the San Luis Stake, Colorado, is the son of Thomas Crowther, and Jane Jewkes, and was born Sept. 17, 1869, at Ephraim, Sanpete county, Utah. He moved with his parents to Fountain Green, Sanpete county, in 1861, and his early life was spent on the farm. March 14, 1869, he was baptized by Elder James Woodward, and was ordained a Deacon at about the age of thirteen. Nov. 17, 1881, a serious accident occurred to him; while in the mountains, hunting, he was mistaken, by a companion, for a deer, and shot through the left arm and hip, but with the help of the Lord he was restored to health. He attended the Deseret University during the winters of 1882-83 and 1883-84. Aug. 31, 1884, he was ordained to the office of a Priest by J. M. Jensen, and on Dec. 12th of the same year he was ordained to the office of an Elder by his father, Thos. Crowther. He was united in marriage to Mary Olsen in the Logan Temple Dec. 31, 1884, and on May 3, 1885, he was ordained to the office of a Seventy by Peter Lauritzen. He moved with his family to Sanford, Colorado, in June, 1887, where he engaged in farming and school teaching for two years. In April, 1890, he engaged in the mercantile business. Sept. 13, 1891, he was chosen as a member of the High Council of the San Luis Stake of Zion and ordained to the office of a High Priest the same day by Silas S. Smith. He has been a member of the Sabbath school from his early childhood, as pupil, as teacher and as assistant superintendent of the Sanford Sunday school. March 3, 1898, he left home to fill a mission in the Indian Territory mission, where he labored in northwestern Arkansas, and in St. Johns, Kansas, for two years, after which he was honorably released. On his return home he resumed his duties as a High Councillor and is also serving as secretary and treasurer of the Sunday school board in San Luis Stake.

**BUSHMAN, John**, Bishop of St. Joseph Ward, Snowflake Stake, Arizona, is the seventh son of Martin Bushman and Elizabeth Dagen, and was born in Nauvoo, Hancock county, Ill., June 7, 1843. He writes: "My parents were expelled from Nauvoo with the Saints and went to Iowa where they stopped at Kanessville until the spring of 1851, when they started for Utah, arriving in Salt Lake City in October of that year. We located in Lehi, Utah county, where we built a home and experienced the trials and hardships of those early times. In the fall of 1861 I hauled stone for the Salt Lake Temple. I drove an ox-team to the Missouri river after emigrants in 1862. In 1865 I married Lois A. Smith. During the summer of 1866 and 1867 I did



service in the Blackhawk war. In 1876, being called, together with 200 others, I went to Arizona, where I settled on the Little Colorado river, near the spot where St. Joseph now stands. I took to wife Mary A. Petersen in March, 1877. I was ordained a High Priest in 1879 and set apart as second counselor to Lot Smith, president of the Little Colorado Stake, by Pres. Wilford Woodruff; and I was ordained and set apart as Bishop of St. Joseph Ward in 1889, which position I still occupy." Elder Bushman has served as a member of the board of education of the Snowflake Stake, and has always taken an active part in the upbuilding and development of the resources of the country.

**GIBBONS, Andrew V.**, is the son of Andrew Smith Gibbons and Ritzpah Knight, and was born near Kanessville, Iowa, April 3, 1819. He came to Utah with his parents in 1852. They located in Bonntiful, Davis county, for a short time and then moved to Lehi, Utah county, where they resided till they were called to move south to strengthen the settlements in Iron county. Andrew grew to manhood on the frontiers and consequently his opportunities for gaining an education were limited. Dec. 6, 1876, he married Nancy Elizabeth Harris, and on the 26th of that month he was ordained an Elder. In 1883 he moved to Arizona, settling in St. Johns. He went to Old Mexico in 1885, but after a brief sojourn there and in New Mexico, he re-

board of county supervisors, and became chairman of said board. For a number of years he was a director in and superintendent of the St. Johns C. M. & M. I.

**ANDERSON, Charles Peter**, Bishop of St. Johns Ward (St. Johns Stake), Apache Co., Arizona, is the fourth son of Peter Anderson and Maria Catherina Larson, and was born in Ledsjo, Skaraborgs lan, Sweden, Jan. 2, 1856. With



his parents he emigrated to Utah in 1866, crossing the ocean in the ship "Cavour," and traveled over the plains in Capt. Abner Lowry's company of ox-teams, arriving in Salt Lake City, Oct. 22, 1866. Charles was baptized in Mt. Pleasant, Sanpete county, Nov. 4, 1866, by C. C. Rowe. He went to Grantsville, Tooele county, in 1868, and married Anna Louisa Anderson Oct. 3, 1877. He was ordained an Elder by Benj. F. Barrus Nov. 7, 1877. While residing in Grantsville he took much interest in mutual improvement work, and after having held a number of positions in the Ward associations he was chosen to be a counselor in the Tooele Stake superintendency of mutual improvement work. In September, 1883, he was elected a member of the Grantsville city council. Together with his family he was called, in April, 1884, to go to St. Johns, Arizona, and assist in the settling of that country. There he

turned to his home in Arizona. At the organization of the St. Johns Stake, July 23, 1887, he was ordained a High Priest and set apart as a member of the High Council, by Pres. Jesse N. Smith, which position he is filling at present. Bro. Gibbons, being a polygamist, passed through many trying scenes during the "anti-polygamy crusade." In civil life he has been active and energetic to do his share for the common welfare of his fellow-men. He represented Apache county at the first International Irrigation Congress in Los Angeles, Cal., in October, 1893. In 1898 he was elected a member of the

labored as a Teacher and a Priest under David K. Udall, until the St. Johns Stake was organized, July 23, 1887, when he was called and set apart as a member of the High Council in that Stake, and he was ordained a High Priest by Apostle Francis M. Lyman. Oct. 6, 1892, he was ordained a Bishop and set apart to preside over the St. Johns Ward, by Apostle Anthon H. Lund, in which office he has labored to the present time with great energy and faithfulness. In civil life Bro. Anderson has been engaged in the sheep business, and has kept a drug store. He also acted as postmaster of St. Johns. His family at present consists of a wife and six children; he has lost one child by death.

**DAVIS, Nofear**, first counselor to Bishop Charles P. Anderson of St. Johns Ward, Apache county, Arizona, is the son of John Davis and Jane Caroline Lesueur, and was born at Montpeller, Idaho, March 13, 1866. He



was baptized at the age of eight years by David Morgan. In 1878 he moved to Arizona with his parents, was ordained a Priest by Elder Elijah N. Freeman, Feb. 4, 1886. He labored as an active Priest and Ward teacher for a number of years, was ordained an Elder by Apostle John Henry Smith, and married Signe A. Jacobson Oct. 13, 1891. He labored for a number of

years in the Sunday school as assistant superintendent, and from 1894 to 1900 he filled the position as second counselor in the Stake Y. M. M. I. A. superintendency. Feb. 26, 1898, he was ordained a High Priest and set apart to act as first counselor to Bishop Charles P. Anderson, by Apostle John Henry Smith. He is still energetically laboring in that calling.

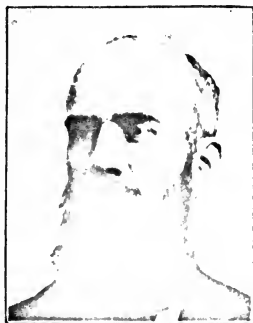
**WILTBANK, Ellis W.**, Bishop of Greer Ward, St. Johns Stake, Arizona, is the son of Spencer W. Wiltbank and Annie Sanders, and was born in Salt Lake City, Utah, Nov. 13, 1854. In 1862 he moved with his parents to St.



George, Washington county. He married Hannah M. Hall in 1875, and received his endowments in the St. George Temple, Jan. 11, 1877, being among the first who enjoyed that privilege in said Temple. In 1883 he moved to Nutrioso, Arizona, where he, later, was called to act as a Bishop's counselor, being ordained a High Priest in 1887 by Pres. David K. Udall. He moved to Union Ward in 1889, where he served as superintendent of the Sunday school and president of the Y. M. M. I. A. In 1896 he was called to act as Bishop of Greer Ward, St. Johns Stake, being ordained and set apart to that office by Apostle John Henry Smith. In that calling he is now diligently laboring.

**FARR, Willard**, a Patriarch in the St. Johns Stake of Zion, was born July 5, 1856, in Ogden, Weber county, Utah.

He received his infantile blessing under the hands of Elder James Brown in 1856, and the ordinance of baptism by immersion at the hands of his father in 1865, who also confirmed him a member of the Church. His father is Lorin Farr, an American by birth, and a man of noble character, well known throughout Utah for his sterling worth in public and private life. His mother is the late Mary Bingham Farr, also an American, who embraced the gospel in Vermont in the early days of the Church, and who was always ready to lend a helping hand to those in sickness or distress of any kind. His grandparents, on both sides, embraced the gospel and emigrated to Utah, where they proved faithful to the cause they had espoused, and laid their bodies down in peace among the Saints. Willard's boyhood days were spent on his father's farm, assisting in tilling the



soil, in connection with a number of his brothers. There he early imbibed the spirit of industry, which has followed him through life, and learned many other useful lessons which have been of great worth to him. It was not his lot to enjoy a luxurious home. He was born in a humble cottage, and beneath a similar humble roof was he in youth taught to love God and keep His commandments. Having been trained from infancy to be obedient to his parents and to the Priesthood, he was worthy of holding a portion of that Priesthood; hence, on Jan. 12, 1871, he was ordained an Elder by his father at Salt Lake City, Utah. Naturally inclined to be studious, he embraced every opportunity to obtain an education. During the winter months he attended the district school until 1873, when he had the privilege of attending the High School

taught by Prof. Monch, five or six months of each year for three years. In the year 1873 an organization was effected, called the "Young Men's Literary Society," of which he was an active member. In the spring and summer of 1875 he was employed as bookkeeper and shipper of lumber at Willard Bingham's saw-mill, about thirty-five miles northeast of Ogden. In the fall of 1876 he went to work in the tithing office at Ogden as clerk, where he continued until the next spring, when he again took up the farm labors for his father. Oct. 13, 1877, he married Mary E. Ballantyne, daughter of Richard Ballantyne and Mary Pierce. Two weeks after marriage he began teaching school in the Third Ward, Ogden, where he continued six months, and the following winter taught at Hooper. April 21, 1878, he was appointed president of the Y. M. M. I. A. in the Fourth Ward, Ogden, with E. A. Stratford and Alma D. Chambers as counselors. He discharged his duties faithfully in this work of mutual improvement until there was a division of the Wards, in Ogden, which placed him in the Third Ward. During the summers of 1878 and 1879 he was employed as clerk in Lorin Farr and Sons' store, who dealt in woolen goods and kept a tailoring establishment. In the fall of 1879 he, with three of his brothers, went into the flour, grain and feed business, continuing in the same until the spring of 1881, when he and one of his brothers started for Arizona by team on the 25th of April. This was his first undertaking in seeking a home away from the city where he had been born and raised. The Presidency of the Church asked for volunteers to assist in colonizing Arizona. Willard and his brother, Elijah N. Freeman, gave their names in response to the call, and after a somewhat tedious journey of between six and seven hundred miles they arrived in St. Johns June 2, 1881. Feb. 1, 1885, Willard was ordained a Seventy under the hands of Elder Joseph A. Moffett; he joined the 83rd quorum. In 1886 he married Mary A. Romney. For several years he was chorister in the St. Johns Sunday school and an active teacher in the Ward. June 14, 1887, he was ordained a High Priest by Elder Lorenzo H. Hatch, and chosen on one of the alternates in the High Council the same day, in the Eastern Arizona Stake of Zion. When the Stake was

divided, July 23, 1887, he was ordained Bishop and set apart to preside in the St. Johns Ward of the St. Johns Stake, by Apostle John Henry Smith. He continued in that calling until 1892, when he was set apart as a High Councillor in the same Stake. Willard's advancement has been steady from youth up to the present time, holding many positions of trust. He is a member of the board of education, which position he has held since its appointment by the High Council in 1888. He has served as Stake tithing clerk since 1889. Elder Farr is naturally spiritual-minded and therefore a fit advocate with the Father in administering to His children in the capacity of a Patriarch, to which office he was ordained in the St. Johns Stake, Nov. 27, 1895, by Apostle Francis M. Lyman. In 1894 he was elected probate judge of Apache county, and served in that position two years. He has had sixteen children born to him, ten of whom are living. Since locating in St. Johns he has been variously employed. For six years he was salesman in the Co-op. Store; farmed for several years; taught school one term of three months; performed various labors at the saw-mill of Willard Farr & Co., and was employed two years as bookkeeper in the Co-op. Store. As head-teacher of the theological class in the Sabbath school he is ever aiming to make it a success. His heart is in the work and he is a zealous laborer. Elder Farr is five feet ten inches in height, of rather slender build, and has brown hair and eyes. He is unpretentious in demeanor, humble and unassuming in all the walks of life, deliberate in counsel and does not jump at conclusions hastily. His chief desire is, and has always been, to serve God and keep His commandments. To be honest, to do good to his fellowmen and live so that the Lord will approve of his life and labors. He is temperate in his habits, a strict observer of the Sabbath Day and the Word of Wisdom. He endeavors to do right because he loves God and his religion.—X.

**LEWIS, Samuel Edward**, Bishop of Ramah Ward, St. John's Stake, New Mexico, is the son of Samuel Lewis and Sarah Jane Huntsman, and was born at Parowan, Iron county, Utah, July 17, 1854. He moved with his parents to Minersville, Beaver county,

and later to Panguitch. While living at the latter place he was ordained an Elder. In 1878 he went on a trip to Arizona and New Mexico; he located at Springville, Ariz. In the fall of 1879 he was called by Apostle Wilford Woodruff to labor as a missionary among the Indians. April 8, 1881, he married Daphie Jane Hamblin, in the St. George Temple. In 1882 he settled at Navajo, later called Ramah, New Mexico, when he was ordained a High Priest by Jesse N. Smith April 17, 1883, and set apart to act as first counselor to Bishop E. A. Tietjen. From 1883 to 1888 he labored much as a missionary among the Pueblo Indians. In December, 1893, he was set apart as first counselor to Bishop J. R. McNeil, and on Sept. 16, 1894, he was called to act as presiding Elder of the Ramah Ward. He was ordained a Bishop by Apostle John Henry Smith, March 20, 1897, and set apart to preside in that capacity over Ramah Ward. Since that time he has labored earnestly in the face of many obstacles, to further the interests of the Saints of that place.

**McDONALD, Alexander Findlay**, first president of the Maricopa Stake of Zion, Arizona, was born Sept. 14, 1825, in Scotland; baptized Jan. 2, 1847, by Hugh Findlay; ordained a Priest in April, 1847, by William C. Dunbar; ordained an Elder Jan. 1, 1850, by William Gibson; labored two and a half years on a mission in the highlands of Scotland; presided over the Liverpool conference, emigrated to Utah in 1854, crossing the Atlantic in the ship "John M. Wood," and located at Springville, Utah county, where he assisted in building a new grist mill and where he subsequently served the people as mayor. In 1858 he was also ordained a Seventy by Pres. Joseph Young, and became the senior president of the 51st quorum. From 1862 to 1872 he had charge of the tithing office in Provo, whence he was called to take charge of the tithing office and Temple work in St. George. During the Echo canyon war in 1857-58, he was acting quartermaster at Springville, and he served as adjutant to Brigadier-General William B. Pace during the Blackhawk war. From 1877 to 1879 he filled a mission to Great Britain, laboring mostly in the Scottish conference. After his return to Utah in 1879, he was

called to preside over the scattered Saints in Salt River valley, Arizona, and when the Maricopa Stake of Zion was organized in 1882, he was ordained a High Priest and set apart as Stake president by Apostle Erastus Snow. Having yielded obedience to the principle of plural marriage he was indicted for polygamy in 1884, when he went to Mexico as an exile. He participated in several exploring expeditions in Mexico and Arizona, and assisted in locating several settlements in Mexico, where he acted for a number of years as first counselor to Pres. George Tensdale in the presidency of the ~~Mexican~~ Mission; he has for many years been a resident of Colonia Juarez, Chihuahua, Mexico.

**ROBSON, Charles Innes**, president of the Maricopa Stake of Zion, from 1886 to 1894, was born of English parents, Feb. 20, 1837, at Northumberland, England. When but ten years old he was apprenticed to a paper-maker, where he served for eight years, becoming quite proficient in the business, which proficiency afterwards was used to good advantage in the starting and equipping of the paper mill in Utah. His parents were religious people, walking four to five miles to church every Sunday. This early religious training did much toward forming the noble, honest character of the young man. He was baptized into the Church of Jesus Christ of Latter-day Saints, April 6, 1851, when but fourteen years of age, and emigrated to Utah in the spring of 1854, with a company of Saints. Bro. Robson was married at the age of twenty-three and became the father of six children, five of whom lived to mourn his death. He settled in Sugar House Ward, Salt Lake county, and passed through the "hard times" of early Utah, being constantly placed in a position which tested his endurance and brought into play the noble, heroic traits of his character. In 1857 he was called by Pres. Brigham Young, with others, to go and relieve the Saints who were besieged by the Indians on Salmon river. During this trip he had several narrow escapes, being preserved only by the power of God. Upon relieving the Saints, he and six others were sent back with dispatches to Salt Lake City, and on the way back were attacked by Indians and

one of their number slain. The others arrived at Box Elder, in an almost famished condition, having been without food for three days. They found the town deserted, the doors and windows of the dwellings nailed up, and no food to be had. This was at the time of the move south. After searching in vain for some time for food, they finally heard the cackling of some chickens, which in the hasty move had been forgotten. Upon these they lived until reaching civilization. For his bravery on this expedition Brother Robson was personally commended by Pres. Young, and when the president started the paper factory in Utah, Charles I. Robson was the man chosen to put the massive machinery in motion. Although he was but a lad when he worked at the business in England, such was his genius and ability that he not only put the complicated machinery together, but thirty minutes after starting the first wheel, he had the massive machinery running without a jar. Pres. Young and Heber C. Kimball, with their wives and several other ladies and gentlemen, were present on the starting day and all praised his efforts. His was a leading spirit, and early in life he was called to preside. He was first Ward clerk, then Bishop's counselor and finally Bishop of the Sugar House Ward from 1862 until he went to Arizona. In 1870 he was appointed warden of the penitentiary in Salt Lake county, in which capacity he labored for several years, reducing the expenses, and in many ways showing his ability and good management. With the permission of Pres. Young he started for Arizona in 1877, in company with F. M. Pomeroy and G. W. Sirrine, settling at Mesa City. In the struggles of building up a new country he was ever foremost in temporal as well as the religious work, and when the Maricopa Stake of Zion was organized, he was chosen first counselor to Pres. Alexander F. McDonald, whom he succeeded in that office in 1886, filling the same until the day of his death, which occurred at Mesa, Maricopa county, Arizona, Feb. 24, 1894. Elder Frank M. Pomeroy, in writing an obituary of Pres. Robson, says: "His life in Arizona was one of continual toil, always taking the lead in new enterprises, and aiding his brethren by his example and good advice, in reclaiming

the land and changing a desert into a fruitful field. He was president of the Zenos co-op store from its organization, and his good advice and business tact aided much in putting the now flourishing institution on the solid basis it occupies. He was director of Mesa canal for years and was mayor of Mesa for some time. He made three trips into the interior of Mexico in the interest of the spread of truth. During all these years of toil he was not without sorrow, losing his oldest son in 1881, and suffering a term in the Territorial prison for conscience sake in 1884; but even in the latter place his high qualifications were noted, and instead of passing the time at toll or behind the bars, he was given charge of one department of the prison, eating and sleeping with the warden. Soon after he began to be troubled with heart disease, and such was his condition, seven years ago, that an eminent physician, Dr. Hughes, of Phoenix, by whom he was examined, afterward stated that he would not have been surprised had he fallen dead before leaving his office. All medical men by whom he was examined join in saying that he has been a living miracle for five years past, and he testified but a few days before his death that it was nothing but the prayers of the Saints and the blessings of God that had kept him with us. As usual each year, he went to Salt Lake City last spring; he attended the dedication of the Salt Lake Temple, and while there in the Temple in close communion with Deity, were passed the happiest moments of his life. Shortly after returning home from this trip he was kicked by a frisky horse, breaking his jaw in two places. This seemed to break his strength. Since that time he was up and down, but mostly down, having to take morphine all the time to get much needed sleep. About two weeks before his death he was attacked with aneurism of the aorta, which with the heart disease caused his death. He passed peacefully to his rest, mourned and respected by all his acquaintances, whether of his religious persuasion or not."

**HAKES, Collins Rowe**, third president of the Maricopa Stake, is the son of Widen Vander Hakes, and Eliza Amanda Beebe, and was born at Graf-

ton, Lorain county, Ohio, June 26, 1837. With his father's family he joined the Saints in Illinois, in 1840, where they lived till 1846, when, together with the other Saints, they were expelled from that State, and went to Winter Quarters, where they remained till 1848. Collins was baptized in the Missouri river at an early day. He crossed the plains in Amasa M. Lyman's company which arrived in Salt Lake City Oct. 19, 1848. In 1851 he went with Apostle Amasa M. Lyman and Chas. C. Rich to San Bernardino, Cal., where he remained till December, 1857, when, together with other Saints, he started for Utah, and arrived at Parowan, Iron county, Feb. 23, 1858. While residing in Parowan Bro. Hakes was ordained an Elder, and later a Seventy, becoming identified



with the 69th quorum. In 1866 he was sent by Governor Shaffer to do guard duty on the Sevier river against the Indians. He served three months and had many interesting encounters with the red men. In the spring of 1868 he moved to Kanosh, Millard county, where he took an active part in the settling of that place. When the Kanosh Ward was organized, with Culbert King as Bishop, Bro. Hakes was chosen to be his second counselor. "In 1874," writes Elder Hakes, "I, together with many other Saints of Millard county, organized ourselves into the United Order, and spent a very happy year in that organization. My whole soul accepted of that principle, and I love it



to-day." He settled in Mesa, Maricopa county, Ariz., in 1885, and at the organization of the Maricopa Stake, he was chosen second counselor in the presidency, which position he held till May 10, 1894, when he was chosen and set apart as president of the Stake, in which capacity he is still diligently serving. In March, 1857, he married Mabel Ann Morse, with whom he has had twelve children. Pres. Hakes testifies as follows: "I remember having seen the Prophet Joseph and his brother Hyrum in Nauvoo; I have been personally acquainted with Presidents Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow, and I know that they were servants and Prophets of God. I do also know that Pres. Joseph F. Smith is a Prophet, Seer and Revelator."

**ALLRED, Joseph G.**, a High Counsellor in the St. Joseph Stake of Zion, is a son of Joseph A. and Roda Allred, and was born at Draper, Salt Lake county, Utah, June 2, 1852. He was baptized when eight years old and ordained an Elder Dec. 8, 1874. In 1883 he moved to Arizona, where he located in Graham county, June 2, 1883, he was chosen second counselor in the St. Joseph Stake mutual improvement superintendency, which office he held till 1885, when he was called to act as second counselor to Bishop M. H. Merrill, of the St. David Ward, Cochise county, Ariz. In February, 1888, he moved to Thatcher Ward, Graham county, and on May 11, 1889, he was set apart as a High Counsellor in the St. Joseph Stake, by Apostle John Henry Smith. Elder Allred is also a member of the board of education of the St. Joseph Stake.

**TYLER, Robert Marion**, Bishop of Eden Ward, St. Joseph Stake, Arizona, was born Aug. 31, 1864, in the town of Evergreen, Washington county (now Giddings, Lee county), Texas, son of Charles Marion Tyler and Mary Catharine Longley. He emigrated to Utah with his parents in the spring of 1869, traveling as far as Kansas City, Missouri, with ox-teams and also drove about one hundred head of stock cattle. There his father sold teams and cattle and took steambloat to Omaha, Neb. Thence he traveled by railroad to Salt Lake City, Utah. Later, he moved to southern Utah and settled at Kanab, where he helped to build up

that place, which was only a stockade fort at that time, built for protection against Indians. In the fall of 1879, he moved to Arizona with his parents and made that trip also with ox-teams. He arrived in the town of Woodruff, Apache county, Arizona, on the little Colorado river, Jan. 1, 1880. There he endured many hardships. Year after year the settlers labored hard, trying to build a dam that would stand the terrible floods of the little Colorado river, part of the time having to eat barley bread, ground on a bran mill. When Bro. Tyler was sixteen years old, he drove a four-horse team and hauled freight from the Atlantic and Pacific railroad to Fort Apache, a distance of one hundred miles, over a road that was much dreaded at that time, on account of the Apache Indians, who so frequently raided and murdered people in that as well as other parts of Arizona. This kind of a life he was compelled to follow, in order to earn the necessaries of life for the family, while his father was trying to make a home at Woodruff. But they were successful at last. Bro. Tyler married Leonora Pearce Feb. 3, 1884, and from that time until the present he has labored and helped to settle and build up several towns in Arizona. His wife died Feb. 14, 1893, leaving him with four children. He married Charlotte Webb Feb. 15, 1894, and moved to Eden, Graham county, Arizona, where he still lives, in July, 1896. He was ordained a High Priest and Bishop of the Eden Ward, of the St. Joseph Stake, Feb. 17, 1900, by Apostle Heber J. Grant. Prior to this he had acted as president of the Y. M. M. I. A., and had been ordained an Elder in the St. George Temple in December, 1886, by John D. T. McAllister.

**LAYTON, Richard Golitely**, a High Counsellor in the St. Joseph Stake of Zion (Arizona), is the son of Christopher Layton and Isabella Golitely, and was born at Kaysville, Davis county, Utah, March 21, 1861. He was baptized when eight years old, and was ordained a Deacon at the age of 14 years. In 1883 he moved to Arizona, where he married Annie Elizabeth Horne, Feb. 8, 1886. He was ordained an Elder Oct. 12, 1893, in Salt Lake City; ordained a High Priest and set apart as a High Counsellor in the St. Joseph Stake of Zion Feb. 1, 1898,

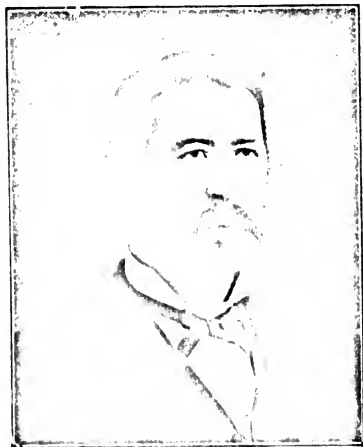
and was chosen as president of the High Council of said Stake, Aug. 3, 1901. In September, 1898, he was set apart for a mission to California.



Elder Layton is still laboring unceasingly for the upbuilding and development of the resources of the country, in which he resides.

**ZUNDELL, Isaac E. D.**, Bishop of Thatcher, Graham county, Arizona, is the son of Jacob and Sarah Zundell, and was born Nov. 17, 1840, at Nauvoo, Hancock county, Ill. With his parents he was expelled from Nauvoo in 1846, and passed through the trying scenes at Winter Quarters. In 1852 he migrated with his parents to Utah and located in Willard, Box Elder county. Sept. 30, 1865, he married Elizabeth Jane Harding, and moved to Plymouth, Box Elder county, where he engaged in the stock business. In the fall of 1875 he was called to labor as a missionary among the Indians who were gathering in Malad valley, on Bear river. Elder Zundell writes: "I began to labor among the Indians under the direction of Geo. W. Hill; and being a young man I felt keenly the responsibility of my sacred calling. The eyes of many of our Lamanite brethren were opened and they received the gospel. Twenty-five brethren were called in due time by the authorities of the Church to study the Indian language; they all began to do so, but one by one they tired of it, till finally I found myself a lone white student

among the red men. By the blessing of the Lord I was soon able to address and instruct the Indians in their own tongue. Sept. 30, 1880, I was ordained a Bishop and set apart to preside over the Lamanites by Apostle Lorenzo Snow, being the first man, in this dispensation, to hold that office among the Indians. As the colony was increasing, the Church purchased 3,000 acres of land at Washakie, Box Elder county, Utah, and the colony migrated to that place, and built up a town, erected houses, shops and mills, tilled the soil and raised sheep. A complete Ward organization was soon effected, with the several quorums of the Priesthood and the auxiliary organizations, like those in other Wards. In 1883, I went in Lorenzo Snow's com-



pany to visit the Fort Hall Reservation Indians. I was also a member of several other parties to visit different Indian tribes. Sept. 10, 1886, I was called to accompany Pres. Chas. O. Card and James Hendricks, on an exploring expedition to British Columbia and Canada. After a long journey we came to the place now known as Cardston, Alberta, Canada, where we knelt down and invoked the blessing of the Lord on the land that it might become a home for the Saints. On arriving home, after a journey of over four thousand miles, I found my family and colony of Indians well. June 17, 1889, I was sentenced to six months' imprisonment and fined \$100 for unlawful cohabitation, by Judge Henderson. I served four months and ten days of my

sentence in the Utah penitentiary and was then liberated on account of good behavior. On being once more a free man I resumed my labors among the Indians, and thus continued till the spring of 1830, when I was honorably released from my Indian mission, having lived among the natives over fourteen years. By the advice of Pres. Wilford Woodruff I moved south with my family. After a visit to Mexico we returned to the United States and located at Thatcher, Arizona, where we settled down after our long pilgrimage, and there we have resided ever since. Feb. 7, 1898, I was set apart to preside as Bishop of the Thatcher Ward, and at once began to labor in that responsible calling. Thatcher is a quiet, peaceful and growing town, with a choice location, and contains about one thousand inhabitants."

**HARDY, George W.**, Bishop of Pacheco Ward, Juarez Stake, Mexico, is the son of Josiah and Ann D. Hardy, and was born at Mountain Dell, Salt Lake county, Utah, Dec. 2, 1863. With his parents he moved to St. George, Washington county, in 1870, where he labored for his father. Dec. 2, 1885, he married Julia Q. Rogers in the St. George Temple. In the spring of 1891 he moved to Colonia Pacheco, Mexico, where he has resided ever since. He was ordained a Bishop and ordained a High Priest and set apart to preside over the Pacheco Ward, in December, 1895. Elder Hardy has always been an energetic worker in the different grades of the Priesthood as well as in the auxiliary organizations of the Church. His greatest desire is to see the Church of God grow and fill the earth.

**NAEGLE, George Conrad**, Bishop of Colonia Oaxaca, Sonora, Mexico, is the son of John C. Naegle and Rosanna Zimmerman, and was born Oct. 1, 1860, at Lehi, Utah county, Utah. While yet a boy in his teens he removed with his parents to Beaver City and later to Toquerville, Washington county, where he was ordained a Deacon, and acted as an officer in the first Y. M. M. I. A. organized at that place. He was ordained an Elder in the St. George Temple, where he also married Miss Sabra Higbee (a daughter of Pioneer John S. Higbee), Feb. 18, 1880. After that he labored as a Ward teacher in

Toquerville, and in 1880-82 attended the B. Y. Academy in Provo, where he took a commercial course of study, and graduated in book-keeping. He also studied German under Dr. Karl G. Maeser. Being called on a mission to Germany he was ordained a Seventy April 7, 1884, by Apostle Francis M. Lyman; and soon afterwards started for Europe. On his arrival at the Swiss and German mission headquarters, May 21, 1884, he was appointed to labor in Switzerland; later (May, 1885), he was appointed to preside over the South German conference. While laboring in the latter capacity he made a tour of all the branches of the Church in Germany and also paid a visit to Denmark. In November, 1885, he was called on a special mission to Turkey, to aid Elder Jacob Spori, in opening a mission in Constantinople. He responded willingly to this call, and started for the Orient; but at Genoa, Italy, he was intercepted by letter, which called him back, owing to the cholera, which at that time was raging in Greece. After his return to Utah in the summer of 1886, he removed with his family to Kanab, where he was ordained a High Priest by Thomas Chamberlain, Dec. 16, 1887, and at the same time set apart to act as first counselor to Bishop Lawrence C. Mariger. Among the many other positions held by him while a resident of Kanab may be mentioned that he acted as president of the Ward and of the Stake Y. M. M. I. A., a home missionary, and clerk of the Stake board of education. Together with his father, Elder Naegle and family moved to Mexico in 1889, where he located at Colonia Pacheco, in the heart of the Sierra Madre mountains, where he was called to act as Ward clerk, president of the Y. M. M. I. A., a home missionary and an alternate member of the High Council in the Mexican mission. He was with his brother Hyrum C. Naegle, in June, 1892, when the latter was killed by a bear in the mountains west of Pacheco; and with the utmost danger to his own life Elder Naegle killed the bear and brought his fatally wounded brother to the settlement. Soon after this sad event, his family suffered severely with typhoid fever, and his second wife (Anna Fautz, whom he had married in Utah) and baby girl, and also his only son (whose mother at the time was in Utah under doctor's care) died. After the death of his

boy he went immediately to Utah to wait upon his sick wife, and while there he was called on a special mission to Europe, to preside over the Swiss and German mission. He arrived in Berne, Switzerland, Feb. 16, 1891, and in April following he took charge of the mission. He presided nearly three years, during which time the number of Elders laboring in Germany and Switzerland was increased from 40 to 82, among whom there were nine French-speaking Elders at the time of his departure. During this period he traveled through the entire mission and also Scandinavia, in company with Apostle Anthon H. Lund and later with Pres. Rulon S. Wells, both of whom presided over the European mission. He also rendered Elder Andrew Jensen efficient aid in obtaining historical data for the history of the mission. On this mission Elder Naegle was accompanied by his wife (Sabra), who had recovered from her sickness. She kept the mission house at Berne, and through her kindness to the Elders and Saints generally she acquired the endearing title of "The missionary mother." After a most successful mission Elder Naegle returned to Utah in January, 1897, and soon afterwards continued the journey to his home in Mexico. The following year (1898) he removed from Pachuca to Colonia Oaxaca, Sonora, whence he was called to fill a mission in the interest of mutual improvement in St. Joseph Stake, Arizona; and while there he was chosen to succeed Franklin Scott as Bishop of the Oaxaca Ward. On his return to Sonora he was ordained a Bishop and entered upon the duties of his new office. Bishop Naegle is noted for his polite and affable manner. He is a natural linguist and speaks seven different languages.

**TAYLOR, Frank Young**, first president of the Granite Stake of Zion, is the son of Pres. John Taylor and Margaret Young, and was born in Salt Lake City Nov. 4, 1861. He was baptized by Geo. H. Taylor Aug. 5, 1869. His education was obtained in the public schools, in Morgan's commercial college, and in the Deseret University. He was ordained a Deacon when a boy; ordained a Teacher by Geo. H. Taylor March 18, 1881, and later ordained a Priest. He was ordained an Elder by Edward W. Davis Oct. 14, 1882; ordained a Seventy by Pres. Geo. Reynolds Oct. in the company who escorted Gov. Al-

12, 1891; and ordained a High Priest by Chas. W. Penrose June 9, 1895. Elder Taylor has been actively engaged in Church labors since his early boyhood. Thus he acted as president of the Deacons' quorum, president of Y. M. M. I. A., Sunday school teacher, choir leader, member of Sunday school superintendency, Sunday school missionary, Y. M. M. I. A. missionary, member of the General Y. M. M. I. A. board, counselor in the Bishopric of Sugar House Ward, etc. At the organization of the Granite Stake of Zion on Jan. 28, 1900, he was set apart as president of said Stake by Apostle Francis M. Lyman, which position he is at present efficiently filling. Bro. Taylor married Elizabeth Campbell in May, 1884, the issue of which union is eight children, four of whom are living. In 1882 he assisted in the architectural work on the Manti Temple. He moved to Sugar House Ward, Salt Lake county, in 1892, where he still resides. In civil life Elder Taylor is a thrifty and successful business man. He worked as a civil engineer on the Utah Eastern and Oregon Short Line during their construction. From 1882 to 1887 he was assistant architect on the Manti Temple. For a number of years he has been interested in mining, being at present a member of the firm of Taylor Bros. Real Estate and Mining Merchants. He is also a director in the Utah National Bank.

**MILLER, James Robison**, first counselor to Pres. Frank Y. Taylor, of the Granite Stake, is the son of Reuben Miller and Rhoda Ann Letts, and was born at Dayton, La Salle county, Ill., Oct. 2, 1838. With his parents he emigrated to Utah in 1849, traveling across the plains in Capt. Guley's company, and arrived in the Valley in September. His parents located at what is now known as Mill Creek, Salt Lake county, where Jas. R. was raised and grew to manhood, amid the trying surroundings of those early pioneer days, and he took an active part in the public affairs of the people. He crossed the plains between Omaha and Salt Lake City seven times as a freighter. During the Johnston army trouble in 1857-58 he served under Orrin P. Rockwell as a military man. He was one of the escort who accompanied Col. Thos. L. Kane to Fort Bridger, and he was also

fred Cummings to the Valley early in 1858. James R. Miller was baptized at Council Bluffs, Iowa, in November, 1848 (on the same day that Oliver Cowdery was rebaptized). Some time afterwards he was ordained a Teacher and subsequently a Seventy by Albert P. Rockwood. He was ordained a High Priest and set apart as first counselor to Bishop Jas. C. Hamilton of Mill Creek Ward, by Angus M. Cannon Feb. 23, 1890, and served in that capacity till Jan. 28, 1900, when the Granite Stake was organized, on which occasion he was called to the important position of first counselor in the Stake presidency. He is still serving in that position. Feb. 20, 1859, he married Mary Jane Gardner, who has borne him fourteen children, seven of whom are living. Elder Miller is a prosperous stockraiser and farmer, and is also engaged in mercantile affairs, being the head of the firm of J. R. Miller and Co., lumber, coal and hardware merchants, at Murray, Utah.

**TAYLOR, William**, senior president of the second quorum of Seventy, is the son of James Taylor and Agnes Taylor and a brother of the late Pres. John Taylor. He was born Sept. 2, 1823, in the village of Hale, Westmoreland, England. His father had eight sons and two daughters. Together with his parents, William emigrated to Canada in 1830, sailing from Liverpool in June of that year. The family settled in Toronto, and later the elder Taylor bought a farm about ten miles east of Toronto, on the shore of Lake Ontario, and located his family on it. In those days that part of Canada was only sparsely inhabited, which associated with the fact that the family so frequently changed place of residence, made it impossible for William to obtain more than a very limited education. When Apostle Parley P. Pratt first preached the gospel in Canada in 1836, the Taylor family were among the first converts to "Mormonism," and they soon commenced making preparations to gather to the headquarters of the Church in Missouri. Selling out their possessions in Canada, they started for that State in 1838, but armed mobs hindered them from reaching their destination, hence the winter of 1838-39 was spent at Warsaw, Ill. Father Taylor being offered a job to build a

mill in Henderson county, Ill., he took his family to that part of the country, where they were visited by the Prophet Joseph Smith in September, 1842, at the time he was hiding from his enemies, and it was while the Prophet made his temporary home at the Taylor residence that he wrote his famous epistle on baptism for the dead. William was nineteen years old at that time, and though he believed the gospel to be true he was not baptized until several years later. Soon after the Prophet's visit, the family moved to a point nearer Nauvoo, where William obtained employment in the office of the "Times and Seasons" and learned the printer's trade; he also became a member of the Church. At the time of the Prophet's death William was away from Nauvoo, having been sent to Wisconsin on business for the printing office. He was ordained a Seventy in Nauvoo, Feb. 26, 1845, by Harrison Burgess and became identified with the second quorum of Seventy, of which he has been a member ever since. After receiving his endowments in the Nauvoo Temple, Dec. 24, 1845, he started for the great and unknown west early in 1846. He married Lovina Chandler June 9, 1846, and arrived in Great Salt Lake valley in October, 1847, crossing the plains in Bishop Edward Hunter's company; located in Salt Lake City. In 1852-55 he filled a mission to Europe, laboring in Germany, the Channel Islands and England. In returning to Utah he had charge of a large company of Saints which sailed from Liverpool in the ship "Marshfield," April 8, 1854. After his return home, he labored for several years as a home missionary and as a minute man in the Utah militia. He took part in several Indian wars and in the Echo canyon expedition in 1857-58. In 1862 he located in the Big Cottonwood Ward, where he has resided ever since. Yielding obedience to the principle of plural marriage he became the father of a large family of children, and of the four wives, whom he married at different times, two are yet alive. After the organization of the Granite Stake of Zion (in January, 1900), Elder Taylor received a call to perform a special home mission among the Saints in said Stake. In response to this call he is now visiting the different settlements in his field of labor, preaching to the

people and bearing testimony to the divinity of Joseph Smith's mission and the restoration of the everlasting gospel.

**JENSEN, James**, Bishop of Forest Dale, Salt Lake county, is the son of Hans Jensen and Sidsel Marie Jakobsen, and was born June 7, 1841, in Haugerup, Soro amt, Sjælland, Denmark. He was baptized May 21, 1855, by Ole Larsen, and emigrated with his parents to Utah in 1857, crossing the plains with hand-carts. On arriving in Utah they located in Salt Lake City. In 1862 James filled a six months' mission to the States. He married Petrine J. Sorensen in 1865. Feb. 5, 1859, he was ordained a Seventy by W. E. Wilcox, and was chosen to be a mem-



ber of the council of the 57th quorum of Seventy. From 1867-70 he filled a mission to Denmark, laboring first as a traveling Elder in the Fredericia and Aarhus conferences, and later as president of the Aalborg conference. March 30, 1890, he was ordained a High Priest and set apart as second counselor to Bishop Leonard G. Hardy, of the Second Ward, Salt Lake City. In 1891 he removed to Forest Dale, where he was ordained a Bishop and set apart to preside over the Forest Dale Ward, Aug. 26, 1896, by Pres. Jos. F. Smith. Bishop Jensen is a man full of faith and labors diligently in his present calling. Under his administration the Saints of Forest Dale are erecting a magnificent church edifice, which, when completed,

will be one of the finest houses of worship in Zion.

**WALKER, William H.**, a Patriarch in the Granite Stake of Zion, is the son of John Walker and Lydia Holmes, and was born in Peacham, Caledonia county, Vermont, Aug. 28, 1820. He was baptized in September, 1835, by Abraham Palmer, and ordained a Seventy by Benj. Clapp in 1846. Later, he was chosen as one of the presidents of the



57th quorum of Seventy. May 20, 1892, he was ordained a High Priest and a Patriarch by Pres. Joseph F. Smith. From 1840 till the expulsion of the Saints from Illinois in 1846, he resided in Nauvoo, Ill., whence he moved to Council Bluffs, Iowa. Here he enlisted as a member of the famous Mormon Battalion, and crossed the great plains and deserts to the Pacific coast. After serving his time as a soldier he made his way to Salt Lake City, where he arrived in the fall of 1847. After residing in Salt Lake City for a number of years he moved to Big Cottonwood, Salt Lake county, where he has continued to reside ever since. In 1852 he was called on a mission to South Africa, where he spent about five years laboring in the Cape of Good Hope and in the neighboring province on the east. During the past sixteen years he has been engaged in Temple work both in the Logan and Salt Lake Temples, and together with his sisters he has performed ordinances for over ten thousand people.

**CANNON, George Mousley**, a prominent Elder in the Granite Stake of Zion, is the son of Angus M. Cannon and Sarah Mousley, and was born in St. George, Washington county, Utah, Dec. 25, 1861. His parents had been called on what was known as the "Dixie" mission, and had with the pioneers of said mission scarcely reached their destination when the child was born, he being the first boy born in the town. He lived with his parents in St. George until 1868, when he accompanied them to Salt Lake City. He was baptized and confirmed a member of the Church on his eighth birthday by his uncle, Pres. George Q. Cannon. After reaching Salt Lake City he lived in the Fifteenth Ward until 1872, and thereafter in the Fourteenth Ward, in which latter Ward he was busily engaged in religious duties, being or-



dered successively to the offices of Deacon, Teacher, Priest and Elder. In each of these callings he was a diligent worker as well as in the mutual improvement associations and Sunday school. On Christmas day, 1884, he married Miss Addie Morris, daughter of Elias and Mary Lois Morris, and took up his abode in the Seventeenth Ward, Salt Lake City. In this Ward he was chosen as one of the presidency of the Y. M. M. I. A. Later, he built a residence in the Fourteenth Ward and resided there until Dec. 5, 1890, when he moved to a home built on the old Forest Farm of Pres. Brigham Young (Forest Dale), where he still resides. Since that time five other children have been born, and now he is the father of eight children, six daughters and two sons. In removing to Forest Dale,

he also planned and laid out the addition to Salt Lake City, which has formed the nucleus of the Forest Dale Ward. At that time no suburb of Salt Lake City had street car connection with Utah's capital, and a contract (running for a period of twenty years, thus insuring permanency) was made with the Rapid Transit Street Car company, by which electric street car service was guaranteed to Forest Dale at a reasonable fare. George M. Cannon's education was obtained in the common schools of Salt Lake City, but among his teachers he was fortunate in having several who possessed pre-eminent ability. In 1873 he left school to take charge of the weigh-scales of his father's coal yard, and to assist in the business. Here he obtained practical work in book-keeping and in paying freights and in selling coal. When he returned to school two years later, he found that in all branches, except literary work, he had advanced faster than his classmates who had remained in school. In 1876 he was again obliged to leave day school, but attended for several months a night school. In January, 1877, he entered the University of Deseret (now the University of Utah), and the next year graduated as a normal. He continued his studies at the University for two years longer, with the exception of two months in 1879, which were spent mostly in practical work in the surveying party of Jesse W. Fox. From the University he went into the school-room as a teacher, being employed as teacher of a school on the farm of Pres. George Q. Cannon, to which, although a private school, the children from the neighboring farms were admitted. Here, for two years, he taught a school embracing all grades from beginners to those studying subjects embraced in a high-school course. This period was always deemed by him one affording good opportunities for personal development, for aside from his work in the school room he had free access to a most choice library, while the free country air and close proximity to the river, in which he daily plunged, was taken from early spring until the first snows of autumn, aided in laying the foundation of excellent health in a physical organization originally slight and delicate. At frequent intervals from the year 1876 he had worked in

the county recorder's office of Salt Lake county, and in 1882 gave up his work in the school room to become deputy county recorder, a position which he held until 1884, when he was elected county recorder, being re-elected in the year 1888. During the six years he held the office of county recorder, no public official ever gave more strict attention to the duties of his office, his main failing in fact being his anxiety to do much of and to personally supervise all of the work of his office. During this time a complete system of abstracts of the records of the county from the days of the pioneers was prepared, the system adopted being copy-righted by him and turned over to the county without charge. This system, with some changes incident to the progress of the times, is still in use. After leaving the county recorder's office Bro. Cannon conducted a real estate business for a little over a year, and on Jan. 1, 1892, was offered the position of cashier of Zion's Savings Bank & Trust company, a position which he accepted and still holds. The deposits of the bank at that time amounted to about \$900,000. To-day they amount to more than \$2,700,000, a growth unparalleled in the State. Upon the division on party lines in the State he joined the Republican party, and has ever since been prominent in its councils. He was state chairman in 1895, the year the first State officers were elected. He was a member of the Constitutional Convention which framed the Constitution of our State, and was chairman of the committee which produced the articles therein on revenue, taxation and public debt. In 1896 he was elected the first president of the State senate, presiding in such a way as to win not only the applause of his friends, but also the commendation of his political opponents. Since 1896 his political work, although conspicuous, has generally been only in the interest of his friends, although he was prominently considered for the position of United States senator in the year 1901. All his life Bro. Cannon has been a worker. From the time he was twelve years old he earned more every year by his personal labors than he expended on himself and his family, and still at the age of 36 he was compelled to go into voluntary bankruptcy. This condition was brought about by a combination of

qualities and circumstances. The qualities being those resulting from a too sanguine disposition, a willingness to enter with prominent men into enterprises deemed for the public good, and a reluctance to yield or retreat from any position which he deemed might eventually succeed. As if to add to the intensity of his misfortunes the dread scarlet fever was contracted by his youngest child, while he himself was seized with the "la grippe," and was barely able to attend to his daily work. For upwards of six weeks his family were quarantined, four children, one after another, contracting the scarlet fever. Through all this disease his wife was the only nurse, but at the end of the time she had the satisfaction of seeing not only her husband, but also every child, entirely restored to health, with no bad effects from their long sickness. Since the organization of the Granite Stake Elder Cannon has been one of the officers of that Stake, being Stake superintendent of Sunday schools, the workers in which, including pupils, number something over four thousand souls. His associates (counselors) are Richard S. Horne and Asahel H. Woodruff. He was set apart for this work Jan. 28, 1900, having first been ordained a High Priest on the same date by Apostle Francis M. Lyman.

**McRAE, Daniel**, Bishop of the Gran-ger Ward, Salt Lake county, Utah, is the son of Alexander McRae and Eunice Fitzgerald, and was born April 12, 1846, in Nauvoo, Hancock county, Ill. He came to the Valley, together with his parents, in 1852, and was raised and educated in Salt Lake City. He was baptized April 4, 1861, by Thos. Flowers, and ordained a Deacon the same day. In 1862 he made a trip to the Missouri river and back as a Church teamster in Capt. Homer Duncan's train; the next year (1863) he went east in the same capacity as far as Ash Hollow in Capt. John W. Woolley's train; he remained at that point in charge of stock and provisions while the train traveled to Florence and back. In February, 1866, he married Thurza Symes, who died Aug. 5, 1867, one month after giving birth to a daughter. In the meantime Bro. McRae was ordained an Elder by Dr. Sprague, and in 1868 he married Christine Jensen, by



whom he has had eight children—four sons and four daughters. He was ordained a Seventy in 1868, and became identified with the 32nd quorum. In 1869-70 he filled a short mission to the United States, laboring principally in Mississippi and Alabama. Having resided in Mill Creek Ward for nine



years, he moved to Brighton Ward in 1881, and to North Jordan Ward in 1882. July 29, 1883, he was ordained a High Priest and set apart as first counselor to Bishop Samuel Bennion, which position he filled till Feb. 24, 1884, when the Granger Ward was organized and he was chosen, ordained and set apart to preside over the same as Bishop. This position he has now filled with honor and integrity for over seventeen years.

**MILLER, Urbah Gardner**, Bishop of Murray Ward, Salt Lake county, Utah, is the son of Reuben P. Miller and Margaret Gardner, and was born at Mill Creek, Salt Lake county, Utah, Nov. 28, 1874. He was baptized by Elder Christian Jensen, June 5, 1884; ordained a Deacon Nov. 28, 1887, by Jens Hansen; ordained a Priest Nov. 2, 1894, by Jens Hansen; ordained an Elder Feb. 9, 1896, by Elder Osguthorpe; ordained a Seventy June 1, 1896, by Geo. Reynolds, and ordained a Bishop and a High Priest by Apostle Anthon H. Lund, Oct. 28, 1900. Bro. Miller was educated in the public schools and in the Utah University, graduating from the latter in 1895. From June 2, 1896,

to Dec. 21, 1898, he filled a mission to the Northern States, where he performed successful missionary work in Indiana, Chicago and Michigan. During the last eighteen months he presided over the Michigan conference. Nov. 15, 1899, he was called, together with Elder H. C. Carlisle, to fill a six months' mission among the people of the West Mountain mining district. At the organization of the Granite Stake he was chosen and set apart as second counselor in the Stake superintendency of Y. M. M. I. A. When the Murray Ward was organized Oct. 28, 1900, he was chosen to be Bishop of the same, and was unanimously sustained in that



position by the members of the Ward. He is serving successfully in that capacity at the present time. In civil life Bishop Miller has followed school teaching, but at present he is engaged with The Rocky Mountain Milling Co.

**CUMMINGS, James Devalson**, first Bishop of Wilford Ward, Granite Stake of Zion, is the son of Benjamin Franklin Cummings and Mary Jane Yearsley, and was born at Willard, Box Elder county, Utah, Sept. 30, 1859. His father was a pioneer of 1847. James was baptized Oct. 3, 1867, in Salt Lake City by Elder Thomas Higgs. His youth was spent in working on the farm, and at other labor, and his opportunities for obtaining an education were not very good. However, he managed to advance himself sufficiently to enter the

Deseret University as a normal student in 1876. On graduating from that institution he began teaching school and has continued in that line for sixteen years, being to-day recognized as one of the ablest teachers in Salt Lake county. He has also served as a school trustee for ten years in the 36th district, during which time two splendid brick school houses have been erected there. In 1890 he assisted in organizing the X. L. C. R. Mercantile Co. at Mill Creek, Salt Lake county, and became the superintendent of that institution. He has also acted as postmaster of Mill Creek. March 4, 1880, he married Louisa Cufley. Elder Cummings has always been active in Church work. In 1876 he was ordained an Elder, and later a Seventy by his father, Benj. F. Cummings. He has labored energetically in the Sabbath school and mutual improvement work, having held many positions of trust and responsibility in these organizations. During 1893 and 1894 he filled a short mission to California, where he labored mostly in Sacramento, doing very satisfactory work. Having been appointed postmaster at Mill Creek he was called home by Pres. Wilford Woodruff. June 2, 1898, he left again to labor as a missionary, this time going to the Northern States, where he labored in the Wisconsin conference, first as a traveling Elder and later as its president. He was honorably released to return to Utah May 1, 1900. On his arrival home he was appointed to labor as a home missionary in the Granite Stake, in which capacity he acted till Sept. 30, 1900, when the Wilford Ward was organized from part of the Mill Creek Ward, and James D. Cummings was chosen to act as Bishop of the new Ward. He was ordained a Bishop and a High Priest and set apart to preside over said Ward by Apostle Heber J. Grant. Since Bro. Cummings began his labors in the Bishopric, the Saints of Wilford have succeeded in erecting a beautiful and substantial meeting house.

**BENNION, Heber,** Bishop of Taylorsville, Salt Lake county, Utah, is a son of John Bennion and Mary Turpin, and was born in North Jordan, Salt Lake county, Utah, Nov. 28, 1858. Being raised on his father's farm, he was early inured to hard work. His father died when Heber was but eight years

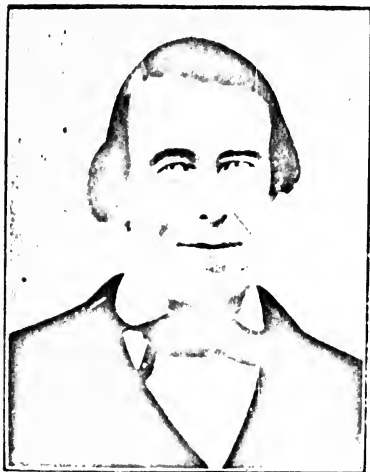
of age, and hence greater responsibilities fell upon his shoulders. He was educated in the common schools, the B. Y. Academy, the L. D. S. College, the Agricultural College, the B. Y. College and in the Deseret University. From 1882 to 1884 he filled a mission to the Northern States, laboring in Minnesota and Wisconsin. During the latter part of this mission he presided over the Minnesota conference. In September, 1885, he married Susie Winters,



of Pleasant Grove, in the Logan Temple. He left home for another mission in September, 1887, to the Northern States. On this mission he traveled quite extensively in Kansas, West Virginia, Pennsylvania, Ohio, and New York. Most of the time he acted as president of the Pennsylvania conference. In September, 1889, he was chosen to be Bishop of Taylorsville, and he is efficiently filling that position at the present time. Elder Bennion served as a member of the Territorial legislature in 1889, and served two terms, in succession, in the State legislature. He is extensively engaged in farming and stock-raising.

**CRUMP, William C., Jun.,** Bishop of Bluff Dale Ward, Salt Lake county, Utah, is a son of Wm. C. Crump and Margaret James, and was born March 18, 1860, at Herriman, Salt Lake county; he was baptized when about eight years old; received an ordinary common school education; was ordained a Deacon and Teacher successively; was

tried to raise in 1855. That year he located at West Jordan, which now became his permanent home. He was ordained a Seventy Feb. 21, 1857, and later that same year he was sent into the mountains in a military capacity to prevent Johnston's army from entering the Valley. He spent most of the winter of 1857-58 on that expedition and took part in the move in the spring of 1858. Jan. 7, 1866, he was ordained a High Priest and set apart to act as first counselor to Bishop Archibald Gardner in the West Jordan Ward. He



occupied that position for many years. In 1887 he went to Mexico with other brethren on a short trip, and on returning home he was arrested on the charge of unlawful cohabitation and sentenced to fifty days' imprisonment in the Utah penitentiary for living with his wives. The time of his incarceration was from Sept. 18, 1888, to Nov. 6, 1888. Elder Turner is one of those Elders who have borne the burden of the day faithfully and true, and has never swerved from the path of duty and rectitude.

**DIMOND, William Samuel**, a High Councilor in the Jordan Stake of Zion, and a resident of West Jordan, Salt Lake county, Utah, was born Sept. 6, 1856, at Crewkerne, Somersetshire, England, son of Henry Dimond and Elizabeth Jane Webber. He was baptized by Albert Dewey in Crewkerne, in 1871, ordained a Teacher and a Priest in the Crewkerne branch and

emigrated to Utah in 1874, crossing the Atlantic in the steamship "Wyoming." The next year (1875) he located in West Jordan Ward, Salt Lake county, where he was ordained an Elder Nov. 21, 1880, by John A. Egbert; he married Emma M. Newbold March 10, 1881. Six years later (May 10, 1887) his wife with her babe, was accidentally drowned in the Provo river, between Woodland and Heber City. Elder Dimond succeeded in saving his three other children. Aug. 7, 1887, he was ordained a Seventy by James F. Turner, and became a member of the 33rd quorum of Seventy. He married Amelia M. Page, in the Logan Temple, Nov. 27, 1889. In 1895-97 he filled a mission to New Zealand, where he labored principally among the whites in the Manawatu district. After his return home, he was chosen and set apart as superintendent of the West Jordan Sabbath school, and when the Jordan Stake of Zion was organized, Jan. 21, 1900, he was ordained a High Priest by Apostle Anthon H. Lund and set apart to act as a High Councilor in said Stake.

**BATEMAN, Samuel**, senior president of the 33rd quorum of Seventy, is the son of Thomas Bateman and Mary Street, and was born July 1, 1832, at Manchester, England. His father was a brickmaker and a bricklayer in good circumstances, when the gospel found him. He embraced the same about 1838, emigrated with his family to America about 1839, and located at Nauvoo, Ill. In 1841, Samuel witnessed the laying of the corner stones of the Nauvoo Temple and heard the Prophet Joseph Smith preach. In 1845 he saw the capstone laid and did some work in and about the Temple and on the Nauvoo brick yard. On the occasion of the alarm of fire in the Temple being given, he was one of the first on the Temple roof to help put it out. After working hard on the frontiers for several years, the family started for the Rocky Mountains in the spring of 1849. At Council Bluffs they turned out two yoke of cattle to Bro. Geo. A. Smith, in consequence of which they were delayed another year; but in the spring of 1850, they made another start and in the fall of that year they arrived in Salt Lake City. In December, 1850, Samuel volunteered to go to Iron county on a mission, and in 1853 he was

placed in charge of the boys chosen to stand guard against the Indians who were then on the war path. In 1854 he married Marinda Allen, daughter of Daniel R. Allen and Eliza Marten. In September, 1857, a messenger reported the approach of Johnston's army, and Bro. Samuel was called by Major Daniel R. Allen to raise a platoon of cavalry. Leaving Salt Lake City Sunday, Sept. 27, 1857, they arrived at Fort Bridger on the 30th. Here a company of fifty men were organized into platoons of ten men each to go out and meet the army. Samuel was appointed captain of the first platoon, with Wm. Pickard as his adjutant; Lot Smith was appointed captain over all the platoons, with Horton D. Haight as his adjutant. This expedition went to Black's Fork, where they met the enemies' freight train, which they compelled to turn back. From this point a part of the company proceeded to the Big Sandy. Scouts, who were sent out, reported on their return that a train of some twenty-five wagons was nearing Green river. The expedition decided to return and burn these wagons, and a company of twenty-six men was sent to intercept them. On meeting the train the boys found fifty-one wagons. They took the teamsters, numbering over sixty men, prisoners, and, after allowing them to take their personal clothing out, they set fire to the wagons; the expedition then returned to Big Sandy. After riding up Big Sandy for a short distance, they discovered another train of twenty-five wagons, two of which the enemy was permitted to keep; the others were burned. The expedition encamped a short distance from the road, and while stopping here, Orson P. Arnold was shot through the thigh by the accidental discharge of a gun; the contents burned Philo Dibble's face, passed through the thigh of Orson and glazed the back of Samuel's head, making two holes in his hat. The Elders gathered around Orson and administered to him. Just as the administration was over, a scout came running into camp, informing them that the enemy would be upon them immediately. Orson begged the boys to leave him and prepare to defend themselves, "for," said he, "I shall be gone before they get here." But the alarm proved false and they did all in their power to make their wounded comrade comfortable

until further aid could be obtained. Travelling on to Green river, the expedition was reinforced by a number of other men, and Bro. Arnold was sent on to his friends in the Valley. From Green river the expedition went to the Big Sandy, and from there to the Muddy. On arriving at Fort Bridger the boys found that the place had been burned, and being without provisions, they removed to the island field and relieved their hunger by eating potatoes and turnips. Here Samuel had the privilege of riding Gen. Johnston's mule that had been stampeded with the army cattle. Late in 1857 some of the most destitute brethren in camp were called to go home. By the advice of the captain and friends Samuel very reluctantly became one of them. After arriving in the Valley safe and well, he was appointed, together with others, to watch the enemy in its movements, while the Saints prepared to go south. In the spring of 1861 he accompanied Pres. Brigham Young and party on a visit to the settlements in southern Utah, on which tour he traveled about twelve hundred miles. In 1868 he attended the "School of the Prophets." In 1870 he was called to accompany Pres. Brigham Young on a trip north. In 1871 he married Harriet Egbert, daughter of Samuel Egbert and Maria Beckstead. He was with Pres. John Taylor during the anti-polygamy raid, and was with him also at the time of his death in July, 1887; he was likewise a guard around Pres. Wilford Woodruff a part of the time. In 1888-89 he served a term of eighty-five days in the Utah penitentiary, and paid a fine of \$75, for obeying the law of plural marriage. Bro. Samuel has spent many years in the interest of the Church, and public necessity has forced him, during his life, to become a "jack of all trades." Thus he has been a brick and adobe-maker, a mason, a miller in a saw and grist mill; a farmer and canyon-man, a bee and stock-raiser, a tax collector and road supervisor, a carpenter and blacksmith, an estray poundkeeper, a trustee, a machinist, a caller (or prompter) in dances, a constable, a soldier, a watermaster, superintendent of the first organized Sunday school in the West Jordan Ward, etc. At present he is senior president of the 33rd quorum of Seventy, having been ordained a Seventy in an early day by Royal Barney.

**BATEMAN, Edward A.**, an alternate member of the High Council in the Jordan Stake of Zion and a prominent Elder in East Jordan, Salt Lake county, Utah, is the son of Samuel Bateman and Mariada Allen, and was born Jan. 29, 1865, at West Jordan, Utah. He was blessed by Bishop Archibald Gardner March 19, 1865; baptized by his father, Samuel Bateman June 15, 1873, and confirmed by John T. Hill. At the age of thirteen years he was ordained a Deacon, later becoming president of the quorum, and he was ordained an Elder by Robert Walters, Feb. 21, 1886. Oct. 15, 1886, he married Frances Alice Glover, in the Logan Temple. In his services for the public and the Church he has acted as trustee of the district school for nine years, and treasurer of the school board; was estray poundkeeper for about five years; has acted as secretary and treasurer of the West Jordan Manufacturing and Mercantile Company since July, 1898, and is still holding that office; was ordained a Seventy by Enoch B. Tripp, March 20, 1887, and ordained a High Priest and set apart as an alternate High Counsellor in the Jordan Stake of Zion, by Apostle Anthon H. Lund, Jan. 21, 1900. He was appointed assistant superintendent of the East Jordan Sunday school, June 5, 1898, and chosen as superintendent of said school Oct. 26, 1899. This latter office he still holds.

**RUNDQUIST, Peter Trulson**, a president in the 33rd quorum of Seventy, was born Dec. 14, 1844, in Kjells Nöbbelof parish, Önsjö herred, Malmöhus län, Sweden, son of Truls Mattson and Gunilla Persson and the ninth of ten children. Becoming a convert to "Mormonism," he was baptized and confirmed by Martin Lundwall July 30, 1864, and soon afterwards he was ordained a Teacher. After serving his country as a soldier he was ordained an Elder and appointed to labor as a missionary in the Seona conference. During the six years spent by him in the missionary field he presided successively over the Helsingborg branch, the district comprising the Helsingborg and Kullaberg branches, a district containing the Trelleborg and Lyngby branches, a district comprising the Ystad and Cimbrishamn branches, a district consisting of the Landskrona

and Svalof branches, and a district comprising the Lund and Gardstanga branches, after which he labored for nine months as a travelling Elder in the whole conference. He emigrated to Utah in 1871 and married Hannah Nilson July 29, 1872. His wife died Jan. 21, 1876, leaving him with two children, and he married Bengta Johnson April 27, 1877. He was ordained a Seventy March 20, 1887 (becoming identified with the 33rd quorum) and filled a mission to Sweden in 1891-94. During this mission he labored four months in the Helsingborg branch, presided a year over the Carlskrona branch and acted as president of the Seona conference the remainder of the time. Since Feb. 9, 1896, he has acted as a president in the 33rd quorum of Seventy, and has labored for many years as a Ward teacher. From 1871 to 1881 Elder Rundquist resided in Salt Lake City, and since the latter date he has been a resident of West Jordan, Salt Lake county; farming is his principal occupation.

**DIMOND, Robert Edwin**, a president in the 33rd quorum of Seventy, is the son of Henry Dimond and Elizabeth Jane Webber, and was born April



30, 1865, in Crewkerne, Somersetshire, England. He was baptized Sept. 20, 1880, by Elder John Lee Jones, emigrated to Utah in 1880, and located at once in West Jordan, Salt Lake county, which has been his home ever since.

He was ordained a Teacher in 1887; ordained an Elder Nov. 13, 1887; married Mary Elizabeth Bateman Nov. 24, 1887, and was ordained a Seventy Dec. 22, 1889. In 1891-94 he filled a successful mission to Samoa. He acted as second assistant superintendent of the West Jordan Sunday school from 1895 to 1898; as first assistant superintendent of said school from 1898 to 1899, and was set apart as a president in the 33rd quorum of Seventy Feb. 9, 1896. In 1900, accompanied by his wife and his brother, Walter A. Dimond, he visited relatives and friends in England for the purpose of obtaining genealogy. He also paid a visit to the Jersey Islands and the Paris exposition. Elder Dimond is by occupation a sheep-raiser and farmer.

**BECKSTEAD, Henry Byram**, senior president of the 95th quorum of Seventy, is the son of Henry Beckstead and Bird Bybee, and was born June 28, 1850, at Farmington, Davis county, Utah. In 1861, together with his parents, he moved to South Jordan, Salt Lake county, and he was baptized by his father, Henry Beckstead, Oct. 20, 1861. He joined the Territorial militia in 1866 and became the bugler in Samuel Bateman's command. When the first Sunday school was organized in South Jordan, in 1866, Henry enrolled himself as a member of the school, of which he later became the superintendent. June 4, 1876, he was ordained a Seventy by Archibald Hill. During 1882 and 1883 he filled a mission to the Southern States, laboring mostly in Alabama, where he had many exciting experiences with mobs and other enemies of the truth; but by the help of the Lord he succeeded, every time, in escaping any serious injury from wicked hands. Elder Beckstead was released earlier than usual on account of a severe spell of chills and fever. At the organization of the 95th quorum and in 1897 he became the senior pres-member of the council of that quorum, and in 1897, he became the senior president of the same. Elder Beckstead has labored assiduously in many different branches of Church work, and is a constant and faithful Latter-day Saint. He has contributed a liberal share toward the building up of the western country, having taken an ac-

tive interest in all enterprises intended for public benefit.

**WARBURTON, Joseph**, fourth Bishop of the First Ward, Salt Lake City, is the son of James and Sarah Warburton, and was born Sept. 21, 1831, at Radcliffe, Lancashire, England. In early life he adopted the religion of the Swedenborgians, which enjoins total



abstinence from intoxicating drink, and strict vegetarianism. His religious views underwent a revolution in the summer of 1847, when he attended a camp meeting of the Latter-day Saints, and for the first time heard the pure gospel from the lips of an Elder. From that time he was convinced of the divine character of "Mormonism." He was, for a man of his active temperament, somewhat slow to practically carry out his convictions in this matter, for although he continued to attend the meetings of the Saints twice a week, it was not till Oct. 26, 1851, that he identified himself with the Church, being admitted to baptism on that date. In the spring of 1851, he was ordained a Teacher, and labored faithfully in that calling until Dec. 29th of the same year, when he was ordained an Elder. In 1853, the Radcliffe branch was divided into two districts, and Joseph was appointed to take charge of district number one. In the same year he was appointed second counselor to the president of the Radcliffe branch, and officiated in that capacity about

nine months. In the meantime the branch president emigrated to Utah, and Brother Warburton was appointed to succeed him. He was released from the presidency of the branch in January, 1855, and appointed to preside over the Pendlebury branch. This change was no shew, as his new field was in an embarrassed condition, financially and otherwise. With his characteristic energy, however, he soon had it in a satisfactory and comparatively flourishing condition. June 4, 1854, Brother Warburton married Emma Wathmough, by whom ten children have been born to him, namely six sons and four daughters, eight of whom are now living. From the time that Brother Warburton was ordained an Elder to the present, some of the gifts of the gospel have been conspicuously manifested through him, more especially the power to heal the sick by the laying on of hands and prayer of faith. Many instances might be cited of manifestations of the power of God in his administrations to the afflicted, both as having occurred in his native land and this. Once in Radcliffe, when on his way to fill an appointment, the voice of the Spirit said to him: "You must go to James Crossley's." He resisted this admonition for some time, but as it was thrice repeated, he yielded and proceeded to the house of Brother Crossley, whose place of work was at a factory, 13 miles distant from his home. When he arrived, he found that he had been brought home dangerously ill, and Mrs. Crossley was in great distress on account of his precarious condition. The patient was administered to, and as soon as the ordinance was performed, Brother Warburton said, "How do you feel now, James?" "I'm all right," was the cheerful response, and he immediately arose. All who were present knelt down and thanked God for His goodness in restoring the sick man. Brother Crossley went down stairs and asked his wife to get him some food, and the wife, whose heart was full, threw her arms about the neck of her husband and exclaimed, "God bless thee, Jimmy, lad, I will," and both wept for joy, the scene being affecting in the extreme. Another case was that of a young woman named Anna Johnson, who was convinced of the truth of the gospel and gave in her name for bap-

tism. Before the time for the administration of that ordinance had arrived, she was taken violently ill. Brother Warburton anointed and prayed over her, the result being that she was healed instantaneously, all the violent symptoms vanishing, but leaving her in an enfeebled condition. Brother Warburton remarked that it was but a trick of the devil; he had, however, overshot the mark. The next night, instead of one being baptized, four came forward and were added to the Church by the gospel door. Another instance that occurred in the First Ward some time ago may be named. A boy named Edward Blair was in a dangerous condition from diphtheria. He was administered to by Brother Warburton, to whom the lad's mother said, "What do you think about him, Bishop?" "In three days he will be out at play," was the reply. "Thank God," said the mother, who shed tears of joy at the comforting assurance. And so it was; within the specified time little Edward was out upon the street apparently as well as usual. May 20, 1856, Elder Warburton left England for America on the ship "Wellfleet," and landed in Boston on the 13th of July. Four days afterwards he left that city for Lawrence, Mass., where he obtained work at the Pacific Mills. There being no branch of the Church at that place, he set about discovering scattered members. About this time he received a visit from Alexander Steel and wife, who were making similar inquiries. A number of other Saints were found, the authorities at New York were communicated with and one of the brethren arrived from that city and organized a branch, over which Elder Steel was appointed to preside, with Brother Warburton as his counselor. When Brother Steel departed for Utah, June 1, 1859, Elder Warburton was appointed to preside over the Lawrence, Groveland and Lowell branches. Groveland and Lowell were twenty miles apart, and Lawrence was located between the other two places over which he appointed brethren to preside when he was absent. Brother Warburton labored faithfully in the position to which he had been assigned until June 1, 1860, when he left for Utah. He landed on the Eighth Ward Square, Salt Lake City, on the 2nd of Septem-

ber, and moved with his family (a wife and two children) into a granary in the First Ward. The building was ten feet long by eight feet wide, and in this contracted structure they resided until the spring of 1861. Their first son was born in that granary. In June, 1861, Elder Warburton was ordained a Seventy and became connected with the 62nd quorum at its organization. In March he was appointed first counselor to Bishop Henry Moon, of the First Ward, and acted in that capacity until Nov. 14, 1870. Bishop Moon having removed to Farmington, Davis county, Brother Warburton was called by Pres. Brigham Young to the position of acting Bishop and to preside in that calling, in the First Ward, he being also the choice of Bishop Hunter for the office. He was accordingly ordained a High Priest on the date last named and assumed the responsibilities of his appointment. He acted in this capacity until June 7, 1877, when the Ward was reorganized and he was regularly ordained a Bishop under the hands of Apostle John Taylor. Brother Warburton has been faithful and true to every charge, and has rejoiced in the blessings of his first connection with the Church throughout his entire career. For several years past he has been a worker in the Salt Lake Temple. Bishop Warburton is slightly under medium height, of slender build, wiry and sinewy, capable of much more physical endurance than most men of larger bodily proportions. His complexion is fair. In manner he is frank and straightforward, and when he expresses his view upon any question, he does so pointedly, so as to render it unnecessary to misunderstand his meaning.

**THORUP, John >Theobald,** first counselor in the Bishopric of the First Ward, Salt Lake City, is the son of Herman A. Thorup and Mary C. Christensen, and was born in Copenhagen, Denmark, May 25, 1856. He was baptized into the Church of Jesus Christ of Latter-day Saints Aug. 3, 1866, by his father, and emigrated with his parents to America in 1868. They sailed from Copenhagen May 7th, and arrived in Chicago, Ill., June 1st, of that year. The family remained in Chicago, agreeable to the counsel of Pres. Charles Widereborg, over one year; Aug. 1, 1869, they

left Chicago for Utah, arriving in Provo Aug. 16th. In 1872 Brother Thorup was ordained an Elder, and in September, 1873, together with his parents, he removed to Salt Lake City, and located in the First Ward, where the family has resided ever since. At the October conference, 1879, Elder Thorup was called on a mission to Europe. He left Salt Lake City Oct. 21, 1879, in company with his brother, Herman F. F. Thorup, and thirteen other Elders for his missionary field. Three of his companions were destined for the United States and twelve for Europe. Oct. 28th, those bound for Europe sailed from New York on the steamship "Wyoming." The first day on the ocean was a little rough, but during the rest of the time the weather was very pleasant. One of



the saloon passengers asked the captain of the ship, if he often had such a good voyage. "No," said he, "not even in the months of June and July." The passenger then asked the captain, if he had any idea why the weather was so favorable. "No," he answered, "unless it is because I have 'Mormon' Elders on board. I always have good luck when I carry 'Mormon' passengers." Going from England to Germany, Elder Thorup and party met some travelers who had left America just six hours later than the missionaries, and who said that they had experienced a very rough time on the ocean, that the fire in the engine room was put out during a storm, and that the hatchways had to



be closed for several days. Nov. 11, 1879, Elder Thorup arrived in Copenhagen, Denmark, and was appointed by Pres. Niels Wilhelmsen to labor in the Aarhus conference. On his arrival in Aarhus he was assigned to the island of Fyen to labor as a traveling Elder. After laboring on that island for nine months, he was transferred to the Aalborg conference, where he took charge of the Hjorring branch until he was released to return home. While presiding in Hjorring he also had charge of the Frederikshavn and Sæby districts for about three months. On one occasion while laboring in that field he was behind in his accounts and did not know where to get money to straighten them up. But in walking through the street, after his day's work, he espied, to his surprise, a 10-kroner bill lying at his feet. He picked it up and acknowledged it as a gift sent by God to relieve him from his financial embarrassment. On the evening of Dec. 8, 1880, he had a discussion with three ministers and four deacons of the Lutheran church, in a country school house; the house was crowded with people, and truth prevailed. Dec. 12, 1880, Elder Thorup organized a Relief Society in the Hjorring branch. Feb. 5, 1881, after having made arrangements to spend the day in the city of Hjorring, a voice spoke to him loudly and distinctly, telling him that there would be an extra train for the east that afternoon. He stopped for a moment and then walked on. But the voice repeated the same words as before, when he stopped to think; as he had just come home from the east, he did not know that his presence was needed in that direction. However, he resolved to go to Sindal, and in passing out of his office door he heard the same voice again, and this time it told him to take some consecrated oil with him. He left on the train and went to the house of Brother Jens Jensen, the presiding Elder of the Sindal district. (Brother Jensen and family have since emigrated to Utah and now reside in Hyrum, Cache county). When he reached the door, he was met by Sister Jensen, who exclaimed, "Brother Thorup, if an angel had come down from heaven, it would not have pleased me any more than to see you at this time." Then she explained that a Mr. and Mrs. Nielsen, who were neighbors, desired to be baptized that very night.

Elder Thorup went to Mr. Nielsen's house and found them ready and anxious to be baptized, and he attended to the ordinance. He had no sooner finished confirming the new converts, than a sister came in and requested him to come and administer to her daughter, who was very sick with a fever. He complied, and the next morning the young woman was well. During his sojourn in Denmark, Elder Thorup baptized forty-eight souls, rejoiced in his labors, and called it the happiest period of his life. He was released to return home in the summer of 1881. The large company of Saints, with which he traveled, had a pleasant voyage, and arrived in Salt Lake City July 16, 1881. On Aug. 24, 1882, Elder Thorup married Caroline Ostermann, of Sandy, Salt Lake county. April 14, 1884, he was ordained to the office of a Seventy, and became identified with the 16th quorum. During the years 1884-86, he presided over the Y. M. M. I. A. of the First Ward, and from 1883 to 1887 he acted as one of the school trustees of the First school district. Jan. 23, 1887, he was ordained a High Priest by Pres. Angus M. Cannon, and set apart to act as second counselor to Bishop Jos. Warburton, of the First Ward. April 11, 1887, he yielded obedience to the principle of plural marriage by taking to wife Miss Andrea Berg. On account of the removal from the Ward of First Counselor Joseph Booth, Elder Thorup was set apart as first counselor in the First Ward Bishopric, Oct. 24, 1897, which position he still holds. Brother Thorup has been engaged in the mercantile business since he was a boy, and to-day he is the manager of the Thirteenth Ward Store, one of the oldest general mercantile houses in Salt Lake City.

**RASMUSSEN.** Niels, second counselor to Bishop Joseph Warburton, was born May 29, 1854, in Maderup, Særslev parish, Odense amt, Fyen, Denmark, son of Henrik Rasmussen and Rebekka Hansen. His father died when he was nine years of age, which left the responsibility of supporting a family of six children upon the mother. Niels was baptized May 2, 1866, by Elder Hans R. Nielsen, and in company with the rest of the family, he emigrated to Utah, in 1866, sailing from Hamburg, Germany, May 29, 1866, in the ship

"Cavour," and arriving in New York July 31st. "While upon the ocean," writes Elder Rasmussen, "cholera broke out among the passengers, and as we were entering the harbor of New York, quite a number of them were stricken with the plague and several deaths had occurred. The sick were taken to the hospital, and left there, while the main company went on; but the dreaded disease played havoc among us, during the long railway journey of about ten days' duration. I shall never forget the heartrending and distressing scenes that I witnessed on that memorable journey, when strong and brave men, as well as weak women and children, succumbed to the terrible destroyer; and the bodies of the dead were left to be buried by strangers at different points along the railroad. The river steamer that carried us from St. Joseph, Mo., to Wyoming, Neb., was two days in making that trip, during which time the deck of the steamer was almost literally covered with the dead and dying among our people. Frequently the steamboat had to stop and put the dead on shore for burial. While

dred persons out of a total of between two and three hundred, who left Scandinavia in the spring, had perished by the wayside. My own brother and mother fell victims to the terrible disease Aug. 16th and 24th respectively, and were, like the other dead, buried without coffins, in shallow graves by the roadside, after being sewn up in sheets. The survivors passed on, never more to behold their lonely resting places again. We traveled in the ill-fated train in charge of Captain Abner Lowry, who was ably assisted by Elder Geo. Farnsworth, of Mount Pleasant, Sanpete county. His name will ever be held in affectionate remembrance by all the survivors from that fearful journey, especially by those who recovered from their sickness through his untiring efforts in alleviating their sufferings, which he did in many instances very successfully. A relief mule train, under Captain Arza E. Hinckley (sent out by Pres. Brigham Young), met us about four hundred miles east of Salt Lake City. All the orphans, of which there were many in our company, were taken by that train. This included our family, which now had been reduced to five in number. We arrived in Salt Lake City Oct. 7, 1866, while the main company, which lost nearly half their cattle in the snows in the mountains, reached the valley about two weeks later. The day after our arrival in Salt Lake City the orphan emigrants were all provided with homes. My oldest sister and I were taken care of by Orson P. Miles and family, of the Eighth Ward, with whom we lived till the following March (1867), when I became an inmate of the home of Henry A. Dixon, father of Utah's present State treasurer, John D. Dixon. Bro. Dixon was one of the best men I ever met; he treated me with the greatest kindness and consideration, and I remained in his family till Jan. 1, 1873, when I left Provo, Utah county, whence the Dixon family had moved and returned to Salt Lake City, when I accepted a position offered me by Bishop Edward Hunter and Joseph C. Kingsbury, in the General Tithing Office, where I have been employed ever since (or for a period of about thirty-four years), except a short time spent on a mission." Elder Rasmussen was ordained an Elder Feb. 21, 1871, by Alonzo H. Raleigh, and in 1873 he filled a short mission to the States,



staying two days at Wyoming, preparing for the journey across the plains, and during the early part of that journey, the mortality continued among us at a fearful rate, until about one hun-

laboring principally in Iowa and Nebraska. For many years he served as a counselor to James E. Mallin in the presidency of the first quorum of Elders in the Salt Lake Stake of Zion, and he was ordained a High Priest and set apart as second counselor to Bishop Joseph Warburton, of the First Ward, Salt Lake City, Oct. 27, 1897, which position he still occupies. Prior to this ordination he had been an active worker in the Ward Y. M. M. I. A., had served as Ward clerk, Ward teacher, Sunday school worker, etc. For several years he filled the position of first assistant superintendent of the First Ward Sunday school and since December, 1886, he has acted as superintendent of said school. Elder Rasmussen married Laura A. M. Thorup Sept. 11, 1879, and Christine V. Thorup Nov. 21, 1885. By each of his wives he has had six children, eleven of whom are now alive; his firstborn child, a son, died Dec. 26, 1884. His first wife (Laura) died Feb. 7, 1898. Bro. Rasmussen says that though he has passed through trying ordeals in his life, he has been greatly blessed of the Lord, both spiritually and temporally, and has never for a moment doubted the divinity of the great Latter-day work.

**SCHULTHESS, Arnold Henry**, a prominent Elder of the First Ward, Salt Lake City, was born June 9, 1865, in Neukirch, Canton Thurgau, Switzerland, son of Arnold R. Schulthess and Marie Moor. He attended the regular public schools and subsequently the high school from the time he was six till he was fourteen years old, and emigrated to Utah in 1819, together with his parents, two sisters and a brother, locating in Salt Lake City. Arnold was baptized Jan. 3, 1882, and until he was seventeen years old, he worked at home with his father, who had a nursery; he was also actively engaged as a Deacon in the Ward, and became a counselor in the presidency of the Deacons' quorum. Later, he was ordained an Elder. In 1884-86 he filled a mission to Europe, laboring in the East Swiss and the North German conferences, part of the time as president of the former. After his return home, in September, 1886, he became an active worker in the First Ward as a Ward teacher, a counselor in the Y. M. M. I. A., choir leader, and a Sunday school

worker. He was ordained a Seventy Oct. 5, 1886, and appointed a home missionary May 17, 1887, in the Salt Lake Stake. For eleven years he presided over the German meetings in Salt Lake City. He married Rachel B. Theurer (Dec. 14, 1887), daughter of Bishop Fred. Theurer, of Providence, Cache county. Feb. 24, 1889, his wife gave birth to two sons, and died the same day. The twins (Arnold and Frederick) lived one and seven months respectively. The bereaved husband now returned to his parental home, where he lived until March 11, 1891, when he married Louise Billeter, who has since become the mother of two sons and three daughters. Oct. 5, 1898, he received a call to take a second mission to Europe, this time to preside over the German mission. During his presidency he had opportunity to explain the principles of the gospel to some of the city officials in the city of Berlin, with the result that the mission-



aries were given greater liberties to preach, and also granted other privileges, which they had not hitherto enjoyed. He edited "Der Stern," a semi-monthly periodical published in the interest of the Church in Germany and Switzerland, and also issued a new set of tracts on the first principles of the gospel, and a new edition of Bible references, besides assisting in publishing a revised edition of the Latter-day Saint hymn book in the German language. During his mission, nearly nine hundred persons were added to the

Church by baptism in Germany. Being released from his labors abroad, Elder Schulthess returned home Sept. 26, 1901, and a few days later (Oct. 3, 1901), he was set apart as one of the presidents of the 138th quorum of Seventy.

**HARDY, Leonard Goodridge**, sixth Bishop of the Second Ward, Salt Lake City, Utah, is a son of the late Bishop Leonard W. Hardy, and was born in Salt Lake City, June 24, 1852. He was baptized when eight years old, and ordained to the office of an Elder when about twenty-one years of age, having



previously been ordained a Teacher. He was one of the first settlers of Mountain Dell, in Parley's canyon, and resided there for about fifteen years. June 21, 1877, he was ordained a High Priest and set apart to act as second counselor to the late Bishop Alex. C. Pyper, of the Twelfth Ward, Salt Lake City, occupying that position until called on a mission to the United States in 1879. He left home in October of that year, labored in Indiana one year, part of the time alone, baptized five and returned home in the fall of 1880, because of sickness, the locality where he labored being unhealthy. He labored as a home missionary in the Salt Lake Stake of Zion for a number of years. In November, 1886, he was appointed to fill the unexpired term of Nathaniel V. Jones as collector of Salt Lake county, and at the August election in 1887 he was duly elected for that position. In

1891 he succeeded Samuel Petersen as Bishop of the Second Ward, Salt Lake City, which position he held till 1899, when he removed to Canada, where he assisted in building up some of the new settlements of the Saints in that part of the country. Lately he returned to Salt Lake City, Utah, where he is now engaged in the mercantile business.

**SMITH, Andrew**, a prominent Elder of the Second Ward, Salt Lake City, was born in Linlister, Ayrshire, Scotland, Feb. 28, 1837, son of Alexander Smith and Elizabeth Young. He was baptized Jan. 29, 1852, by John Leishman, ordained a Teacher by John Thornton and labored in the Johnstone branch of the Glasgow conference. He emigrated from Liverpool, England, May 4, 1856, in the ship "Thornton," arrived in New York June 14th and continued by rail to Iowa City, where he arrived June 21th. After preparing for the journey over the plains, he left Iowa City July 15th, in Capt. James G. Willie's company, containing 120 hand-carts, six wagons and about five hundred emigrants, of whom 66 perished on the journey from over-exertion and cold. Bro. Smith assisted in burying the most of these people. On reaching a point about one hundred and fifty miles west of Fort Kearney, the captain of the company called for two volunteers to go in search of some thirty head of cattle which had been stampeded by the Indians. No one responding to this call, Andrew Smith and Joseph Eller were selected to perform this work. Before leaving camp, however, Captain Willey gave them instructions to keep away from the road as much as possible and not to kindle any fires; and he promised that if these instructions were followed, they would return to camp unmolested. They started from camp on horseback, each armed with a gun and a pistol, going eastward. When about seventy-five miles from camp, they found a pack of large buffalo wolves knawing at the legs of a live buffalo which was standing near the road. Bro. Smith stepped up to the buffalo and patted it on the head, while he and his companion both pointed their pistols at the wolves and drove them off a few feet. But instead of running away, these hungry brutes turned around and stood look-

ing at their intruders and showing their white teeth in great rage, until the brethren went away, upon which the wolves immediately returned to their victim and finished their job by literally eating the buffalo alive. "Soon afterwards," writes Elder Smith, "we met Almon W. Babbitt and two teamsters who were travelling westward. As we approached them, they halted, unhitched their teams and began preparations to defend themselves, believing



that we were hostile Indians. When they learned who we were, Mr. Babbitt said, that he always feared the tribe of Indians who roamed in this part of the country, and remarked that if he ever got through this once, he would never cross the plains again in the manner he traveled this time. We proceeded on our journey eastward. In the night we came to a dry creek, which we were to cross. But our animals, who were frightened, refused to take us over, and instead ran us out on the prairie, about a mile, where we then camped for the night. Next morning we returned to the crossing, where we found fresh moccasin tracks leading out from the brush on to the dusty road, showing plainly that Indians had just left there. Continuing our journey, we slept the following night at a point opposite Fort Kearney. Next morning a few soldiers, thinking we were Indians, came out to see us. On seeing them approach, we prepared to defend ourselves, thinking in turn that they were Indians. We went with them

to the fort and received good treatment. We asked for provisions to go back with; this was refused, but we could have provisions if we desired to go east. So we remained at the fort until Franklin D. Richards (who had presided in the British mission) and his company of missionaries arrived, when we accompanied them westward, and traveled with them until we joined our own hand-cart company. On our return to our company we were informed that Mr. Babbitt and his teamsters had been killed by the Indians, some of whom we saw mounted on Mr. Babbitt's mules and wearing his and his teamster's clothing. I also learned from a mountaineer, who kept a trading house by the roadside, that Almon W. Babbitt had been killed by twelve young Indian warriors, who were on the war path at that time, and who said that they knew Babbitt was not a Mormon because he swore like a trooper while fighting with them. Our search for the lost cattle had been in vain." After the terrible experience with the hand-cart company, Bro. Smith, together with the other survivors, arrived in Salt Lake City Nov. 9, 1856, being helped in by relief teams sent out to meet them. Bro. Smith remained in the city until midwinter, when he went to Cedar valley and remained in that place until 1859. While residing there he was called out with others to assist in protecting life and property from the invasion of Johnston's army. In 1859 he traveled 250 miles east to meet Capt. Geo. Rowley's hand-cart company, which, when found, was short of provisions. Elder Smith shared what he had brought along for his relatives with the company. After a few days' journey towards the city, he went securely for 1,000 pounds of flour to a mountaineer, to assist the company in; but after they had weighed the flour and were about to start on their journey, relief came from the Valley. After arriving in the City on that occasion he turned his horses and cattle into the Perpetual Emigration Fund Company, to assist in the immigration of his father's family to Utah. Oct. 21, 1859, he married Jane McKay, and the following year was sent back on the plains by Pres. Brigham Young, in charge of several teams, to help in the Church train. He was ordained an Elder April 5, 1862, and

helped to quarry the rock for the pillars of the Tabernacle, then in course of erection in Salt Lake City. "On a certain occasion," says Elder Smith, "Pres. Young stated that the workmen would have to cease their labors on the Temple because of the lack of charcoal with which to produce heat to sharpen the workmen's tools. I told the President that I would furnish all the coal needed, if he would provide two yoke of cattle, a wagon and a tent. This the President readily agreed to do, and I accordingly burned the charcoal." Elder Smith also contracted with Pres. Young to furnish the necessary logs to make 80,000 feet of lumber annually, for two years; part of this lumber was used for the roof of the Tabernacle, in Salt Lake City. About this time a number of strong pine poles, varying in length from sixty to seventy-five feet, were needed for scaffolds around the Tabernacle. Pres. Young was so anxious to secure these poles that he allowed Bro. Smith to put his own price on them, if he would only get them. Agreeable to the President's wishes Bro. Smith went up in City Creek canyon and cut the poles. Then, improvised with a peculiar harness, which he had improvised for the purpose to fit his own person, he dragged the poles with main strength several hundred yards to the top of precipices that were from fifty to one hundred feet high, over which he pitched the poles. Thus he succeeded at last in getting the required timber to points where the teams could get at them. In the construction of the Union Pacific railroad in 1868-69, Bro. Smith was foreman of a company of men, numbering several hundred, on Sharp & Young's grading contract. Subsequently, he worked at the Church quarry, in Little Cottonwood canyon, for some time, and also had charge of a gang of men who worked on the old Church canal, which is now being used by the Salt Lake City municipality. On one occasion, while at work at the Church quarry, Bishop Sharp informed him that as there was no coal to sharpen the drills they would have to quit work. Bro. Smith requested the Bishop to let a teamster haul wood to a small flat, just below the quarry, and he (Smith) would then burn two pits of coal for him. This was accordingly done, and the quarrying of rock for

the Temple continued. For three years Bro. Smith was employed as a gardener for Walker Bros., attending to their gardens during the summer months and working in their warehouse in the winter. In early days he was frequently body guard around the person of Brigham Young, and guard for many years at the President's office. He served on the regular police force of Salt Lake City for seventeen years, besides having previously performed a great deal of special police duty. He was ordained to the office of a Seventy Feb. 28, 1876, under the hands of John Nicholson, and set apart as one of the seven presidents of the 21th quorum of Seventy, March 13, 1878, by Horace S. Eldredge. Having obeyed the principle of plural marriage by taking Annie Carlin to wife, about 1865, he was arrested on March 18, 1885, on the charge of unlawful cohabitation, and placed under \$1,500 bonds. When he was arraigned for trial in the Third District Court, he testified in his own case and was found guilty by the jury. Oct. 13, 1885, he was sentenced by Judge Charles S. Zane to six months' imprisonment and to pay a fine of \$300 and costs of suit (\$129). He served his full term in the Utah penitentiary and 30 days extra for the fine and costs, and was finally released, after a rigid examination, April 16, 1886. From 1888 to 1893 he was employed by the Church as day watchman at the President's office, and from 1893 to 1898 he served as night watchman at the Salt Lake Temple. He was a special attendant around the person of Pres. Wilford Woodruff for several years, and accompanied the First Presidency to the World's Fair in Chicago in 1893. Since 1898 he has served the Church as gate keeper and tourist guide at the east gate of the Temple Block, which position he holds at the present time. Elder Smith is the father of twenty children, namely twelve sons and eight daughters.

**WEILER, Jacob**, second Bishop of the Third Ward, Salt Lake City, Utah, was born March 14, 1808, in Lancaster county, Tenn., was baptised March 16, 1840, by Lorenzo D. Barnes, removed to Nauvoo, Ill., in 1841, and was expelled from Illinois, together with the rest of the Saints, in 1846. Having spent the winter of 1846-47 at Winter Quarters,

he went to Great Salt Lake valley in 1847, as one of the original pioneers under the immediate leadership of Pres. Brigham Young. He acted as Bishop of the Third Ward, Salt Lake City, about fourteen years, and died at his home in Salt Lake City March 24, 1896. At the time of his death the "Deseret



News" said editorially: "Jacob Weller departed this life at an advanced age, and with a record of good deeds that will cause his name to be held in honorable remembrance from generation to generation. Jacob Weller was one of Utah's pioneers, one of the first to enter Great Salt Lake valley in July, 1847. He was a member of the fourth ten of the Pioneer band. From early life he has been an indefatigable worker, and this characteristic was a marked feature of his labors in a Church capacity. For nearly forty years he presided over the Third Ward of this city, having been called to the office of Bishop in 1856, and was deeply beloved by his flock. Not long since, owing to his advanced years, the Ward received another Bishop, while Elder Weller was ordained to the office of Patriarch. He goes down to the grave full of years and good works, and with the love of his associates and the esteem of all who knew him. His going is the departure of another of those noble souls who composed Utah's pioneer band, and whose numbers are now thinned to a very few. Indeed, that we still have the privilege of gazing upon."

**SMITH, Andrew, junior**, first counselor to Bishop Oliver Hodgson of the Third Ward Salt Lake City, is the son of Andrew Smith and Jane McKay, and was born in Salt Lake City, Utah, March 24, 1864. He was baptized Sept. 5, 1872, by Joseph McMurrin. At the age of thirteen years he was ordained a Deacon, and several years later he was ordained an Elder. Oct. 17, 1888, he married Martha B. Golightly, and he was ordained a Seventy April 2, 1891, by Geo. Reynolds; later, he became clerk of the 10th quorum of Seventy. From 1895 to 1898 he filled a mission to Australasia, where he first labored as a traveling Elder in Tasmania, and later as president of the New South Wales conference. Sept. 27, 1897, when the Australasian mission was divided, he was chosen president of the Australian mission. On his return home he was appointed to labor as a home missionary in the Salt Lake Stake. Jan. 11, 1901, he was ordained a High Priest and set apart as first counselor to Bishop Oliver Hodgson of the Third Ward, Salt Lake City, in which position he is, at present, diligently laboring. Elder Smith has always been actively engaged in Sunday school and mutual improvement work, and has



taken much interest in choir work, having been a member of the Tabernacle and Ward choirs. His education was gained in the public schools and in the Deseret University. He is a carpenter by trade, but for a number of years

he has been engaged in the police department of Salt Lake City.

**BUCKWALTER, Calvin Shuler,** second counselor to Bishop Hodgson of the Third Ward, Salt Lake City, Utah, is the son of Henry S. Buckwalter and Harriet Victoria Orton, and was born at American Fork, Utah, Sept. 7, 1872.



Calvin's early life was spent on the farm, and he received his education in the public schools and in the L. D. S. college in Salt Lake City. He was baptized when about eight years of age by Elder John Cottam. Sept. 9, 1898, he was ordained to the office of a Seventy by Brigham H. Roberts and set apart for a mission to Great Britain. While on this mission he labored successfully in the Nottingham conference. During his absence of twenty-seven months he visited the most important English cities as well as many of those in continental Europe. After his return home, Nov. 12, 1900, he was called to the position of second counselor in the Third Ward Bishopric, being ordained a High Priest, and set apart for that position by Chas. W. Penrose, Elder Buckwalter has always taken an active part in Sabbath school and Y. M. M. I. A. work in his Ward. In civil life he is a painter by trade, but at present he occupies a position under the county administration at the city and county building.

**WEILER, Elijah M.,** a prominent Elder in the Third Ward, Salt Lake City, is a son of Bishop Jacob Weiler and Annie Maria Mallin and was born in Chester county, Penn., April 18, 1839. In 1841 he went with his parents to Nauvoo, Ill. Elijah emigrated to the Valley in 1847, with his mother, his father having crossed the plains ahead with the original pioneers of 1847. The family moved into the Third Ward in 1848, where Elijah still resides; and is at the present time the oldest resident member of that Ward. He was baptized in 1849, and was ordained a Seventy in 1849 by Levi Savage. In 1862 he served as a volunteer under Lot Smith and in 1863 he crossed the plains as a night herder under Capt. John M. Woolley. He married Emily P. Crismon in 1861. During the Blackhawk war in 1865 he did active military service in Colonel Heber P. Kimball's command. Two years later he was called to settle on the Muddy (now in Nevada) as a missionary settler. In an early day Bro. Weiler became a member of the firm of Crismon & Weiler, contractors, and he assisted in building many of the railroad lines in Utah. In 1873 he was elected county commissioner in Salt Lake county and he served in that capacity for about fifteen years. He married Agnes Holto



in 1887. In 1897 he was elected a member of the city council, in Salt Lake City. Elder Weiler is truly a pioneer,



and has done his share of "killing snakes and building bridges." He has followed farming and contracting most of his time in life, but is at present engaged in mining, being vice president, director and secretary of one of the principal mines in Utah. He is the father of 17 children, 12 of whom are living.

**BUCKWALTER, Henry Shuler,** a prominent Elder in the Third Ward, Salt Lake City, is the son of John Buckwalter and Sarah Shuler, and was born in Chester county, Penn., May 12, 1831. Elder Buckwalter writes: "My father embraced the gospel in 1839, but died in 1841, leaving my mother with six small children in poor circumstances. We emigrated to Nauvoo, Ill., in 1842, where I was baptized in the Mississippi river in July, 1843. I witnessed the trying scenes surrounding the martyrdom of the Prophet and Patriarch. I was at the meeting called by Sidney Rigdon Aug. 8, 1844, when he proclaimed himself a guardian to the Church. I saw



and heard Brigham Young when his voice and manner became changed, so that he talked and looked just like the Prophet Joseph Smith. Together with the body of the Church, I endured the persecutions, which culminated in our expulsion from Nauvoo, by a mob in 1846. While encamped in Iowa, I saw the hand of a kind Providence extended to the Saints on many occasions. At one time, when we were without food, and had no prospects of getting any, a

flock of quails flew into our midst, and we captured all we needed, and were thus supplied with food. In April, 1852, after residing in St. Louis, Mo., for a few years, I started for the great west and arrived in Salt Lake City, Utah, Aug. 11th of that year. I settled in the Ninth Ward, where I was ordained a Teacher in 1853, by Bishop Seth Taft. Agreeable to counsel from Pres. Brigham Young, I visited my friends and relatives in Pennsylvania in the winter of 1854-55. On this trip I bore testimony in a private way to many. Going east on this occasion I crossed the plains to the Missouri river in Pres. John Taylor's company and was ordained an Elder by Pres. John Taylor, in September, 1854. While traveling I contracted the disease known as the gravel, in its worst form, through drinking impure water, and I suffered with that complaint till the spring of 1857, when I was instantly healed by the power of God, at a reformation meeting held in American Fork, Utah county, to which place I had moved in 1855, and where I resided until 1877. While there I was ordained to the office of a Seventy by Pres. Joseph Young. In the spring of 1857 I was called to participate in an expedition east, to assist in protecting the overland mail from Indian depredations, and also to assist in locating a new colony on Deer creek, in the Black Hills, near Ft. Laramie. In 1861 I went to the Missouri river as a Church teamster in Capt. Ira Eldredge's train, to bring emigrants to the Valley. Sept. 24, 1861, I married Harriet Horton, who has borne me nine children. In 1857 I was ordained a Seventy by Joseph Young. For more than thirty-five years I have labored as a Ward teacher in the different Wards where I have resided."

**JENKINS, Thomas,** second Bishop of the Fourth Ward, Salt Lake City, Utah (from 1866 to 1875), is the son of John Jenkins and Hannah Cartwright, and was born in Herefordshire Sept. 18, 1829. He was baptized by Elder Wm. Noles in 1838, and was subsequently ordained a Teacher and a Seventy, becoming a member of the 10th quorum of Seventy. In 1866 he was ordained a High Priest and a Bishop and set apart to preside over the Fourth Ward by Bishop Leonard W. Hardy. He labored in that high and responsible po-

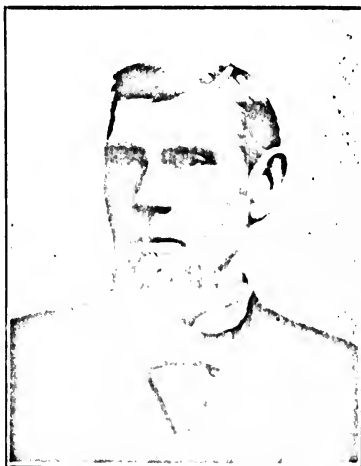
sition till 1875, when it was contemplated by the Church authorities to annex the Fourth Ward to the Seventh Ward, and Bro. Jenkins resigned his position



as Bishop of the Fourth Ward. Bro. Jenkins was a member of the "minute men" corps, which did such active service during the early Indian uprisings in Utah. In the spring of 1851 he had a most exciting experience in Skull valley; the Indians had stolen a large herd of cattle from the settlers, and while riding at a fast gait in pursuit of the red men, Bro. Jenkins' horse leaped over a steep precipice, descending in the top of a large tree, which limb by limb gave way and let rider and beast to the ground unharmed. Jan. 16, 1851, Elder Jenkins married Ann Smith, and later he yielded obedience to the principle of plural marriage by taking to wife Mary R. Avery in 1855; in 1866 he also married Mary A. Fuller; in 1870 he married Mahala Elmer and subsequently he married Mary Ann Bailly. He is the father of twenty-seven children, fifteen of whom are living, and they are all faithful members of the Church. He has over 55 grandchildren.

**SPERRY, Harrison,** third Bishop of the Fourth Ward, Salt Lake City, Utah, is the son of Joy Sperry and Mary Lamont, and was born in Mecca, Trumbull county, Ohio, March 24, 1832. He first heard the gospel in the early forties, in Hancock county, Ill., and accepted it; he was baptized by Elder

Zenos Gurley in 1842. In 1846, together with his father's family, he left for the west, going as far as Mount Pisgah, Iowa, where his mother died. From there he went to Highland Grove, where his father died, Jan. 1, 1847. In the spring of that year, Harrison, together with his two older brothers (William and Charles) and a sister (Elizabeth), and a niece, continued the journey westward, crossing the plains in Jedediah M. Grant's company, and arriving in the Valley, Oct. 17, 1847. They lived in Salt Lake City that winter and shared in the hardships of those early days, living on roots, etc. Early in 1849 Bro. Sperry and two others had quite an experience with the Indians, while taking care of a herd of cattle south of Salt Lake City, on Big Cottonwood creek. The Indians came upon them during the night and succeeded in getting away with the whole herd of animals. In the morning the alarm was given and a company followed the Indians south, and had an engagement with them at what is now known as Pleasant Grove, and the cattle were



regained from the Indians. In 1849-50, during the "Provo war," Brother Sperry enlisted as a U. S. soldier and did active service in that war with the red men. He served as a "bushwhacker" and had some very exciting experiences. About 1852 he settled down and engaged in farming in Salt Lake City and vicinity, which occupation he has successfully followed ever since. He married Mary Mosley in 1852, with whom he had

three children; she died in 1859. In 1861 he married Susan Mosley, with whom he has had ten children, and in 1873 he married Ellen Butterworth, who has borne him nine children, making him the father of twenty-two children, eleven of whom are living. Brother Sperry was ordained a Seventy by Harrison Burgess at an early day, and was ordained a High Priest and a Bishop May 20, 1875, and set apart to preside over the Fourth Ward by Bishop Edward Hunter. Prior to his ordination as Bishop he had served, for a number of years, as a counselor in the Fourth Ward Bishopric. He served a term in the Utah penitentiary for conscience sake in 1887.

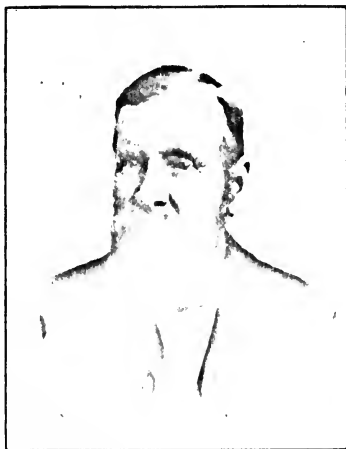
**WINTER, Thomas William**, first Bishop of the Fifth Ward, Salt Lake City, Utah, was born Nov. 20, 1812, at Portsea, Portsmouth, Hampshire, England, son of Thos. John Winter and Mary Collier. He married Ann Dredge in 1833, with whom he had one child (Thos. Winter), who is now a resident of the Sixth Ward, Salt Lake City. His chief avocation in England, after he grew to manhood, was the building of railroad bridges. Becoming a convert to "Mormonism," he was baptized in June, 1844, at Bath, Somersetshire, Eng-

he continued the journey to the Valley, arriving in Salt Lake City Sept. 5, 1850. He located with his family in the Fifth Ward, where he lived in tents and wagons for some time on the very spot where he afterwards permanently resided until the day of his death. When the Fifth Ward was organized in 1853, he was chosen to preside there, being ordained a Bishop April 11, 1853, by Apostle Orson Hyde. He occupied that position till July, 1860, when he resigned and the Fifth Ward was then attached temporarily to the Sixth Ward. Besides his first wife, Bishop Winter married four other wives, with whom he had thirteen children; some of these are quite prominent in the Church at the present time. Bishop Winter died in Salt Lake City Aug. 11, 1882.

**BRIMLEY, Richard**, second Bishop of the Fifth Ward, Salt Lake City, son of John Brimley and Rachel Whittle, was born Aug. 26, 1822, in the village of Euxton, Lancashire, England; he was



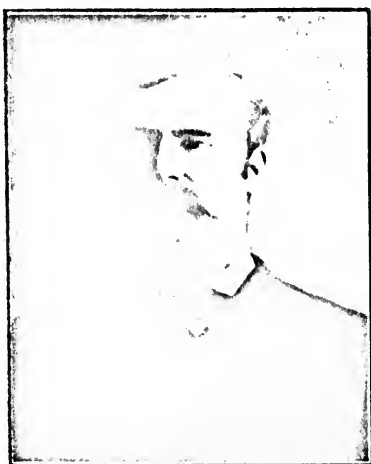
land, by Elder Thomas Smith. He emigrated to America with his wife and son in 1819, crossing the Atlantic in the ship "Zetland," and after spending a year in St. Louis, Mo. (where he was ordained a Priest by Nathaniel H. Felt),



baptized by Elder James Lee in the fall of 1828, at Euxton, and became a member of the Dauber's Lane branch. He was soon afterwards ordained to the Priesthood, and as an Elder of the Church he presided over the Euxton, Leyland Moss and Longton branches successively. Together with his wife, Ann Southworth, and seven children, he emigrated to America in 1868, crossing the Atlantic in the ship "Constitution," which sailed from Liverpool June 24th and arrived at New York Aug. 5th of that year. This was the last sail-

ing vessel ever chartered by the Church to bring Saints over the Atlantic. Elder Brimley and family crossed the plains in Capt. John Gillespie's ox-train, which arrived in Salt Lake City Sept. 15, 1868; and soon after his arrival Elder Brimley identified himself with the Sixth Ward, Salt Lake City, where he subsequently acted as second counselor to Bishop Wm. H. Hickenlooper, and also as superintendent of the Ward Sunday school. When the Fifth Ward was reorganized in 1877, Elder Brimley was called to act as Bishop, and he filled that position until 1884. He was ordained to the office of a High Priest under the hands of Samuel W. Richards and Edwin D. Woolley Nov. 26, 1869. Elder Brimley, who is now 79 years of age, is one of the firm and faithful members of the Church, and has devoted nearly his entire life in the interest of God's cause. He is the father of seven children, of whom six are now alive; among his posterity are 43 grandchildren and three great-grandchildren, all of whom are being raised in the Church.

**SEDDON, Samuel Matthew Thompson**, third Bishop of the Fifth Ward, Salt Lake City, is the son of Thomas



Seddon and Hannah Thompson, and was born Nov. 29, 1858, in Salt Lake City, Utah. He was baptized when about eight years old by Elder James T. Snarr. Samuel's education was gained in the public schools of Salt

Lake City. He was ordained a Deacon and a Teacher when a young boy; later, he was ordained an Elder by Robert R. Irvine, and in 1882 he was ordained a Seventy. Nov. 30, 1884, he was ordained a Bishop and a High Priest and set apart to preside over the Fifth Ward, by Pres. Angus M. Cannon. Bishop Seddon has always been actively engaged in Church work, as will be seen by the following: As a lad he served in the presidency of the Deacon's quorum of the Sixth Ward. He was second counselor in the Y. M. M. I. A. of the Fifth Ward. In Sunday school work he labored as a missionary and as a teacher, till 1881, and as Bishop of the Fifth Ward he has been successful in gaining the love and confidence of the Saints. In civil life Bishop Seddon is a thrifty and energetic citizen, and has always been engaged in labors looking to the up-building of the country. He followed farming and stock-raising as a young man. Later, he was engaged by the city in various capacities. He was deputy water master from 1894-1898, and during 1898-1899 he was water master, street supervisor and supervisor of the irrigation department. He was also a member of the State National Guard, and attained the rank of first lieutenant. He married Florence Griffiths in 1881, the issue of which union is nine children, seven of whom are living.

#### **HICKENLOOPER, William Halney,**

first Bishop of the Sixth Ward, Salt Lake City, Utah, was born in Westmoreland county, State of Pennsylvania, Sept. 22, 1804. His father was Andrew Hickenlooper, son of Andrew Hickenlooper, who, with his wife, came to York county, Pennsylvania, at an early day, and afterwards moved to the western frontier of Pennsylvania, near the present site of Pittsburg; they were of German descent. His mother was Rachel Long, daughter of John (of Scotch descent) and Rachel Long. His father was a farmer and was a soldier in the Revolution, serving three terms of enlistment, in the American army. William H. remained on the farm until he was about seventeen years of age, when he started out to earn his own livelihood; he followed various occupations for a number of years. Aug. 29, 1837, he married Sarah Hawkins, of Indiana county, Pennsylvania

(daughter of Caleb and Sarah Hawkins, formerly from Maryland), by whom he had three children—one son and two daughters. In the winter of 1838-39 William and family were residing in Armstrong county, Pennsylvania—at the time that the Latter-day Saints were being so bitterly persecuted in Missouri. Rumors were current throughout the country that the "Mormons" were burning and pillaging the houses of the citizens in that State; these rumors having been spread by the enemies of the Saints to draw public attention from their own horrible crimes and provide a temporary excuse for the infamous treatment of the "Mormons." At this time many of the Saints who had remained in New York were emigrating to Missouri, going by

met Father Nickerson at a neighbor's house and invited him home, being anxious to see a "Mormon"—a real, live "Mormon," though he looked very much like an ordinary mortal and appeared to be an intelligent man—and to learn of the principles of "Mormonism," about which so much was being said, and which many thought was a "Yapkee trick." Father Nickerson accepted the invitation, and was introduced to William's wife and mother-in-law as a "Mormon" preacher. The whole family were of the Baptist persuasion. Supper was provided, and Father Nickerson consented, by the earnest request of William, to remain all night. When William asked what was the difference between the "Mormons" and other religious sects, the Elder answered, "We believe the Bible; they do not." William disputed this, but was forced to yield point after point to his opponent, throughout a long argument. During the evening the remainder of the family treated the Elder so coldly that William felt ashamed, and when the latter went out late in the evening to attend to some outside chores, Father Nickerson departed, to the great annoyance of his host. Shortly afterward the Elder called and told William that he was going to preach at a certain time and place, and gave him an invitation to be present. His wife objected, however, saying if he went, his horse would fall and he would have his neck broken. The night before the meeting it stormed and the road being so slippery, William decided to stay at home. Again Father Nickerson called, and announced another meeting, and William's wife insisting that if he attended she would go with him, they both went. William took his New Testament along, intending to expose every error, but found no use for it; he learned that the Elder was strictly truthful in his statements and correct in his references. Father Nickerson's daughter, who had recently lost her husband, and was in mourning, exercised the gift of tongues in the meeting. This puzzled William considerably; at first he thought it ridiculous, but the more he reflected the more he was forced to the conclusion, by the appearance of the lady and other circumstances, that she was at least sincere, and there might be something in it after all. Mrs. Hickenlooper hor-



raft down the Allegheny and Ohio rivers, then traveling up to the gathering place. One of these rafts, containing three families, on its way down, was anchored on the Allegheny river for the night, about two miles from Williams' farm; that night it froze so hard that the raft could not be got loose, and the voyagers were compelled to land. Although many similar rafts passed down during the winter, this was the only one frozen in. Elder Freeman Nickerson, or Father Nickerson, as he was familiarly called, was the leader of the detained company, and he at once began to preach the new and everlasting gospel to the people in that vicinity. One day, shortly afterward, William

rowed the Book of Mormon for a week, and William read it through to discover whether it was an imposition. When Elder Nickerson asked what he thought of it, he answered that if he was going to write a fraud he would make it more mysterious; the book was too plain. The Elder replied, "The Lord delights in plainness;" which fact William had to admit. Mrs. Hickenlooper partially believed the first sermon she heard preached, but her husband had met with a number of impostures, and thought he would be wary. Mrs. Hawkins was at this time severely afflicted with rheumatism, and Father Nickerson, who made another visit to the family, told her if she had faith she could be healed, and after some argument, she began to think of the matter. One day the old lady was lying on the bed, fully awake; suddenly she sat up and began to repeat—William and family being present in the room, and hearing plainly every word—the 55th chapter of Isaiah. Going through the entire chapter, she followed with the chapter immediately preceding, and then with some from the Book of Mormon. William was greatly surprised at this, for he remembered the part which came from the Book of Mormon; he knew well the old lady had never read that book, or had any opportunity of learning its contents. When asked to explain, she declared she had had a vision; that the Bible had been presented to her, and she had read the two chapters in their order; that the Book of Mormon was also placed before her, and she also read from it, that the letters in the Bible were very plain and seemed as large as her thumb, while those of the Book of Mormon were much smaller and could not be seen so easily. She was a conscientious woman, and was very careful in her statement. The next morning Father Nickerson again came to the house, and was told of the events of the day before. He knelt down with the family and prayed, then laid hands on Mrs. Hawkins, rebuking her sickness in the name of the Lord; the rheumatism immediately left her body, as did also a pain which she had felt for some time in her side. The old lady at once expressed a desire to be baptized. Mrs. Hickenlooper did the same, and William, who had by this time pretty thoroughly investigated the

claims put forth, was convinced of the divinity of the message, and the following Sunday was appointed to attend to the ordinance in the Allegheny river, then frozen over. On going down to the river, where they expected to have to cut the ice on Sunday, they found that that very morning the ice had broken, and they, with five others, were baptized. This was in February, 1839. A branch of the Church numbering about forty members was organized, and William was ordained to the office of an Elder by Elder Freeman Nickerson, March 31, 1839, and was appointed to preside over the branch which shortly increased to about one hundred members. A few days after this organization, the river opened, and Father Nickerson proceeded with his company. In the year 1842, William paid a visit to Nauvoo, purchased a lot, and had a house built on it. Here he first saw the Prophet Joseph Smith. One day the Prophet met him and said, "You're the man I want to see. I want some money to send up the river for lumber for the Temple." William loaned the amount desired, which was all he had with him, and went off wondering how the Prophet knew he had any money. Some of the people tried to discourage him, saying he would never get it back, but it was returned according to agreement. In April, 1844, he moved with his family to Nauvoo, Ill., and was there at the time of the martyrdom of the Prophet and Patriarch and during the eventful scenes that followed. Nov. 2, 1844, William was ordained a Seventy, and became a member of the 5th quorum. Aug. 31, 1845, he was ordained to the office of a High Priest, at Yelrome, or what was generally known as the Morley settlement, and was made a member of the High Council of the Stake, of which Solomon Hancock was president. In the following spring he was driven with the Saints into Nauvoo, twenty-eight miles, leaving house, lot, farm and all. He left Nauvoo for the west in obedience to Pres. Brigham Young's instructions, and was about thirty miles distant at the time of the battle of Nauvoo; passed through Garden Grove, Mount Pisgah, and crossed the plains in Daniel Spencers hundred, Ira Eldredges fifty, Samuel Ensign's ten, and reached the Great Salt Lake valley, then in Upper California, Sept. 22, 1847,

his forty-third birthday. He built a log cabin half a block south of the "Old Fort," near his late residence, into which he moved with his family. At the time of the organization of the forts into five Wards, William was appointed to preside over what was then called the Fifth, having been previously ordained a Bishop by Pres. John Smith - In 1847, by direction of the High Council, with Joseph Stratton and Jacob Hontz as his counselors. In 1848, Pres. Brigham Young organized the city into Wards, commencing at the First, as at present, and William was appointed to preside over the Sixth. That season, when the destitute members of the Mormon Battalion arrived in Great Salt Lake valley, he went around among the people to gather something for their relief; some gave a pint of wheat, and a few gave more; but the people were very poor, and provisions scarce. Nov. 9, 1850, in Salt Lake City, he married Sarah C. Ward, daughter of Wm. and Susanna Ward, of England, by whom he had one son and three daughters. She was born July 8, 1819, in Keyham, Leicestershire, England; emigrated to Utah in 1850. Nov. 16, 1853, in Salt Lake City, he married Ann Ham, daughter of John and Sarah Ham, of England, by whom he had three sons and two daughters; she was born Jan. 1, 1825, in Dundeswell, Devonshire, England, emigrated to Utah in 1856; crossed the plains with Captain Ellsworth's Land-cart company. On March 29, 1866, Sarah, his first wife, died. July 9, 1869, Pres. Brigham Young directed Bishop Hickenlooper to take charge of the Fifth Ward also, Bishop Winter having resigned; he did so, and presided over both Wards until June 12, 1877, when the Fifth Ward was reorganized, and Richard Brimley, then his second counselor, was chosen as its Bishop. Bishop Hickenlooper died Jan. 14, 1888, in Salt Lake City. At the time of his death Bishop Hickenlooper's living posterity numbered twelve children, thirty-six grandchildren and fifty-two great-grandchildren—100 in all."

**THORN, William,** Bishop of the Seventh Ward, Salt Lake City, Utah, is the son of Thomas Thorn and Margaret Medley, and was born Oct. 26, 1815, at Chalford, Aston parish, Oxfordshire, England. Elder Thorn writes in a brief biographical sketch:

"My parents were very poor; my father died, when I was nine years old, leaving my mother with four small children—three boys and one girl. I, being the oldest child, went out to work for a farmer for about eight cents a day, but by working overtime I was able to help my mother to pay her



house rent. My mother took in washing to support the family. After a while I obtained other employment and managed to save enough to go to a night school. Wherever I worked I endeavored to do my best and soon found favor with my employers. After following various kinds of employment in my native town, I decided to go to London, which I did. I went there not knowing anyone, but soon found employment in a livery stable, and made friends and acquaintances. Later, I worked for a lord as his groom, and finally I became engaged in training blooded horses for the army and for racing and for hunting. I was engaged in this work when, in the fall of 1818, I first heard the gospel preached by Elder James D. Ross and others. From the time I first heard 'Mormonism' I believed it was true, but I was so taken up with other affairs that I did not obey it practically till April 23, 1849, when I was baptized and confirmed a member of the Church by Elder Wm. Booth. Subsequently I was ordained a Priest by Wm. Booth and did local missionary work. In the fall of that year I assisted in organizing a branch of the Church in Knightsbridge, London, and in July,

1850, I helped to raise up a branch at Windsor, Berkshire, of which latter branch I became the secretary and treasurer. Jan. 6, 1851, I left London for America, crossing the ocean in the ship "Geo. W. Bourne," and landing at New Orleans March 20th. From there I went to St. Louis, Mo., and thence to Council Bluffs, Iowa, by boat. While on this journey my son Henry fell overboard and was drowned April 12, 1851. At Council Bluffs we obtained our outfit and organized for the journey west. Elder Alfred Gordon was chosen captain of the company, and we started on the long and wearisome trip across the plains July 1, 1851. We arrived in the Valley Oct. 2, 1851, nearly nine months after we had left London. I located on the spot where I still reside in the Seventh Ward, Salt Lake City. Soon after my arrival I was appointed to be a Ward teacher in that Ward. During the first winter I suffered much from rheumatic fever, and I also had my feet frozen. March 23, 1852, I married Mariah Susannah Merriek, and in November of that year I was ordained an Elder by James W. Cummings. Feb. 5, 1853, I was ordained a High Priest by Wm. W. Major. During the Johnston army trouble in 1857-58 I did military service in Echo canyon as commissary under Col. Thos. Callister; later, I attained the rank of captain. While I was absent my family moved south, to Spanish Fork, Utah county, but after the trouble was over they returned. Dec. 15, 1861, I was chosen to act as second counselor to Bishop Jonathan Pugnire, jun., of the 7th Ward, and was also called to be a member of the High Council, which position I held for a number of years. At the reorganization of the Seventh Ward Bishopric, March 12, 1865, I was called to serve as first counselor to Bishop Thos. McLelland. When Bishop McLelland resigned his position as Bishop Dec. 24, 1870, I was appointed to preside over the Ward with Elders Henry Dinwoody and Thos. H. Woodbury as counselors, which position I held till June 15, 1877, when the Ward was reorganized, and I was ordained a Bishop and set apart to preside as such by Pres. Daniel H. Wells. This responsible position I have held up to the present time."

**McLACHLAN, William**, first counselor to Bishop Wm. Thorn of the 7th Ward, Salt Lake City, is the son of Gilbert McLachlan and Hannah W. Glencorse, and was born May 30, 1840, at Gatelawbridge, in the parish of Morton, Dumfriesshire, Scotland. He attended school until his thirteenth year, when he engaged to work as clerk in a hardware store. While in Essex, England, working for his half brother, he first became acquainted with the principles of the gospel, as revealed in these latter days, and was baptized into the Church July 9, 1859, by Elder Jos. Silver. He was soon ordained a Priest in the Drunnow branch, of the Essex conference, and later an Elder by Alexander Ross. Nov. 6, 1860, he married Caroline Eiler. Elder Mc-



Lachlan writes: "In the year 1862 my wife's mother and sister emigrated to Utah, and during that year, in answer to prayer, the Lord, by his spirit, spoke to me audibly and promised that I should have the privilege of gathering with the Saints the following year. This promise was literally fulfilled, for we arrived in Salt Lake City Oct. 4, 1863, but we lost by death, while enroute to Utah, our two boys. We located in Salt Lake City, living first in the 13th Ward and later we moved into the 7th Ward, where I have continued to reside. In 1865 I became superintendent of the 7th Ward Sunday school, and subsequently Ward clerk, which position I held till 1875. I was also treasurer for the Sunday school Union for



a number of years prior to 1875. Oct. 11, 1875, I was ordained a Seventy by Pres. Geo. Q. Cannon, and set apart for a mission to New Zealand. While laboring as a missionary in that country I greatly enjoyed myself in spreading the gospel truths to my fellow-men. I returned home in March, 1877, and on June 15th, of that year, I was ordained a High Priest and set apart as first counselor to Bishop Wm. Thorn, of the 7th Ward; I am still serving in that capacity, and as superintendent of the Ward Sabbath school.

**LAMBERT, George Cannon**, senior president of the 23rd quorum of Seventy, is the second son of Charles Lambert and Mary Alice Cannon, and was born at Winter Quarters (Nebraska), April 11, 1848. Had it not been for the Indians in that region, in the spring of the previous year, killing the family's team animals, thus preventing the journey westward being made with the pioneers, he would doubtless have been born in Great Salt Lake valley. As it happened, he was a year and a half old when, in October, 1849, the family reached Utah, Pres. Brigham Young in the spring of 1848 having advised

family's subsistence during the famine resulting from the ravages of grasshoppers in Utah in the early fifties. His boyhood days were chiefly spent in herding cows, working on the farm and hauling wood from the mountains. His educational advantages, while the best his parents could give him, and the rudimentary conditions then prevailing afforded, were extremely limited, consisting only of brief attendance at school during weather not favorable for outdoor work, and never after he was fifteen years old. During the summer of 1866, when 18 years of age, he served on an Indian expedition in Sanpete county, and figured conspicuously in the Thistle Valley fight. In January, 1867, he commenced working at the printing business, first on the "Juvenile Instructor," and later on the "Deseret News," serving an apprenticeship in all departments and alternating office work with making business trips through the country, superintending the Paper Mill, then owned by the "Deseret News" Co., and managing the farm and attending to the outdoor business of his uncle, Geo. Q. Cannon. For a number of years he was a partner with the latter in the publishing business, which he managed with success, doing a large part of the editorial as well as the mechanical work of the business. The idea of publishing the "Faith Promoting Series" originated and was carried into effect by him, and the book selling and stationery business since carried on in the name of Geo. Q. Cannon & Sons was started by him. In the fall of 1882, he was called on a mission to England and sold out his business interests to his uncle, Geo. Q. Cannon. He served almost two years and three months on his mission, one month as a traveling Elder in the London conference and the rest of the time in the mission headquarters in Liverpool, first in the business department and latterly in the editorial department. He also found time in the midst of these labors for considerable outside missionary work, for extensive travel throughout England, Scotland, Wales, Ireland, the Isle of Man, France, Denmark, and Sweden, and for considerable literary work on the side, among the latter being the compilation of the "Ready Reference," since found so useful to missionaries. He returned home the latter part of December, 1884.



them to return again to Missouri and remain another year, promising that they should be blessed in so doing. Geo. C. Lambert grew to manhood in Salt Lake City, which since his arrival here has ever been his home. Among his earliest recollections are those of digging roots and gathering weeds for the

and was told by Pres. John Taylor on his arrival that he had another mission for him to perform, in going to work in the "Deseret News" office, either in the business or editorial department. Feeling that he was better fitted for the former than the latter, he so engaged to work, but almost immediately thereafter, the crusade having commenced and the editor of the "News" having to absent himself, rendered his services in that department necessary. He continued so to labor for the next sixteen months, until May 11, 1886, when, having been convicted of having two wives, and sentenced to serve six months' imprisonment and pay a fine of three hundred dollars as a penalty therefor, he was transferred from the office to the penitentiary. Two days after his incarceration commenced, Hon. Caleb W. West, then governor of Utah, visited the penitentiary, and, calling the Latter-day Saints there imprisoned together, appealed to them to abandon their plural wives and promise to obey the law in the future as to their marriage relations, promising, if they would so consent, to secure their pardon. Elder Lambert was selected by Pres. Lorenzo Snow and the other forty-seven brethren there imprisoned to indite a reply declining the offer, which, when completed, was signed by them and forwarded to the governor. On regaining his liberty, Nov. 11, 1886, Elder Lambert engaged in the business department of the "Deseret News" office, first as assistant manager and afterwards for several years as superintendent, until October, 1892, when, the business having been leased, he assumed the management of the Granite Paper Mill for a corporation, of which he was a member. Six months later the mill was accidentally destroyed by fire, entailing a heavy loss, after which he purchased the remnant of the stock, and, in the name of the Lambert Paper Co., went into the business of importing and dealing in paper and kindred goods, by wholesale, his sons being associated with him. For the greater part of his life Elder Lambert has held the office of a Seventy, having been ordained and been a member of the 23rd quorum, and since the year 1892 has been senior president of that quorum. If it be conceded that prenatal influences tend to shape human character, it need not be difficult to

account for the prominent traits in that of Geo. C. Lambert. The devotion to principle, firmness in maintaining their convictions, abhorrence for tyranny, untiring energy and dogged persistence in accomplishing that which they undertook, exhibited by his parents, especially during the crucial trials through which they passed in the two years immediately preceding his birth, are all reflected and emphasized in his character. X.

**WALLACE, Henry**, second counselor to Bishop Wm. Thorn, of the 5th Ward, Salt Lake City, Utah, is the son of John Wallace and Elizabeth Ashley and was born April 27, 1840, in Frome, Somersetshire, England. He was baptized by John H. Kelson March 16, 1854,

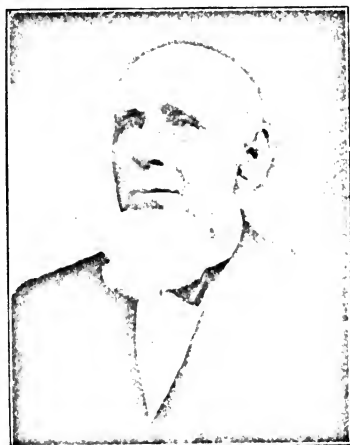


and in 1858 he was ordained a Priest by Elder David Mead. In 1861 he went to London, where he remained till May 12, 1862, when he left for Utah, where he arrived Oct. 5th of that year. He followed various kinds of employment, till 1868, when he purchased a business in Salt Lake City and manufactured candy. In 1885, in connection with Geo. Husler, he bought the Utah Cracker Factory business, now known as the National Biscuit Company, and he is still successfully conducting that business. He has also been an active promoter of other home industries, and is interested in the Utah Sugar company, being one of the original stockholders in said company, and also in the Z. C. M. I. In 1889 he aided in opening up

the Teton Basin, Idaho, for settlement, and still holds interests there. Elder Wallace has been an active Sunday school worker since 1861. In 1865 he was ordained a Seventy and later became a president in the 23rd quorum. Dec. 24, 1899, he was ordained a High Priest and set apart as second counselor to Bishop Wm. Thorn, of the 7th Ward, and he is still laboring in that capacity. Elder Wallace married Ellen Harper Feb. 7, 1861, in the Endowment House, Salt Lake City. Together with members of his family he has made two journeys to Europe in the interest of his genealogy, etc., since he first came to Utah. In civil life Bro. Wallace has served as a school trustee and as a member of the city council with credit and ability.

**SHEETS, Elijah Funk,** second Bishop of the Eighth Ward, Salt Lake City, Utah, is a son of Frederick Sheets and Hannah Page, and was born March 22, 1821, in Charlestown, Chester county, Pennsylvania, where his early boyhood was passed. Being left an orphan at the age of six years he lived about two years with his grandparents Page, after which he found a home in the family of the late Bishop Edward Hunter, who at that time was a wealthy farmer in Chester county. Engaged in farming and stock-raising, he remained with Mr. Hunter for nine years. His opportunities for attending school were very limited, amounting to about six weeks a year from his eighth to his sixteenth year. Though raised on a farm, young Elijah was naturally inclined to mechanical pursuits, and at the age of seventeen he apprenticed himself for three years to Mr. Taylor Dilworth, to learn the trade of a blacksmith. While thus employed he first heard the restored gospel preached by Elders Edwin D. Woolley, Elisha H. Davis, Erastus Snow, Lorenzo D. Barnes and others; the latter was the principal instrument in the hands of the Lord to raise up a branch of the Church in Chester county, Penn. Young Elijah was converted to the truth at once and was baptized by Erastus Snow July 5, 1840. In 1841 he emigrated to Nauvoo, Ill., arriving there in September. In April, 1842, he was ordained to the office of an Elder, and was also one of about a

hundred men who volunteered to work six months on the Nauvoo Temple without pay. Sept. 4, 1842, he left Nauvoo, in company with Joseph A. Stratton, on a mission to Pennsylvania. They were gone twenty months, during which time they baptized about sixty souls; they returned to Nauvoo May 4, 1844, with a company of thirty emigrating Saints. Soon after his return to Nauvoo, Elder Sheets was called on another mission, this time to Great Britain. Together with Elders Joseph A. Stratton, Elisha Davis and J. B. Meynell, he arrived in Liverpool, England, Aug. 21, 1844. He labored successfully in Lancashire, Yorkshire,



Herefordshire and Radnorshire, and spent considerable of his time in visiting the different branches and encouraging the Saints. He presided over the Bradford conference several months and later had charge of the Herefordshire conference. In returning to America, he went as a passenger in the ship "Liverpool" which sailed from Liverpool, England, Jan. 16, 1846. He was one of the Elders called home to receive his blessings in the Nauvoo Temple, before the Church left for the wilderness; but the company arrived too late for him to enjoy that privilege. On the day of his departure from Liverpool he was married to Miss Margaret Hutchinson, of Radnorshire, on shipboard, Elder Wilford Woodruff performing the ceremony. Soon after his return to Nauvoo, he made preparations to go to the west, and with an

outfit consisting of a yoke of oxen, a cow and an old wagon (borrowing an additional yoke of cattle from Joseph A. Stratton), he crossed the Mississippi river about the 1st of May, 1846. He spent the winter of 1846-47 at Winter Quarters, where his wife took sick and died Feb. 1, 1847. Their only child died a few weeks later. April 6, 1847, he married Susannah Musser, and two months later resumed the journey westward. He crossed the plains as captain of ten in Peregrine Sessions' company of fifty, which arrived in the Valley Sept. 22, 1847. With his young wife he located in the "Old Fort," and during the winter of 1847-48 he assisted in making roads into the canyons; hauled wood for winter use and cut logs, and built a house in the fort for his family. In the spring of 1848, he went to work with Burr Frost, in a blacksmith shop, and followed his trade, besides doing a little farming, till December, 1850, when he was called on a mission to Iron county as one of Geo. A. Smith's company of pioneers to that part of the country. Thus he became one of the first settlers of Parowan. He remained on that mission about six months and then returned to Salt Lake City, where he soon afterwards was elected a member of the city council and alderman of the first municipal ward, which office he held continuously for about twelve years. May 11, 1856, he was ordained to the office of a High Priest and Bishop and set apart to preside over the Eighth Ward. Previous to that he held the position of a president in the second quorum of Seventy, having been ordained a Seventy April 9, 1845, by Wilford Woodruff, while on his mission in Great Britain. Feb. 8, 1857, Bishop Sheets yielded obedience to the higher law of marriage by taking to wife Elizabeth Leaver, with whom he subsequently had ten children. May 11, 1861, his wife Susannah Musser died in Salt Lake City. She had borne him seven children. Dec. 7, 1861, he married a fourth wife, Emma Spencer, who subsequently bore him ten children; she died in May, 1899. In 1868 Bishop Sheets was called by Pres. Brigham Young to go to Provo, Utah county, where he was chosen as a counselor to Pres. Abraham O. Smoot at the time the Stake of Zion in Utah county was reorganized. He also acted

as a member of the city council and alderman of Provo city and took an active part in the building of the Provo Woolen Factory. Agreeable to the counsel of Pres. Brigham Young, he took a grading contract, together with Abraham O. Smoot, on the Union Pacific railroad. They organized a co-operative company, numbering 75 men who all made good wages. The contract represented \$50,000. In 1869-70 Bishop Sheets filled a short mission to the States of Pennsylvania and New York. Besides preaching the gospel he visited many of his relatives and friends, and gathered considerable of his family genealogy. He also spent a pleasant time at Washington, D. C., in the society of Captain Wm. H. Hooper, who at that time was Utah's delegate to Congress. In 1870 Bishop Sheets was appointed assessor and collector of Utah county. April 28, 1871, Pres. Brigham Young appointed him traveling Bishop in Utah, Juab, Millard, Sevier, Sanpete and Tooele counties. He also accompanied Pres. Young and others on a visit to Bear Lake valley, Soda Springs and other parts of the northern country. In August, 1871, he was appointed to take charge of all the Church stock and sheep and also of the Church pastures, in place of Briant Stringham, who had died. He filled that position over sixteen years. In 1872 he accompanied Pres. Brigham Young on a mission to St. George, and at the general conference of the Church held April 8, 1873, he was chosen and sustained as an assistant trustee-in-trust of the Church. He occupied that position as long as Pres. George A. Smith acted as trustee-in-trust. Having yielded obedience to the principle of plural marriage at an early day he, among many others, became a prisoner for conscience sake in 1888. On the 13th of October of that year he was sentenced by Judge Sanford to eighty days' imprisonment in the Utah penitentiary and to pay a fine of \$150 and costs of court. Having served his term and paid his fine, he was released Dec. 31, 1888. On the occasion of his release the Saints of the Eighth Ward turned out en masse and gave a grand ovation in his honor. Prior to his imprisonment he had been an exile for four years, being hunted by U. S. deputy marshals. Since the dedication of the Salt Lake Temple, in 1893, Bishop

Sheets has been one of the leading workers in that sacred edifice, and having now attained the ripe age of eighty years he is remarkably bright and strong, both physically and mentally. As a missionary abroad, a pioneer of the west, a presiding Church officer, a Temple worker and a business man, his noble characteristics and unflinching integrity has become thoroughly established and universally known, and there are but few men in the Church who are more extensively and favorably known among the Saints of God than Bishop Sheets. Having now presided over the Eighth Ward about forty-five years, he is the oldest acting Bishop in the Church. For some time he has been a widower, his four wives having all passed away. Of his 28 children, 21, namely 11 sons and 10 daughters, are yet alive. On the occasion of the celebrating of the eightieth anniversary of his birthday his grandchildren numbered 49; and he had one great grandchild.

**WEST, Jabez W.**, fifth Bishop of the Ninth Ward, Salt Lake City, Utah, is the son of Chas. H. J. West and Eliza Danglefield, and was born in London,



England, May 22, 1858. As an infant he was blessed in the Goswell Road branch, London. Together with his parents he emigrated to America in 1861, crossing the Atlantic ocean on the ship "Amazon." They arrived in Salt Lake City Oct. 3, 1863, where they lo-

cated. Jabez was ordained a Deacon by Joseph H. Felt, and later (Jan. 14, 1881), he was ordained an Elder by John Coulam. Jan. 20, 1881, he married Jessie Hoggan, daughter of Walter and Agnes Hoggan. From 1897 to 1899 he performed a mission to Great Britain, where he labored successfully in the Manchester and London conferences, presiding over the latter. He baptized a number of people, including some of his relatives, and enjoyed his missionary labors very much. April 16, 1900, he was ordained a Bishop and a High Priest and set apart to preside over the 9th Ward, Salt Lake Stake, by Pres. Jos. F. Smith, which position he at present fills. Bro. West has seen the power of God made manifest many times in his life. Once, when but a small child, he had his arm broken, and in crossing the plains, his leg was run over by one of the wagons, and to all appearances his leg was broken; but in both instances, by the blessings of the Lord, he was healed. In civil life Elder West is a prosperous business man, being a member of the firm of Knight and Company, wholesale meat merchants.

**WOODRUFF, Wilford, junior**, a prominent Elder in the 9th Ward, Salt Lake City, is the eldest son of Wilford Woodruff and Phebe W. Carter, and was born in Montrose, Lee county, Iowa, March 22, 1840. His early childhood was spent in and about the beautiful and historic city of Nauvoo. The associations formed here filled his mind with impressions and scenes which all time can never erase. Although but a child at the martyrdom of the Prophet Joseph Smith, he remembers well the terrible scenes enacted at that time, and no less does he remember the kindness and affection shown him by the Prophet while his father was fulfilling a series of missions in the Eastern States. In his journal he writes: "The Prophet called often at our home, and I remember well, how he used to play games with me; and although his life was filled with so many cares, he never forgot a kind word for the children." During the first ten years of Wilford's life his father was almost constantly absent from home doing missionary work for the Church, which of necessity left the care and training of himself and

four other little ones to the untiring devotion of their mother. In the spring of 1846 he, together with his parents, left Nauvoo, performing the toilsome journey to Winter Quarters. Here he remained with his mother while his father, with the notable band of pioneers under the leadership of Pres. Brigham Young, wended their way to the valley of the Great Salt Lake, arriving on July 24, 1847. In the spring of 1848 his father was called again on a mission to the Eastern States. He took his family with him and left them at Cambridgeport, Mass., where Wil-



ford attended school. In 1849, his father and mother, with their little ones, again started for Utah, where they arrived Oct. 14, 1850. After their arrival in the Valley he spent most of his time until the spring of 1863 under the direction of his father, building bridges, roads and fences, clearing land or assisting in whatever enterprise he was needed, to improve or build up his valley home. March 28, 1848, he was baptized and confirmed at Winter Quarters. He was also ordained a Priest the same day under the hands of his father and Elder John Benbow. March 18, 1856, he received his endowments and was ordained an Elder at Salt Lake City. He was ordained a Seventy April 9, 1863, and in March, 1863, he left Salt Lake City on a mission to England, returning in the fall of 1866. In October, 1867, with his young wife, Emily Jane Smith, whom he married Oct. 12, 1867, he went on a colo-

nizing mission to St. Thomas, Ariz., returning to Salt Lake City in January, 1871. In October, 1871, he and his wife, Emily, went on a colonizing mission to Randolph, Rich county, Utah, returning to Salt Lake City in March, 1877. Since the dedication of the Salt Lake Temple he has been constantly employed within its walls. The seeds sown by his parents during his childhood have borne fruit in the son, who during his whole life has been an ardent advocate of the principles of the gospel of Jesus Christ. In Utah he has been permitted to see happy homes and thrifty farms, where sagebrush once held sway; in place of hunger and discouragement he has witnessed abundance and contentment; the little log cabin in the lane he has seen replaced with commodious houses; he has watched the busy hum of wheels and the shrill sound of the locomotive blot out the warwhoop of the Indian and the howl of the coyote, and he has seen the scarred and forbidding face of nature blossom like the rose. His wife Emily, after bearing him four children (Lucy E., Wilford, Elias S. and Asahel), died May 8, 1878. Subsequently (May 25, 1879), he married Julia Spencer, with whom he had five children (Geo. W., Leo E., Phoebe W., Carter, Emily Pearl and Julia Ellice). After her death (Feb. 1, 1895), he married Marie L. Erickson (April 24, 1896), who has borne him three children (Marie, Ezra M. and Ruth). Of his twelve children, eight are alive at the present time, besides an adopted son (Frank Carter).

**TOBIASON, Theodore**, a prominent Elder in the Ninth Ward, Salt Lake City, was born March 2, 1864, in Malmo, Sweden. With his mother he emigrated to Utah, where he was baptized into the Church in 1873. He was ordained an Elder in October, 1885, and married Laura B. Woolley Oct. 21, 1885. From October, 1887, to September, 1889, he labored as a missionary in the Northwestern States. On his return home he was called to labor as a home missionary in the Salt Lake Stake, and in 1891 he was called to labor as a Sunday school missionary in the Tooele Stake. He was ordained a Seventy in 1890, and in 1895-97 he filled a mission to Sweden, where he labored in the Gothenburg conference, first as a traveling Elder and later as president of



the conference. He returned home in May, 1897. At home Elder Toblason is an active worker in the Sunday school, mutual improvement associations, and other organizations of the Church.

**PETTEGREW, David,** first Bishop of the Tenth Ward, Salt Lake City, Utah, was born July 29, 1791, in Weathersfield, Windsor county, Vermont, and received his diploma from Harmony Lodge, No. 2, Cincinnati, Ohio, as a master mason, Oct. 4, 1820. He was baptized by Elder Isaac Higbee in 1832, and in the following November went with his family to Jackson county, Mo.,



where he bought 160 acres of land and settled on the Big Blue river, six miles west of Independence. Nov. 8, 1833, he was driven from his home, which was burned by an armed mob, led by Gen. Moses Wilson and Hugh Brazellie, a

lawyer. Together with six other men, who were not sick, and 81 women, children and sick men, he went south to Van Buren county, and took shelter from a severe snow storm in a cave, from which retreat they were driven on the 18th of that month. He lived in Clay county three years and then removed to Caldwell county, where he bought more government land and again built a house. In the fall of 1838, he, with about sixty others, was incarcerated in Richmond jail for several weeks, and in January, 1839, was expelled from the State of Missouri, under the exterminating order of Gov. Lilburn W. Boggs. He removed to Commerce (afterwards Nauvoo) in 1839, where he acted as a member of the High Council. He left Nauvoo May 20, 1846, and arrived at Council Bluffs on July 1st. A few days later he enlisted in the Mormon Battalion, and marched to Santa Fe, New Mexico, where he was appointed commissary-sergeant, and continued in that office until the command arrived in California. In July, 1847, he received an honorable discharge and came to Great Salt Lake valley in the following September. He was a senator in the Provisional State of Deseret, commencing Dec. 8, 1849; chaplain in the lower house of the Utah legislature during the sessions of 1857-58 and 1860-61; presided over the High Priests quorum from Oct. 8, 1853, to April 7, 1856, and acted as Bishop of the 10th Ward, Salt Lake City, from April, 1849, to his death, which occurred in said city Dec. 31, 1863. He lived and died a good man, firm in the faith and beloved by all who knew him.

**SPEIRS, Adam,** Bishop of the Tenth Ward, Salt Lake City, since 1877, was born in Beavertown, Beaver county, Penn., July 7, 1821. While yet an infant his parents embraced the gospel through the administration of Orson Pratt and others, who raised up a branch of the Church in Beavertown. In 1839 his parents removed to Commerce, Hancock county, Ill., where Adam Speirs was baptized in the Mississippi river when about eight years old. He passed through the scenes of persecution in Nauvoo until the exodus in 1846, when the family removed westward; remained one year in Montrose, Iowa, and another at Winter Quarters; came to Great Salt Lake valley in 1848,

He located in the Tenth Ward, Salt Lake City. April 6, 1853, he was ordained to the office of a Teacher and set apart to act as counselor to McGee



Harris, president of all the Teachers in the Church. On the same day he helped the lesser Priesthood to lay the corner stones of the Temple in Salt Lake City, being the youngest member of the Priesthood who took part in these ceremonies. In 1863 he succeeded McGee Harris as president of the Teachers' quorum, and occupied that position until the reorganization of the Stakes in 1877. Agreeable to call from the authorities of the Church, he went on a mission to the Green River country in November, 1853, and thus became one of the founders of Fort Supply. In December of that year he was married. In the winter of 1857-58 he participated in the Echo Canyon expedition. Elder Speirs was one of the first settlers of the Tenth Ward, and has taken an active part in its local affairs from the beginning until the present time. For many years he labored as a Ward teacher, was a member of the 25th quorum of Seventy, acted as counselor to Bishop Pettegrew, and finally, June 20, 1877, was ordained and set apart to his present position as Bishop of the Tenth Ward. He has also served as alderman from the 1st precinct, acted as justice of the peace, police judge, etc. In early Utah days he filled the position of a captain in the Nauvoo Legion and took an active part in the military affairs of the Territory.

**PAUL, Joshua Hughes**, president of the Latter-day Saints University, Salt Lake City, Utah, was born in Salt Lake City, Jan. 20, 1863. When a boy he herded cows, at one time having charge of the dairy herd belonging to Pres. Brigham Young. He also worked as a carpenter's apprentice to his father, and later at the Salt Lake brewery under the firm of Keyser & Moritz. At the age of eighteen he entered the University under Dr. John R. Park, and in the course of three years graduated in the normal, the natural science, and the political science course, courses offered at that time by that institution. He was then made a teacher in the University, and in the same year married Annie M. Pettegrew, a daughter of Bishop David Pettegrew. Prof. Paul taught for nine years in the University, was associate editor of the "Salt Lake Herald" for one year, president of the Brigham Young College at Logan for three years, president of the Agricultural College of Utah for two years, etc. For a short time he was an associate



editor of the "Deseret News," and has been the president of the Latter-day Saints College, now the Latter-day Saints University, for more than two years. In addition to the certificates of graduation already mentioned from the University of Utah, Prof. Paul holds a high school life certificate from the State Board of Education, the degrees B. S. D. and D. L. D. from the General Church Board of Education,



and the degrees Ph. B., M. A., and Ph. D. from the Illinois Wesleyan University. His professorship in the Latter-day Saints University is that of philosophy. His post graduate studies have been political and social science and philosophy. The Latter-day Saints University has advanced rapidly under his administration and is now one of the foremost educational institutions in this State. President Paul, when a boy, was a member of an efficient quorum of Deacons in the 10th Ward, which for years enjoyed the distinction of supplying the meeting house with all current expenditures, sometimes to the amount of \$300 in one year. He was secretary of an Elders' quorum in the same Ward and is now a president in the 16th quorum of Seventy. He has always been a student or teacher in the Sunday schools. In September, 1896, he went on a mission to Great Britain and labored for two years, mostly in Edinburgh and Birmingham.

**McRAE, Alexander,** second Bishop of the Eleventh Ward, Salt Lake City, was born in Anson county, North Carolina, Sept. 7, 1807; removed with his parents to South Carolina, and after wards to Fredell county, in his native State, where he learned the trade of a tailor. When about twenty years old he left home, and in March, 1829, enlisted in the U. S. Army in South Carolina, he served five years. After his discharge in 1834, he removed to Louisville, Kentucky, and subsequently, Oct. 2, 1834, married Eunice Fitzgerald, at New Castle, Henry county, Ky. From there he removed to Ripley county, Indiana, where he embraced the fullness of the gospel and was baptized in June, 1837, together with his wife. In September following he removed to Far West, Mo., where he was elected a captain in the 23rd regiment of the Missouri militia. During the persecutions and mobblings in 1838 he took a very active part in the defense of his people until he was betrayed into the hands of the enemy by Geo. M. Hinkle, together with the Prophet and other brethren, Oct. 31, 1838. With them he passed through all the hardships and mock trials to which they were subjected and finally was incarcerated in Liberty jail. There he remained until the spring of 1839, when he, together with his fellow-prisoners,

succeeded in getting away from the guard and escape to Illinois. At Quincy, where he remained for a short time, he was ordained to the office of a Seventy. Subsequently, he removed to



Ripley county, Indiana, and later established himself as a tailor in Nauvoo, Ill., and also assisted in various ways to build up that city. In 1841 he filled a mission to North Carolina, and returned to Indiana after the Prophet's death. In the spring of 1845 he returned to his home in Nauvoo, where he passed through all the persecutions and hardships which the Saints had to endure in those days. As a captain of the Nauvoo Legion, he took an active part in the defense of Nauvoo, and rendered efficient service in the famous battle fought in September, 1846. Previous to this he had served as an alderman to General Don Carlos Smith. After the capitulation of Nauvoo he went to Winter Quarters, and, later, located temporarily at Kanesville, Iowa. While residing in the latter place he was elected sheriff of Pottawattamie county. Finally, he came to Great Salt Lake valley, with his family, in 1852. Jan. 19, 1857, he was ordained Bishop of the Eleventh Ward, Salt Lake City, a position which he occupied until his death. In 1869-70 he filled a mission to the States, laboring principally in Mississippi and Alabama, together with his son Daniel. After a long and eventful career, Bishop McRae died at his residence in Salt Lake City, June 20, 1891.

**MORRIS, Robert** third Bishop of the Eleventh Ward, Salt Lake City, Utah, was born at Barrowden, Rutlandshire, England, Sept. 13, 1843. His mother being already in the Church, he was baptized Nov. 28, 1852, and when fourteen years of age was ordained to the office of a Priest and appointed secretary and treasurer of the Barrowden branch of the Church. He emigrated to the United States in 1860, crossing the Atlantic in the ship "Wm. Tapscott," which sailed from Liverpool, England, May 11th of that year. He resided in the city of Cincinnati one year and came to Utah Territory in 1861; located in the Eleventh Ward, Salt Lake City. In 1864 he went back to the Missouri river after the poor, making the round trip as a Church teamster in Capt. Wm. Hyde's company. In 1867 he participated in an Indian expedition to Sanpete county, during which he was exposed to great danger on various occasions. When John Hay was killed at Fayette, Sept. 4, 1867, Elder Morris was sitting by his side and afterwards assisted in carrying the dead body to a neighboring house. At home he has filled many responsible positions of honor and trust; for many years he acted as Ward teacher, has been assistant superintendent of the Ward Sunday school, presided over the Y. M. M. I. A. several terms, served as school trustee, vice-president and president of the ecclesiastical Ward organization, etc. Dec. 21, 1867, he was ordained to the office of an Elder and married Janette Watson. Subsequently he became a member of the 18th Quorum of Seventy, and in August 1877, he was ordained to the office of a High Priest and set apart to act as second counselor in the Eleventh Ward Bishopric. Nov. 1, 1891, he was ordained a Bishop and set apart to preside over the 11th Ward by Apostle Abraham H. Cannon, which position he is at present filling. July, 8, 1885, he was arrested on a charge of unlawful cohabitation and placed under \$1,500 bonds, and when his case was called in the Third District court, Feb. 10, 1886, he pleaded guilty, and on the 15th day of that month he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of \$150 and costs. After serving his term in the Utah penitentiary, and paying his fine and costs, he was released July 18, 1886. He was elected a

member of the city council, in 1897 and served with credit and ability. Bishop Morris is a tanner by trade, being a member of a thrifty firm (Rowe, Morris, Summerhays Co.) doing business in that line. He is of slender build, but large of stature, his height being 6 feet 2 inches. His complexion is fair and features unusually prominent, and his eyes are full, kindly and expressive. He is universally respected and known as a faithful Elder in the Church.

**CROW, Charles Henry**, a prominent Elder in the Eleventh Ward, Salt Lake City, was born Aug. 18, 1830, in Alvechurch, Worcestershire, England. His father dying when he was a boy, necessitated his starting to work at an early age. At seventeen he was ap-



prenticed to a harness and collar maker, and he followed that business through life. Dec. 26, 1853, he married Mary Sharp. Three weeks later (Jan. 16, 1854) he was baptized a member of the Church of Jesus Christ of Latter-day Saints, the doctrines thereof having been taught to him by a fellow-workman—the late Thomas Lloyd, of Wellsville, Cache county. Shortly after this his wife also was baptized, they belonged to the Birmingham conference. He was ordained a Priest and labored as a local missionary. Feb. 11, 1856, together with his wife, he sailed from Liverpool in the ship "Caravan," their destination being Utah, but they remained in Brooklyn and New York city about three years. While here he

was ordained an Elder, and labored as a teacher among the Saints in the New York branch of the Church. In May, 1859, he left New York city for Utah, and arrived in Salt Lake City Sept. 1, 1859, after driving one of the late Judge Alexander Pyper's ox-teams across the plains. This company was in charge of Bishop Frederick Kessler. In 1864 he opened a harness shop in Salt Lake City, and subsequently he entered into partnership with Daniel Seegmiller, whom he had baptized in New York and who had been his fellow-workman in a harness establishment in that city. Later, he went into business with Henry Bowring. Soon after his arrival in Utah he located in the Eleventh Ward, Salt Lake City, which was his home until his death. Soldiers who were located at Fort Douglas frequently were guilty of disturbing the peace and robbing the gardens of vegetables and fruits. The people and their possessions needed protection, and for many years special police were on guard. For a great many years he was captain of the Eleventh Ward Special Police, a body of men who risked many dangers at the hands of reckless characters, and who did service for many years without thought of monetary reward. In 1866 he went to Sanpete county as a lieutenant under Captain Andrew Burt in the expedition against the Indians. Afterwards he served as captain of the second company, third regiment of infantry, of the Nauvoo Legion. In a civil capacity he was constable in Salt Lake City for sixteen years; as a special policeman he was active in raids against liquor and gambling houses and houses of prostitution, and also served as a member of the city council from the fifth precinct, being appointed to the position made vacant by the death of Judge Alexander Pyper. He had the confidence of the leaders of the Church, and was a trusted guard to Pres. Brigham Young and John Taylor. He was a president of the 22nd quorum of Seventy for a number of years, and later he acted in the same capacity in the 57th quorum. This position he held until the time of his death, which occurred at his home in Salt Lake City, Dec. 27, 1900. Elder Crow was the father of twelve children, six of whom died in early youth, two being buried in England, two in Brook-

lyn, and two in Salt Lake City. His wife and six sons survived him.

**DUNCAN, Homer**, senior president of the Third Quorum of Seventy and a veteran Elder of the Eleventh Ward, Salt Lake City, is the son of John Duncan and Betsy Taylor Putnam, (a granddaughter of General Israel Putnam, of Revolutionary war renown), and was born at Barnet, Vermont, Jan. 19, 1815. Elder Duncan writes: "When I was fifteen years of age, I first heard a portion of the Book of Mormon read, and also the testimony of the witnesses. I was at once convinced of its truthfulness. In the later part of July, 1831, I had a vision. Between twelve and one o'clock, noon, while in my bedroom, my eyes were opened so that I could see far away to the west. As I looked, I saw two Elders coming to our place, who, when they arrived, said, 'We have new manna from heaven, just sent down.' They further said that they were sowing it broadcast over the earth, and every person who partook of it, and who continued to do so, would be saved, while those that rejected it would be damned. Many partook of it, some liking it and others turning away from it. Of those that partook were my father, who was a Congregationalist deacon, Hazen Aldrich, a Methodist class leader, Daniel S. Miles, a Universalist, and Orson Johnson, an atheist. I saw them baptized on the 15th day of May, 1832, and I saw that I would be plowing in the field that day. I also saw that Hazen Aldrich would apostatize, and that I would join the Church after that. I likewise saw my brother Chapman go to the western States to be baptized. This was the end of the vision. The Elders that I saw were Orson Pratt and Lyman E. Johnson, and they did baptize the four men on the 15th day of May, 1832, and I was also ploughing in the fields on that day, as I had seen in the vision. My brother was baptized in 1832, in Jackson county, Missouri. Hazen Aldrich apostatized during the winter of 1837-38, and I was baptized in Grand river, at Adam-ondi-Ahman, Missouri, in 1838. In 1839 I was ordained a Seventy in Far West, Mo., under the hands of Heber C. Kimball and Amasa M. Lyman. Heber C. Kimball

being mouth. Before I left Quincy, Ill., the Prophet Joseph Smith's father, who was then Patriarch to the Church, gave me a patriarchal blessing. Among other things he told me in that blessing that I was a descendant of Ephraim and one of the hundred and forty-four thousand spoken of in the Bible, and that I should have visions both by day and by night until I should say: 'Oh Lord, God, Almighty, I am satisfied with Thy goodness.' The Patriarch's words have been fulfilled to the very letter. In the spring of 1839 I left Quincy, Ill., on my first mission. I traveled through Illinois, Indiana and Ohio to Buffalo, N. Y.; thence I went to Toronto, Canada, where I was arrested on the charge of being a spy. I was acquitted, however, and received a pass which was good throughout Canada. After this I preached as I journeyed along, until I reached Coburg, Canada, where I remained a short time, and then traveled back into the country. There I met a man by the name of Luntz, who had joined the Church and who welcomed us to his house. My travelling companion was Elder Amos Hodges, and we agreed to hold a meeting on the following day, which was Sunday. I had a dream that Saturday night, in which it was shown me that we would baptize three people after our next meeting. All this happened just as I had seen it. After attending to the confirmation, we went home with Jonathan Newman and his wife, two of the parties who had just been baptized. After talking about the gifts of the gospel, they wished us to administer to their ten-year-old daughter who was covered with scabs from head to foot. We did so, and in three days the scabs began to fall off, and in six days she was entirely well, her skin having become perfectly smooth. In the fall of 1839 we went east, crossing the Trent river, neither of us having purse or scrip. We came to a farmer's house, whose name was Jehiel Hoard, where we asked for something to eat and a place to sleep. Our request was granted, and we stayed in that neighborhood about ten days, holding meetings which were well attended. The night before leaving for Coburg, I asked Mrs. Hoard if we might bless her. She answered in the affirmative, after which I asked

her husband, if he had any objection; he said he had none. Then we laid our hands on her head and blessed her, promising her perfect health, in the name of Jesus Christ, even to the renovating of her whole system. She had a very large neck which protruded beyond her chin a disease commonly known as goitre. In the morning she was entirely well, all signs of the goitre having disappeared. We left that morning and had gone four miles on our way when we were overtaken by a messenger, and asked to return, as Mrs. Hoard desired to be baptized; so we returned. After holding a meeting, we went to a place where there was water and baptized Mrs. Hoard. Her husband's brother wished to be baptized also; but he had cut his foot with an ax and was compelled to walk on crutches. He disliked going in the water, for fear it would injure his foot. I told him that the Lord did not institute ordinances in his Church that would injure anyone, so he walked in to the water on his crutches and was baptized. He came out of the water and walked about half a mile to his home without his crutches, and his foot troubled him no more. By this time certain sectarian ministers began to say that these miracles were done by the power of the devil, etc. In the meantime, another Elder arrived, whom we left to finish the work in that neighborhood, and I, with my companion, returned to Coburg. We remained in that vicinity until the spring of 1840, when we crossed over the line to the state of New York. After holding a few meetings there, we went east through northern New York by way of Canton, Potsdam and Watertown, holding meetings all along the road and it was with tired and blistered feet that we reached Chautauque. Here we asked a Catholic by the name of John McArthur, if we might stay in his house that night, telling him our business. He refused us, but he said that Samuel Smith, a man living one mile away, might take us in. We reached Mr. Smith's house at dusk, and he said we might stay with him as long as we desired. A similar offer was made me once before at Vincennes, Indiana, but I did not accept it. I decided, however, not to decline such an offer the next time. We stayed in

that vicinity a long time, holding meetings much to the annoyance of every sectarian minister in the place. A spirit of opposition filled them, and one minister by the name of Miles sent word to all his congregation to be sure and come to meeting, as they were going to blow the "Mormons" sky high; but the people did not think their minister manifested a Christianlike disposition in making such a remark. We continued holding well-attended meetings in that place for about two months but so far none had come forward to be baptized. Consequently we began to feel quite discouraged and thought of leaving the place. I said to my companion, 'Let us ask the Lord.' We did so and retired for the night. We had not been in bed an hour when the answer came in the shape of a figure which we both understood to mean that we were to remain there. A few Sundays later a woman asked to be baptized; and from that time requests of that kind came frequently until we had baptized seventy-six persons. One morning in 1841, I had a vision in which I saw Platt N. Banker, who was then four miles away, riding his horse to water and carrying his 22-month-old son in his arms. He returned to the stable, left his son outside, while he tied the horse and fed the animals. The child who followed his father unnoticed into the stable, went close up to one of the horses, who kicked him in the forehead and broke his skull. I saw a party come where I was and notify his daughter who was teaching school in that place. In the vision I also saw myself go to Mr. Banker's and stay with the child while it lived. I saw myself preach its funeral sermon and go to the grave and there thank the neighbors for the kindness and sympathy for and in behalf of the bereaved. The vision was all fulfilled to the very letter. A Baptist woman living in that neighborhood offered to furnish the feathers, if the neighbors would tar and feather us. This woman was in the room a few hours before the child died. The father asked me, if anything could be done for the child, to which I answered, 'No,' but I said that I would pray for and bless the child that it might have no more pain. I did so, in the presence of Mrs. Smith, the woman who had offered to

furnish the feathers, after which the child had no more pain. When Mrs. Smith left the house, she stated that she had seen the power of God made manifest through me, and that she would never say anything ill against any one of the 'Mormon' Elders again. She kept her word, but never joined the Church. The next time I was blessed with the miraculous display of the power of the Highest was in a night vision. I saw, four miles away, a man by the name of Armstrong waylay one of our 'Mormon' sisters, and assault her; she fought desperately; he knocked her down, giving her a black eye, but she raised up again, and, clearing herself from him, ran away, so that he did not accomplish his hellish purpose. The vision continuing, I saw that George Grover would come for me the next day to go and administer to that sister; that I would be standing in a certain place and see him coming; that Platte N. Banker would be with me, and that I would ask him who that man was coming; that I would tell him that it was George Grover coming for me to go and see Henrietta, the name of the young lady in question, who was very sick, etc. All this was literally fulfilled. Mr. Grover came as I had seen in the vision; and as soon as he had delivered his message I saddled my horse and went to her house, four miles away. When I arrived there, I found her in a precarious condition from the effects of the previous night's encounter. I blessed her; the pain left her, and in a few days she was all right again. I counseled her not to commence legal proceedings, as 'Mormons' did not have any friends near by, except God and his son Jesus Christ. I also told her that I saw the whole encounter with Armstrong in a vision the night before. The next miraculous manifestation of the power of God through me was upon Allison Grover, a young man (not then a member of the Church), who lived in Chautauqua, in 1842. He was taken sick with the measles, and his parents sent for a doctor. The lad got along fairly well for a while; but after a few days he contracted a severe cold and had a relapse. The doctor, who again was sent for, said that the young man could not live, and, speaking jeeringly of the Saints, he said 'If your Mormon Elders

can cure him, I shall believe they have some power.' They sent for us. When we arrived the lad could only whisper, and was actually dying. I asked him, if he would join the Church, if the Lord would heal him, and make a covenant to that effect; he whispered, 'Yes.' Then we administered the holy ordinance to him in the name of Jesus Christ. In less than five minutes he called to his mother, who was in the third room from us, and she came running in to see what was the matter. She was astonished to hear him speak and asked him what he wanted. He answered, speaking in a full, round voice, 'I want something to eat; I am hungry.' His mother, much surprised, asked me, if it would do to give him something to eat. I answered 'Yes; it will not hurt him; he is made whole, and in a few days, as soon as he gains a little strength, he will be about again.' The lad kept his promise, and in a few days he was baptized. His father and mother already belonged to the Church. At this place (Chautauqua, New York) we built up a branch of seventy-six members. In the spring of 1843 I left that place for Nauvoo, Ill., with my wife Asenath Melvina Parker, whom I had married in Chautauqua in the fall of 1841. We reached Nauvoo in the early part of July, 1843. I crossed over the Mississippi river to Montrose, Iowa, where there was much sickness, and I was often called upon to visit the sick. Among others I visited Abraham Hunsaker, who was very sick with a bilious fever, and after praying, I laid my hands on his head and rebuked the fever in the name of the Lord Jesus Christ. He said, 'I am healed;' and he wanted to get up and dress; but his friends prevailed upon him not to do so. The next day, however, he was up and out of doors. I saw him afterwards in Keokuk, twelve miles from Montrose, on a certain occasion, when he was in great pain from inflammation of the bowels. I administered to him, and he was healed instantly. A brother Vanausdale and his wife had been sick with bilious fever for some time, and my father and I were called upon to administer to them. I desired my father to be mouth in the administration, but he told me to attend to that part, which I did, and I blessed them in the

name of Jesus Christ. After we went out of the house, I asked my father, if they would live or die. He told me that he had no testimony in that regard. I told him that Bro. Vanausdale would be out soon, but that his wife would die. After this I baptized my brother's child for her health, she having a high fever, and I blessed her; she was made whole, and lived to come to the Valley. At the special meeting held at Nauvoo, after Joseph Smith's death—at the time that the mantle of the Prophet of the Lord fell upon Brigham Young—I sat listening to someone speaking, with my head down, my face hid in the palms of my hands and my elbows resting on my knees. While in this position Brigham Young came to the stand and commenced to speak with the voice of Joseph the Prophet. Being so well acquainted with the Prophet's voice, I nearly sprang from my seat, through astonishment; but I sat and heard the Prophet Joseph's voice as long as Brigham Young was speaking. Not only did the voice of Brigham sound like that of Joseph, but the very gestures of his right hand, when he was saying anything very positive, reminded me of Joseph. My decision was then made as to who should lead the Church; for surely the mantle of Joseph had fallen upon Brigham. In the spring of 1848 I was taken sick. I wrote to my brother, Chapman Duncan, who was then at Council Bluffs, to come and attend to my business, and help me to move, so that I could start in May for the mountains. He came with an ox-team, and attended to the necessary work for me. He loaded three wagons; the first one was driven by Chapman Duncan; I, my wife and three children were in the second, and Henry Mechem occupied the third wagon, until we reached Council Bluffs. In crossing the Missouri river to Florence, Neb., being very thirsty, I drank all the muddy Missouri river water that I could, and from that time my health was good. We stopped at Florence about ten days, when we left for the Elkhorn, and remained there until July 7, 1848, when we started for the Valley, with Barney Adams as captain of fifty, and Chapman Duncan as captain of ten. Nothing of interest occurred until we reached Deer creek. Camping one night on the Platte river, we drove our cattle over the bluffs

eastward, on to Deer Creek, to feed. The next morning, when we went for our cattle, Sidney Tanner's little white cur dog followed me a thing which he never had done before nor did afterwards. When we got to the timber, some one cried out, 'Bear.' I was alone, except for the dog. I soon saw a grizzly bear, which at once started for me. I ran as fast as I could, while the dog remained where he was. After running a few rods, I had to stoop in order to get under a leaning tree, and as I bent down, I looked back to see where the bear was. In doing so, I saw the little dog catch the grizzly by the ham, and run away in an opposite direction, followed by the bear. This was the last I knew for a long time, for when I attempted to pass under the leaning tree, I struck my head against it with great force, and fell to the ground, stunned. When I came too, I got up, and went out of the timber, and met two negroes, who belonged to the company. I borrowed a gun from them and went back to the place where I first saw the bear. Here I found both the little dog and the bear standing about ten rods from me. I raked the gun, an old flint lock, waist high, leveled it at the grizzly and pressed the trigger, intending to run, if I did not hit the animal. The instant I shot, the bear jumped into the air, I think all of six feet, and then ran around in a circle about ten or fifteen rods till it fell dead. I have always considered this an act of Providence, as the bear certainly would have killed me, if the dog had not turned it in another direction. We reached Great Salt Lake valley through the mouth of Emigration canyon, Oct. 16, 1848. I brought with me one bushel of wheat from Iowa for seed. This I sowed in February, 1849, on a piece of land lying between Big and Little Cottonwood creeks—on what was then known as Amasa Lyman's survey, where I first settled. When the grain was up about six inches, the crickets came and ate it up so clean that not one stubble could be seen. Next, I witnessed flocks of gulls come from the lake and destroy the crickets. Now, what shall I do for bread next year? was my next thought, being one thousand miles from supplies. I watered the ground where the wheat had been eaten up by the crickets. Subsequently, I watered it twice. It grew, and

I cut eighteen bushels of grain, and still the stool did not die. I watered it again, and cut twelve bushels. I watered it a third time and cut six bushels, and the stool did not die yet; but as the frost came, I turned my cows upon it to eat. I never saw the like before or since, and I have always acknowledged the hand of the Lord in thus giving me bread for myself and family. In the fall of 1850 I moved to Salt Lake City, and in 1855 I went to Texas on a mission, returning to the Valley in May, 1857, with a company of Saints of which I was captain. We brought with us over thirteen hundred head of cattle, besides the animals used for drawing wagons. A number of incidents happened on this journey which are of much interest. When we reached Fort Leavenworth, on the Missouri river, Mrs. Elizabeth Whitmore expressed a desire to return to Texas to sell her farm, gather up the remainder of her cattle, sell them and come on to Utah the next year. She had already sold the cattle she had brought with her to Fort Leavenworth, when she came to me and told me her desires. She also wanted the word of the Lord for her through me, as to whether she should go back or continue the journey. After talking over the matter with her, I finally told her that the word of the Lord had come to me as follows: 'Tell Elizabeth Whitmore, that she will arrive in Great Salt Lake valley the 15th day of September, and that she will get there before her captain.' She was much surprised and the first words she uttered were: 'You don't know that; you don't know that I shall live till tomorrow morning. Why, it is a guarantee of my life until that time.' I told her I did not know it of myself, but the Lord had made it known to me. Then she said, 'You cannot know that of yourself. I will go on, and if I land in Salt Lake City on the 15th of September, then I shall know that the word of the Lord to me is true; and shall also know that 'Mormonism' is true, and you are God's servant.' She did land in Salt Lake City Sept. 15, 1857; and she got there ten days before I did. From the time of my return from this mission until 1860 I attended to my cattle in Rush valley, Tooele county, Utah. In the spring of 1860 I left on a mission to England; during this mission I had many mani-

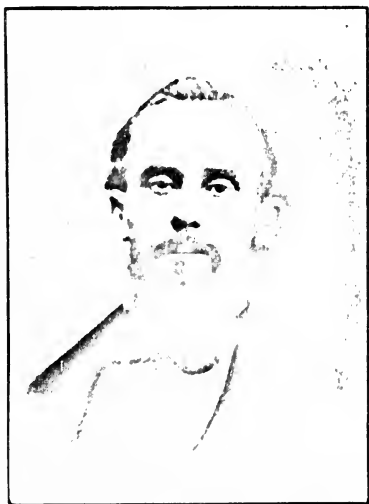
festations of the power of the Lord; I returned home in 1861, as captain of an independent company with which I arrived in Salt Lake City Sept. 13, 1861. In 1862 I was captain of a train that went to Florence, Neb., to bring in a company of emigrants. I returned with them to Salt Lake City Sept. 24, 1862. In the summer of 1866 I went to Pittsburg, Penn., to bring my father, John Duncan, to Utah. I also brought out my nephew, Louis Fisher. From 1866 to 1869 I was engaged in the cattle business. In the summer of 1869 I moved my family to Cedar City, Iron county, Utah. While out on my ranch, ten miles from Cedar City, I was taken one morning with a very severe pain in my left leg, which swelled up to an enormous size; nearly all of the blood in my body passed into that limb in eighteen hours, and gangrene set in. I sent to Cedar City for the Elders and some oil. They reached the ranch at 12 o'clock at night, bringing a doctor with them. I requested them to anoint my left leg, which by this time was so large that I could not move it; they anointed me from my hip to my foot; and they also poured some oil on my head, and then placed their hands on my head and confirmed the anointing. Before they took their hands off my head, I was free from all pain. By this time so much blood had gone into the leg that the doctor would not allow me to go to sleep, and watchers were kept by my side night and day for about ten days, until reaction took place. Dec. 18, 1895, as I was going down the back steps of a house in Salt Lake City, (whither I had removed from Iron county), I saw some ice at the foot of the steps, and so I took hold of a post that held up the porch, lest I should slip and fall; but when I stepped on the ice, my feet went high in the air, the jerk and my weight made my arm let go of the post, and I fell on the doorstep and broke some of my ribs. I sent for a doctor, who, after examining me, said that the ribs were broken off  $1\frac{1}{2}$  inches from the spinal column. He bandaged me up and said that was all he could do for me. I suffered the most excruciating pain for three nights and three days; the bones were grating every time I coughed, (I had a very bad cough, too), and dropsy set in, until my body or chest was so full of water

that the bandage had to be cut, in order to enable me to breathe. On the third day, at night, Bishop Robert Morris came in and said he wanted to bless me. I told him I needed a blessing very much, and could not live much longer in such a condition. The Bishop then knelt by my bed side, laid his hands on my head and said, 'Bones come together, cough stop, and you have a good sleep.' The pain stopped, the cough ceased, the bones came together, and I slept nearly 21 hours; the water all went away." Elder Duncan, who for several years, has been the senior president of the third quorum of Seventy, is now eighty-seven years old, and is a most remarkable man. His memory is excellent, his general intellect unusually bright, and his physical condition good for one of his years, and for one who has passed through so many of those hardships and trials which all to the lot of most mortals.

**PYPER, Alexander Crookshan**, third Bishop of the Twelfth Ward, Salt Lake City, Utah, was born at Largs, Ayrshire, Scotland, May 18, 1828. He embraced the gospel in his boyhood; at the early age of seventeen he was appointed a traveling Elder and spent some time preaching in his native country in that capacity, undergoing many hardships for the truth's sake. In his early youth he emigrated to the United States and settled in St. Louis, Mo., where he remained several years and removed from that city to Council Bluffs, Iowa, in 1853, at which place and at Florence, Nebraska, he conducted a successful mercantile business. While on the frontiers, he aided Gen. Horace S. Eldridge for four years in the conduct of the emigration business of the Church. He arrived in Salt Lake City in 1859, bringing with him over the great plains several wagon loads of general merchandise, with which he commenced business. Subsequently, he established a chemical manufacturing laboratory, in Sugar House Ward, and engaged in the production of white lead, sulphur and other articles. The building in which this business was conducted, at a later date was transformed into a flouring mill, the next occupation in which he engaged being that of a miller. He was subsequently employed by the late



Pres. Brigham Young to conduct his outside private business. He afterwards entered again in the line of a general merchant, and giving that up occupied the position of superintendent of the grocery department of Z. C. M. I., when that branch of the institution was conducted in the Old Constitution Building. His next occupation was of an official character, being installed at the City Hall as police justice, a position he occupied from August, 1874, till the time of his demise. As a rule the duties of this position are anything but pleasant, and it is one which is open to much abuse, and one which can be greatly abused. But Judge Pyper combined those rare characteristics which enabled him always to acquit himself with dignity and to maintain his self-respect. So fair and impartial had been his course, so great a



friend had he been to right, and so anxious to be just to all, that despite the disagreeable character of the office he won for himself in its administration, the respect of every person, and was admired and feared alike by those of his own faith and those whose religious views were diametrically opposed to his own. For sixteen years he served as a member of the city council of Salt Lake City, having been first elected from Sugar House in 1866, when that section constituted the Fifth municipal Ward of Salt Lake City. Af-

ter his removal from Sugar House, to reside in Salt Lake City, he was elected alderman from the Fourth precinct. In these positions, as in all other spheres, he distinguished himself for his good, sound judgment, his zeal in the public welfare, and his integrity to the trusts reposed in him. In June, 1877, at the time of the general organization of Stakes and Wards, by direction of Pres. Brigham Young, Brother Pyper was ordained a Bishop and set apart to preside in that capacity over the Twelfth Ward, of Salt Lake City—a position which he filled up to the time of his death. Probably no man in Utah did more toward the silk producing and manufacturing interests in Utah than Bishop Pyper. He was one of the most successful producers in the west, and took a deep interest in the industry, even during the first part of the illness that carried him off. His enterprise generally was exhibited by the number and nature of the undertakings with which he was connected, and in which he was largely successful. After a most eventful and successful career Bishop Pyper died at his home in Salt Lake City July 28, 1882. On the evening of his demise the city council met in a special session to draft resolutions of respect to his memory. Mayor William Jennings, and the members of the council generally, spoke with great feeling on that occasion. Bishop Pyper's life was one round of unceasing activity. In appearance he was of average height, of spare build, wiry and quick, but precise in his movements. He was thorough and methodical with a philosophical turn of mind. He had an unswerving faith in the overruling providence of the Deity. In the interest of the public he displayed especial assiduity. Possessed of a clear and far-reaching mind, his judgment was necessarily sound, and was highly valued by all who knew him. He was free, fair and liberal, and his mind was so constituted that his perceptions of right and wrong were always clear. He had also a faculty of being on the right side, and of being a fearless and consistent defender of what he believed to be just. He was homely in his manner, good-natured and generous; and in his death the Church and the community at large sustained an unmistakable loss.

**CLAWSON, Hiram B.**, fourth Bishop of the Twelfth Ward, Salt Lake City, was born Nov. 7, 1826, in Utica, Oneida county, New York. He was educated at the Utica Academy. Through the loss of his father he was very early thrown upon his own inherent resources; and, thus left to battle with life, he became master of three or four trades, and in youth laid the foundation of a self-made man. After the death of his father, his mother joined the Church of Jesus Christ of Latter-day Saints in the year 1828, and in 1841 the family, consisting of Mrs. Clawson and her two sons, Hiram and John, and two daughters, removed from Utica to Nauvoo, Ill. There a circumstance



worthy of note in his life occurred, which indirectly led to his connection with the dramatic profession, in which both he and several members of his family have made quite a distinguished mark in the social and artistic culture of Utah. Hiram, in Nauvoo, wanted to join the Debating Society, which was held in a room over Joseph's store; but some of the principal members opposed his admission on account of his youth. The Prophet, who was always a warm admirer of lofty aspirations in the young men of his people, stood as Hiram's advocate and would have promoted his admission; but, with a becoming sense of self-respect, young Clawson withdrew his application. This event led to his connection with the stage; for at that time Thomas A. Lyne, then in the prime of his dramatic

power, was at Nauvoo giving performances. In the year 1848, when the Pioneers made their second journey to the Rocky Mountains, bringing up the body of the Church under the leadership of Brigham Young, who had already been elected as President, Hiram B. Clawson came with them. He was, therefore, one of the pioneers and founders of Utah. At that time he was twenty-two years of age, was looked upon as a man of mark, and it was soon understood by the whole Church, both at home and abroad, that Hiram B. Clawson had won the heart of Brigham Young. He had charge of the first building work that was done in the Valley by the Church. The first adobe building, a little office adjoining the Council House on the south, was built by him. The Council House itself was built by him, he having charge of the masons, and Truman O. Angell being the architect. Hiram B. Clawson was called into the President's office as clerk, and he was soon put in charge of the President's entire private business, which he managed for many years. During this period he assisted in the erection and afterwards in the management of the Salt Lake Theater. At the time of the Indian wars in southern Utah, in 1850, he took an active part in suppressing the difficulties. He was aide-de-camp to General Daniel H. Wells and subsequently, at the death of James Ferguson, he became adjutant-general of the Territory, which office he still holds. In the spring of 1865, Wm. H. Hooper, of the firm of Hooper & Eldredge, sold out his interest to Hiram B. Clawson, and the firm name was changed to Eldredge & Clawson. The latter immediately went to New York to purchase goods, contracting with the Butterfield Company for the freighting from the Missouri river to Salt Lake City, but the trains, starting late, were snowed in and they did not receive their goods until twelve months after they were purchased. The firm, however, was not discouraged, for in the spring of 1856 Mr. Clawson went east again and purchased a fine stock of goods and effected settlement with the Butterfield Company for the freight of the previous year. Elder Clawson thus continued yearly to go east for the purchase of goods, and was thus personally brought into relations with the

principal commercial houses of the great mercantile cities, so that he was well prepared for his subsequent management of Z. C. M. I.; and on the institution commencing business, Hiram B. Clawson was appointed by the directors the superintendent. The design, from the onset, was to arrange the business of the Z. C. M. I. upon the best known commercial methods, and the superintendent adopted them. All the internal arrangements were left to Mr. Clawson, and also the choosing of the heads of departments and clerks. The business went on and increased steadily, until the time of the panic in 1873, when the yearly sales amounted to \$4,500,000. When the panic of 1873 burst upon the country, it was thought wisdom for Z. C. M. I. to ask an extension of credit to provide against the result that was sure to follow the panic in the east, and Horace S. Eldredge and Hiram B. Clawson were accordingly sent down east for this purpose. They were very successful in this mission and within eight months Z. C. M. I. redeemed its paper, amounting to \$1,100,000. Previous to going east to adjust these matters, it was deemed advisable to change the management for a time; and the Hon. Wm. H. Hooper assumed the superintendency. Mr. Hooper remained eighteen months in this position, during which time the institution met all its liabilities. He then resigned and Hiram B. Clawson was again appointed superintendent. During Elder Clawson's second superintendency, the institution built its colossal new store and removed from their old location into it. Superintendent Clawson designing the internal arrangements. In consequence of the large increase of their regular departments, and wishing to consolidate all their business in this mammoth store, the directors deemed it advisable to retire from the agricultural, hide and wool departments, and Hiram B. Clawson made a proposition to buy these departments out. His offer was accepted, and, on Oct. 4, 1875, he resigned the superintendency and Horace S. Eldredge was appointed in his stead. Mr. Clawson claims that during his management of the institution, his losses on the yearly sales did not exceed a quarter of one per cent. After resigning the superintendency of Z. C. M. I., Elder Clawson went into business for himself, in which he re-

mained until the indictment for so-called unlawful cohabitation with his wives caused his retirement. In 1882 he succeeded the late Alexander C. Pyper as Bishop of the Twelfth Ward, which position he still holds. Having been convicted of unlawful cohabitation, he served a term in the Utah penitentiary, commencing Sept. 29, 1885, and ending March 2, 1886.

**WOOLLEY, Edwin Dilworth**, second Bishop of the Thirteenth Ward, Salt Lake City, was the son of John Woolley and Rachel Dilworth, and was born at West Chester, Chester county, Penn., June 28, 1807. He passed his early boyhood at New Lynn, Chester county, Penn. His father was a well-to-do farmer, and Edwin was raised to that occupation. He usually worked on the farm during the summer, and received the most of his schooling during the



winter season; but he acquired a good common school education, and being naturally of a practical nature he could apply what knowledge he acquired in a way to be useful. His mother died in 1826, and his father followed six years later (in 1832), leaving a family of seven children. Edwin being the eldest child, the care and responsibility of the family now fell upon him, and he assumed the trust with the faithfulness and willingness characteristic of his nature; although the youngest child was but seven years of age, Edwin performed the part of a father to all, until they were capable of caring for themselves, and he had the warmest affection and

esteem of all his brothers and sisters; they always regarded him more as a father than a brother. A year after his father's death he removed with his family to East Rochester, Columbiana county, Ohio. Before moving to Ohio he had become acquainted with a young girl (Mary Wickersham), and an attachment had been formed between them, but Mary's family moved from Pennsylvania to Ohio, causing a separation for some time; their courtship, however, was carried on by letter, and finally Edwin D. made the long journey over the Allegheny Mountains to East Rochester, Ohio, where he was united in marriage to the woman of his choice March 24, 1831; he made the return journey with his wife as company. He remained about a year at his old home in West Chester, Penn., after his marriage, and then removed to Ohio with his wife and brothers and sisters, settling in the neighborhood where his wife's family resided. While living at East Rochester, he heard of the Prophet Joseph Smith, who was then living at Kirtland, Ohio, about ninety miles from East Rochester; and during the year 1837 he visited Kirtland for the purpose of seeing and conversing with the Prophet, but it being a time of trouble and persecution of the Latter-day Saints, Joseph had been forced to leave home for a season, and Edwin had not then the opportunity of meeting him. He, however, found the Prophet's father (Joseph Smith, senior, the Patriarch of the Church), who was affectionately called "Father Smith." Edwin invited Father Smith to go home with him, which he did, and remained with him during the winter. From his honored guest Edwin received valuable instruction in matters relating to the gospel as revealed through the Prophet Joseph, and on Dec. 24, 1837, he was baptized and confirmed a member of the Church by Elder Lorenzo D. Barnes. He was ordained a High Priest the day following his baptism, and set apart to preside over the branch of the Church at East Rochester. He officiated in this position until his removal from East Rochester. Among others to whom he preached was Edward Hunter, who afterwards became the presiding Bishop of the Church. In 1839 he removed with his family to Quincy, Ill., where he first met the Prophet Joseph Smith and the Patri-

arch Hyrum, and began an acquaintance which ripened into the closest friendship and love, continuing until the death of the martyred Prophet and Patriarch. In the spring of 1840, by the advice of the Prophet, he removed to Commerce, afterwards named Nauvoo, and in the fall of that same year went on a mission to Pennsylvania, where he labored for a year, converting and baptizing a considerable number of people. While on this mission, which he was performing in the good old way by travelling without money to pay for the necessaries of life, the following interesting incident occurred. While walking through the country one day he reached a toll gate (common in those times) at Strasburg, Lancaster county, Pennsylvania. It was customary to allow ministers or preachers to pass through free of charge, and when Bro. Woolley stated that he was a preacher of the gospel, the gate keeper allowed him to pass. He had gone about three miles farther on his journey, when he heard the clatter of horses' hoofs on the road behind him; turning, he saw two horsemen coming down the road at a hard gallop. He was soon overtaken and one of the men, placing his hand on the Elder's shoulder, with an oath claimed him as a prisoner, saying, "You are no d-d preacher, and you have got to go back with us, and not only pay your fare, but a fine as well." Elder Woolley remarked that if they would procure a hull and furnish an audience, he would show them whether or not he was a preacher. This seemed to suit the men, who at once decided to put him to the test; they provided a hall and gave out notices of the meeting to be held, holding the assumed preacher in custody meanwhile. A large congregation gathered, attracted, no doubt, by the novelty of the occasion, more than from any real desire to learn the truth. The Elder must have had the assistance the Lord usually gives to those who trust in Him, for the men who had him in charge were thoroughly convinced that he was a preacher and released him from custody without toll or fine being paid. He was so well satisfied with the reception he met at this meeting that he remained in that neighborhood for some time, preaching and making converts. On his return to Nauvoo from this mission he engaged in the mercantile business. While

thus engaged the Prophet called upon him one day and said, "Brother Woolley, we want all your goods for the building up of the Kingdom of God;" or words to that effect. Elder Woolley went to work at once and packed up ready for removal all the goods in his store, with the exception of some which were held on commission from different mercantile firms; he then went to Joseph and said, "Brother Joseph, I wish to know, if you also want the goods I hold on commission, and will pay the houses in St. Louis and other places from where I obtained them; and also whether you will send teams to take the goods away, or wish me to deliver them." The Prophet answered by asking, "And you have packed all your goods except those you hold on commission and are ready to deliver them, or haul them over?" "Yes," was the answer. "Then," said the Prophet, with deep feeling, at the same time putting his hand affectionately on Bro. Woolley's shoulder, "Take your goods, replace them on your shelves and go on with your business." The Prophet had probably only been testing him and found that he was willing to make any sacrifice necessary for the cause he had espoused, and that the property was doing as well in his hands as it would in some other way, and that anything needed could be had at any time it might be called for. He furnished the Prophet money frequently, as loans or otherwise, and on one occasion (as it is remembered by his youngest brother), he gave the Prophet \$500 to pay a lawyer for securing his release from Joseph H. Reynolds, a Missouri sheriff; who had kidnapped Joseph at Dixon, Ill., for the purpose of taking him to Missouri, where his enemies were waiting to injure, if not to kill him. Joseph had tried to get the money needed from several of his friends, but had failed, until he applied to Edwin D. Woolley. In the year 1842 he was sent on a mission to Massachusetts and Connecticut, from which he returned the following year. During the year 1843 a copy of the revelation on celestial marriage was taken to his house by Patriarch Hyrum Smith, and read to him. Elder Woolley was among the first who adopted the principle of plural marriage in practice, and before the exodus from Nauvoo he had received by the authority of the Prophet two plural

wives. He participated in the joys and also in the troubles of the Church while in Nauvoo, and was at home when the Prophet and Patriarch rendered themselves up to the officers to be taken to Carthage in June, 1844. Just as the martyrs were leaving Nauvoo, they called at the house of Edwin D. Woolley, and on leaving the Prophet uttered those memorable words which will be remembered while time lasts: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God and towards all men. I shall die innocent, and it shall be said of me, 'he was murdered in cold blood!'" Edwin D. Woolley, suffering the continued persecutions with the Saints, was finally driven from his home in Nauvoo. June 5, 1846, he left the city with his family and journeyed to Winter Quarters, on the Missouri river. At this time he had three wives and seven children, the names of his wives being Mary Wickersham, Louisa Chapin Gordon and Ellen Wilding. In September, 1846, he was called to go East and attend to some Church business. The time having come for him to make the final move to the west, he prepared himself for the journey by fitting up four wagons with the necessary teams and outfits, and in the year 1848 he crossed the plains to Salt Lake City with his family, going in Pres. Brigham Young's company, and arriving in the Valley Sept. 20, 1848. He camped for a few days outside the "Old Fort," in the western part of the city, and then located on a lot situated on the corner of Third South street, and at once proceeded to build a small adobe house, making the adobes from the clay on the lot. Procuring land in the fields south of the city, he went to work at farming and doing such other work as was incidental to a pioneer's life. In the fall of 1849 he was called by Pres. Brigham Young to go east to assist Bishop Edward Hunter with the emigration and also to buy goods for the Church; this mission occupied a year or more of time. While in the East he went to Massachusetts, where his son Edwin Gordon, then about five years of age, was living with his grandmother, and arranged to take the child back with him to the Valley, which he did, and after completing his mercantile business in the eastern cities, he re-

returned to Salt Lake City in the fall of 1850. Nov. 10, 1850, he married his third plural wife, Mary Ann Alpin, and he subsequently had three other wives sealed to him. He was elected a member of the first legislative assembly of Utah Territory, being a member of the house of representatives. Subsequently he served in several sessions of the Territorial legislature. In 1853 he was commissioned by Pres. Brigham Young to take a herd of cattle to California and dispose of them. After his return from California he was ordained to the office of a Bishop and set apart to preside over the 13th Ward, Salt Lake City, succeeding Bishop Edward Hunter, who had been called to be the Presiding Bishop of the Church. He occupied this position until his death. About the time of his return from California he was employed by Pres. Brigham Young to take the superintendency of his private business, which was very extensive, and consisted of different branches of business. He attended to this business for several years. After leaving the employ of Pres. Young, and some time before the "move" in 1858, he engaged in merchandising in the "Deseret News," or Tithing Store building, and during the "move" he went to Provo, having prepared, as many of the people had, for a journey into the country south. He took merchandise along, and continued his business at Provo until his return to Salt Lake City after the "war" was over. Elder Woolley was a member of the first High Council organized in Utah; he was one of the incorporators of the Deseret Telegraph Company, and was elected and served several terms as recorder of Salt Lake county. He was very conscientious in the discharge of his public duties, whether of a civil or an ecclesiastical nature. While his was a practical nature he was deeply interested in matters of religion and was well versed in the Scriptures, both ancient and modern, and was a sincere and firm believer in the divinity of the mission of the Prophet Joseph Smith, whose memory he revered till the last. Bishop Woolley died in Salt Lake City, Oct. 14, 1881. The following extract from an obituary published in the "Deseret News" on the day of his demise, expresses in brief something of his character: "Bishop Edwin D. Woolley was a good and useful man. It is doubt-

ful if one more industrious could be found anywhere. His life was one continuous scene of endeavor. He was exceedingly outspoken, uttering his sentiments sometimes without much regard to consequences. He was what might be termed a plain, honest man, whose integrity to the cause of the Kingdom of God was beyond question. Under his unusual frankness of speech he carried a kind and manly heart, and he goes to the beyond with an excellent record. He was a man who heartily disliked every species of sham, and was greatly esteemed and respected in the community. Bishop Woolley was short of stature, squarely built and had a good sized head, the forehead being full and broad." Bishop Woolley was the father of 26 children. At the time of his demise, he had 152 grandchildren and 156 great grandchildren, making a total of 331 descendants.

**ATWOOD, Milen**, third Bishop of the Thirteenth Ward, Salt Lake City, Utah, is the third son of Dan Atwood and Polly Sawyer, and was born in the town of Wellington, Tolland county, Conn., May 21, 1817. He received a common school education and learned the trade of a mason. Having been convinced of the truth of "Mormonism," he emigrated to Nauvoo, Hancock county, Ill., in 1841; there he became acquainted with the Prophet Joseph and other leading men of the Church and was baptized in the Mississippi river in August of that year. After recovering from a severe attack of sickness he was ordained to the office of an Elder, April 7, 1842, and soon afterwards called on a mission to preach the gospel. He left Nauvoo, in company with James W. Cummings, July 7, 1842, traveled extensively in the States of Illinois, Wisconsin, New York and Connecticut, and returned to Nauvoo after hearing of the martyrdom of the Prophet. In the fall of 1844 he was ordained into the 10th quorum of Seventy. He labored considerably on the Temple and came west in February, 1846, at the time of the general exodus. He suffered severely from the extreme cold while camping on Lyon creek, Iowa, and spent part of the winter of 1846-47 at Winter Quarters. From the latter place he made two trips to Missouri after provisions and also one trip to Mount Pisgah. In 1847 he came to

Great Salt Lake valley as one of the pioneers under the direction of Pres. Brigham Young, and returned to Winter Quarters the same year. Early in 1848 he made a trip back to Nauvoo to bring away the Temple tools. After his return to the Missouri river, he married Relief Cram and immediately commenced to make preparations for emigrating to the Valley. He crossed the plains that year in Pres. Brigham Young's company, driving one of the President's teams all the way. After he arrived in the Valley he built a small house, into which he moved his wife Dec. 23, 1848, the weather at that time being very cold. This house was built on the spot where the Bishop continued to reside till the time of his death, on the corner of First East and Second South streets. In the winter of 1849-50 Elder Atwood participated in the expedition against the Indians at Provo. He was absent nineteen days, during which time he suffered extremely from cold, and was also exposed to great danger from the savages. March 9, 1851, he was set apart as one of the presidents of the 11th quorum of Seventy by Joseph Young, sen. About the same time he was enrolled as one of the Salt Lake City policemen, and acted in that capacity for a number of years. Being called on a mission to Europe, he left his mountain home Sept. 16, 1852, and arrived in Liverpool, England, Jan. 5, 1853. His first appointment was to be-  
 lieve in Scotland. Subsequently he was appointed to take charge of the Carlisle conference, and later, he presided over the Bradford conference. Finally, he filled the position of pastor over the South, Wiltshire and Lands-End conferences, until he returned home with a company of Saints, which sailed from Liverpool, England, in the ship "Thornston," May 4, 1856. From Iowa City to Great Salt Lake valley he traveled with Capt. James G. Willie's hand-cart company, which suffered almost beyond human endurance before reaching the Valley. In the time of the move (1858) Elder Atwood journeyed south, but returned as soon as peace was established. For many years he acted as a Ward teacher, and always took an active part in local matters generally; he also labored many years as a home missionary in the Salt Lake Stake and was a member of the High Council from May 9, 1873 until Dec. 25, 1881, when

he was ordained to the office of a Bishop and appointed to succeed the late Bishop Edwin D. Woolley as Bishop of the Thirteenth Ward, which position he held till Dec. 17, 1890, when he died at his home in Salt Lake City.

**TAYLOR, George Hamilton**, fourth Bishop of the Fourteenth Ward, Salt Lake City, is the son of Samuel Taylor, and Lydia Osborn, and was born in West Bloomfield (now Montclair) Essex county, New Jersey. His ancestors came to this country from England in 1639, and he has a complete record of genealogy on his mother's side from that time down to 1880. His parents being in humble circumstances, his schooling was very limited. At eleven



years of age he left home to work on a farm for two years; then he worked in a factory, and later he worked at clerking in stores in Jersey City, and New York City. At the age of sixteen he was bound an apprentice to learn calico engraving at Haverstraw, New York, where he served his time and worked till he was 26 years of age. There he became acquainted with Elder John Druce, a fellow workman, and received his first introduction to "Mormonism." He was baptized Sept. 22, 1849, by Elder John Druce. A small branch of the Church was organized in that place by brother Druce, and as all the Saints were receiving good wages they were made very useful to Apostle John Taylor in helping to sustain the "Mormon,"

a periodical published in New York City at that time. Aug. 31, 1856, Bro. Taylor married Elmina Shepard, who is now president of the Y. L. M. I. A. of the Church. In the spring of 1859 he started with his wife for Salt Lake City; they crossed the plains with their own ox-team, in the company led by Edward Stevenson, arriving in the Valley Sept. 16, 1859, with 25 cents in his pocket. He had always been used to light work, but not expecting to find anything to do at his trade, he decided to take the first offer of work that he received. Consequently, when he, on the day of his arrival, was offered a job to tend the tail of a circular saw in Big Cottonwood canyon, he accepted it. His particular work consisted in carrying off the wet slabs from the mill. His slim body and delicate hands received a sore trial during the two following months. He continued this labor till the snow closed the mill. The taking up of the first offer of work at sawing lumber was the foundation of his future business, for he has now been in the lumber business nearly forty years. At thirty years of age he started to learn the carpenter trade, and after working as a journeyman carpenter for a short time, he went into partnership and branched out under the firm name of Latimer and Taylor, sash and door makers. Later, seeing the need of machinery to meet the wants of the public, he, in connection with two others, borrowed \$5,000 (part of it at 3 per cent, and part at 5 per cent per month), and sent east for a complete set of wood working machines. They had them freighted across the plains at the rate of 20 cents per pound, and set them up on the corner of the block opposite the southeast corner of the present city and county building. There Bro. Taylor blew the first steam whistle ever heard in the city, and planed the first board ever planed by machine in Utah. After a very successful run of nine months the building caught fire, and in just twelve minutes it was leveled to the ground. There was no insurance; everything was ruined, even the owners' coats and hats were burned. The only redeeming feature, and one that Elder Taylor often speaks of, was that after he arrived home tired, dirty, and sore at heart, a poor good sister came all the way from the Tenth Ward and told him not to be discouraged, for the

mill had burned down in the right time of the moon. His next venture was in partnership with William H. Folsom, George Romney, and a Mr. Latimer, under the name of Latimer, Taylor & Co. For a number of years this firm added largely to the growth of the city and county. After the death of Mr. Latimer and the selling of Brother Folsom's interest to Frank Armstrong, the firm was changed in 1881 to Taylor, Romney, Armstrong Co., and Bro. Taylor was made president of the company, which is the oldest and one of the most solid lumber companies in Utah. Elder Taylor was ordained a Teacher by John Druce; an Elder by Jeter Clinton; a Seventy, June 15, 1860, by Edward Stevenson, and a High Priest April 20, 1876, by Robert T. Burton. He was chosen to be second counselor in the Fourteenth Ward Bishopric April 20, 1876, and was set apart as first counselor in that Bishopric Dec. 18, 1884. He was ordained a Bishop and set apart to preside over the Fourteenth Ward Oct. 11, 1886. This position he holds at present. During 1879 and 1880 he filled a successful mission to England, where he presided over the London conference. July 4, 1877, he married Lois Foote, who bore him six children, all of whom are living. He married Nellie Colebrook Oct. 9, 1885, with whom he has had one son. By his wife Elmina he has had seven children, four of whom are living. Having been convicted of "unlawful cohabitation," Bishop Taylor served a term in the Utah penitentiary (from March 4, 1886, to Aug. 4, 1886) and paid a fine of \$300.

**POLLARD, Joseph**, sixth Bishop of the Fifteenth Ward, Salt Lake City, was born at Corfe Castle, Dorsetshire, England, Nov. 23, 1819. When fourteen years old he commenced to work as an apprentice at the shipyards at Poole, Dorsetshire. After having served his time he went to sea as a ship carpenter, and made several voyages to America and the West Indies. In 1844 he joined the Queen's government service and worked at shipbuilding at the government docks at Deptford, county of Kent. Sept. 22, 1845, he married Mary Ann Bailey. In 1848 he first heard "Mormonism" and was baptized by John Griffith April 10, 1849. Soon afterwards he was ordained to the office of a Deacon, advanced through the va-



rious grades of the Priesthood until he was ordained an Elder and sent out on Sunday missions to scatter tracts in Bedford and vicinity. In 1852 he succeeded Elder Griffith as president of the Deptford branch, which position he occupied until he emigrated to America with his wife and three children in 1854. They crossed the Atlantic in the ship "Clara Wheeler," which sailed from Liverpool, England, Nov. 27, 1854. On the voyage considerable sickness prevailed among the emigrants and a number of them died. Having arrived at St. Louis, Mo., in January, 1855, he found employment as a ship carpenter,



working on steamboats and other vessels, in the employ of the famous Captain James Eades. While thus employed he was ordained to the office of a High Priest by Apostle Erastus Snow, and set apart to act as a member of the High Council in the St. Louis Stake of Zion. His house was always open to the missionaries, and among the many "Valley" Elders who shared in his hospitality was Apostle Parley P. Pratt, who stayed at his home about a month immediately before going to Arkansas, where he was murdered. In June, 1857, Elder Pollard continued his journey Zion-ward, joined the emigration at Florence, Nebraska, and crossed the plains in Capt. Jacob Hoffines' company. Several stampedes occurred on the plains; in one of these 46 head of cattle were lost. On one occasion the cattle stampeded when hitched to the wagons. During the affair Elder

Pollard and wife, together with a number of others, were severely hurt, being run over by several wagons. Through administrations and prayer Elder Pollard was healed in a most miraculous manner, and the following day was able to get around again. The company arrived in the Valley Sept. 22, 1857, having camped several times in close proximity to the baggage trains belonging to Johnston's army. Elder Pollard located in the Fifteenth Ward, Salt Lake City, where he resided till the time of his death. He found employment as a carpenter for Pres. Brigham Young, continuing in his employ until 1869, when he commenced work for the Utah Central railway company. Shortly after his arrival in the Valley, he was chosen as a Ward teacher, and in 1861 was appointed to act as second counselor to Bishop Andrew Cunningham. He subsequently served as second counselor to Bishop Robert T. Burton, whom he finally succeeded as Bishop of the Ward June 27, 1877. In 1862 he yielded obedience to the principle of plural marriage by marrying Ruth Allen, who died about twenty years afterwards. Bishop Pollard died in Salt Lake City, Feb. 21, 1890. He was the father of seven children, and was universally known as a humble, upright man and a faithful Latter-day Saint.

**MORRIS, Elias**, seventh Bishop of the Fifteenth Ward, Salt Lake City, Utah, was born June 30, 1825, at Llanfair, Talhairne, Denbighshire, Wales, son of John Morris and Barbara Thomas. His parents were both natives of North Wales, and had seven sons and three daughters. His father was a builder and contractor, and was for many years engaged in building bridges and prisons for the counties of North Wales. Elias served his time under his father, and then, at the age of nineteen, he went to England to get more experience in the bricklaying trade and furnace building. March 17, 1849, he joined the "Mormon" Church. He was the first man baptized in the town of Abergelle, in his native county, by John Parry, who years afterwards had charge of building the Logan Temple. The same summer his father, mother, his brother Hugh and sister Barbara, also joined the Church; and in less than a year he, in connection with others, raised up a branch of about sixty members, among

whom was his brother Richard V. Morris, the late Bishop of the Nineteenth Ward. The following spring he went to Manchester to visit his brother Price, and to Liverpool to visit his brothers William V. and John, all three of whom were baptized. In the year 1850 he was called to travel through the Flintshire conference as a traveling Elder, and was also appointed first counselor to William Parry, president of that conference. There he labored till the fall of 1851, when Apostle John Taylor visited that conference, having in view the organization of the sugar company to

experts in the manufacturing of sugar, several of whom were selected in Liverpool. While waiting in that city for sugar machinery, Elder Morris sent on his betrothed wife, Mary Parry, of New Market, on board the ship "Ellen Maria." On the 28th of March his own company sailed from Liverpool, on board the ship "Rockaway;" and, after a tedious voyage of eight weeks, they arrived at New Orleans, where Pres. John Taylor met the company. Having discharged the machinery at Leavenworth, the president requested Elder Morris to accompany him to Council Bluffs, to fetch the wagons down. At Council Bluffs he met his betrothed, and they were married there by Apostle Orson Hyde, at the house of the bride's uncle, Joseph Parry, May 23, 1852. In due time the sugar company proceeded on their journey, and reached Salt Lake City in the latter part of November. Elder Morris immediately proceeded to Provo, and there the company turned over the sugar machinery to the Church, the enterprise having resulted in a failure. He remained at Provo during the winter; and, in the spring of 1853 he walked to Salt Lake City to attend the April conference, to see the laying of the foundation stone of the Salt Lake Temple. While at this conference he was requested by the authorities of the Church to go to Cedar City, Iron county, to take charge of the masonry and the iron works and blast furnaces. There he labored for seven years, off and on, till the failure of those works, when he returned to Salt Lake City in the spring of 1860. After his return from the south, Elder Morris went to work on the Temple block. He took a contract with Henry Eccles to cut the flagging of the foundation of the Temple. Feb. 7, 1861, Elias Morris and his men commenced work on the Eagle Emporium; in June he commenced Wm. S. Godhe's Exchange Buildings, and in July Ransahoff's store, south of Jennings'. It was at this date that Main street began to assume fully the imposing appearance of a merchant street. On these buildings Elder Morris paid to his masons from five to seven dollars per day; but, at that time, flour was selling in Salt Lake City at from \$25 to \$30 per hundred. At the April conference, 1865, Elias Morris was called to take a mission to Wales. There he stayed four



send to Utah. Elias Morris was called as one of its mechanics, and at a conference, held at Holywell, Sept. 28, 1851, he was released to emigrate with the sugar company in the spring. Meantime he returned to his trade to provide an outfit; and, while thus engaged as a mason, on a three-story building at Abergale, Nov. 20, 1851, pointing the front of a building on a hanging scaffold, on the third story window, the scaffold gave way and he fell down into the street, alighting on his thigh; with presence of mind, as he touched the ground, he put his hand on a course of rock, under the large shop window, and leaped inside of the building, barely escaping death from the scaffold, which was falling after him. Strange to say, he was uninjured by the fall; and, after he got over the fright, he assisted in putting up a new scaffold. In the spring of 1852, Elder Morris met the sugar company at Liverpool, and was put in charge of it. There were among them

years and one month, during which time he was a conference president and the last year was president of the Welsh mission. He again left his native land in May, 1869, in charge of a company of Saints (365 souls), who were mostly helped by the Church and their friends in Utah. This was the first company that came through after the completion of the railroad in the year 1869. After his return from this mission, Elias Morris, in the spring of 1870, entered into partnership with Samuel L. Evans. This partnership, which existed for eleven years, was of a very peculiar and unique kind. They entered into an agreement that all their earnings should be left in their business, each family being allowed to draw out what they severally needed. Donations, etc., were paid in like manner by the firm, neither of the partners questioning the doings of the other. Thus they went on for eleven years, in the conduct of their business, in their private buildings and improvements for their families; in the supplies and money for their families; in pocket money for themselves; in donation, taxes, etc., indeed, in every other private or public draw on their united finances. This they did to the last, when death ended their partnership, without disagreement or a question ever being raised as to which family had received the least or the most. In this respect they never even so much as investigated their accounts. Their method from first to last was upon the pure United Order principle—each partner simply drawing or building according to his personal or family needs. Samuel L. Evans was the book-keeper and cashier of the firm; and Elias Morris the superintendent of the practical work and of their men employed. Elder Evans died March 12, 1881. Administrators were appointed to appraise the property belonging to the firm, which paid all the debts of the deceased. Mr. Morris offered to buy or sell the half of the business and property, and the family of the deceased partner very properly sold out. Brother Morris purchasing for \$10,000 in money and property, Evans' family being allowed their choice of property. Of the history of their business it may be thus summarized: Morris & Evans opened up the first marble monumental yard in Salt Lake. Soon after this the mining

territory, and from Elder Morris' past experience in furnace building their firm obtained the run of the business in building nearly all the furnaces throughout Utah and the adjacent Territories. At about this time they bought a fire clay mine in Bingham, and commenced the manufacture of fire brick of every kind, and supplied Nevada, Montana, Idaho, Wyoming and Utah, giving great satisfaction. The firm took a contract for the Ontario mill, and Elder Morris did all the mason work of that company, including the Cornish pump in No. 3 shaft, which was considered by experts to be equal to anything in the Comstock mine, Nevada. He built two Stetefeldt furnaces at the Ontario, another for the Marsac on an improved plan, and another for the Bullionville Smelting Company; also two of the same kind at Butte, Montana, and the two White & Howell at the Alice mill, and one at the Moulton mill. After the death of Elder Evans, Elias Morris carried on the former firm business in his own name, and also took a great interest in establishing other industries, among which may be mentioned the Nineteenth Ward Tannery, the Salt Lake Foundry, a soap factory, a slate quarry, the Utah Sugar Factory, etc. In 1891, in partnership with Houlahan & Griffith, he contracted to lay the cut stone and brick work of the City and County Building, also to build the gravity sewer of Salt Lake City. He served as a city councillor for four years and was a director in the Salt Lake Chamber of Commerce one term. Elder Morris filled the position of a High Councillor in the Salt Lake Stake of Zion for nearly twenty years, being set apart for that office April 17, 1878. After the death of Elias Smith, he was chosen president of the High Priests' quorum in the Salt Lake Stake. To this position he was set apart Sept. 12, 1888, and filled it until the time of his death. On the reorganization of the 15th Ward Bishopric, May 11, 1890, he was chosen to succeed Joseph Pollard as Bishop of said Ward, which office he held the remainder of his days. In 1895 he was elected a member of the constitutional convention which drafted the organic law of the State of Utah. On the organization of the Utah Sugar Company, in 1889, he was made president of the same and held that office till his de-

music. He was greatly interested in the Welsh population in Utah and was treasurer and director in the Eisteddfod organization. He had been attending a business meeting on Monday, March 14, 1898, when he accidentally fell down a shaft in the Co-operative Furniture Company's building, on Main Street, Salt Lake City, and was fatally hurt. From the effects of that accident he died three days later (March 17, 1898). At the time of his death the "Deseret News" said of him editorially: "He was a man of great ability and resource, while his philanthropy was a proverb. Was there a scheme on foot to benefit the people? He was one of the leaders in it. Was there a struggling enterprise that promised to develop a home resource, or furnish employment for home labor? 'Go to Elias Morris, he will take stock in it and give it the benefit of his advice and influence,' was the encouraging assurance. Was there a poor man out of work with a large and suffering family? 'Go to Elias Morris, he will give you something to do,' is what the poor man heard. Aside from large corporate enterprises, probably not a man has operated in this State during the past two decades who has furnished more employment to poor men than has Elias Morris. Probably no other could be named who has been more prominently identified with the development of home resources and the establishment of home enterprises than has he. He was a man of tireless energy, unceasing industry, unbounded sympathy and incorruptible integrity, and he enjoyed the esteem and confidence of all classes of the community. Men who differed with him in respect to religion and politics did not hesitate to acknowledge his high merits as a man and a citizen. To any community such a member as he is ever worth a thousand of those who by their 'wits' or their wealth seek profit out of other people's distresses, ignorance and cupidity. As a Latter-day Saint, the life of Elias Morris was the practical application and living elucidation of the principles he professed. The members of the Fifteenth Ward, over which he presided as Bishop, weep at the news of his death as they would at being told that their own father was dead; and like brethren of the flesh with his associates in the Priesthood mourn his

departure. He lived by a standard of righteousness that was revealed from heaven, and he died with the absolute assurance that his works were pleasing unto God, and entitled him to a resurrection with the just."

**MORGAN, Joseph Rehobam**, eighth Bishop of the Fifteenth Ward, Salt Lake City, Utah, is the son of Samuel Morgan and Elizabeth Beddes, and was born April 26, 1835, at Little Deanshill, Gloucestershire, England. His boyhood days were spent working in the coal mines. March 13, 1845, he was baptized by Elder Thos. Morgan, and confirmed a member of the Church the day following by Thos. Sprague. He was ordained a Deacon March 27, 1854, by William Fowler, ordained a Priest, June 6, 1854, by Thos. Morgan, and ordained an Elder Feb. 8, 1855, by John Phillips. April 10, 1856, he was called to labor as a local missionary, being appointed a traveling Elder in the Cheltenham conference, where he labored till Feb. 12, 1860, when his field of operation was changed to the Herefordshire conference. He was honorably released with permission to emigrate to Zion April 23, 1862. May 6th, of that year, he married Mary Margaret Jane Turner, and, together with his young wife, he emigrated to Utah, sailing from Liverpool on the ship "William Tapscott" May 14, 1862. After his arrival in Utah, Bro. Morgan was ordained a Seventy by Robert Neslen Jan. 30, 1876, in Salt Lake City, and on May 15, 1890, he was ordained a High Priest and set apart to act as first counselor to Bishop Elias Morris, of the 15th Ward, by Joseph E. Taylor. April 3, 1898, he was ordained a Bishop and appointed to preside over the 15th Ward by Pres. Geo. Q. Cannon, and he is still faithfully fulfilling the duties of that calling. He has taken much interest in music, and for twenty years he was a member of the 15th Ward and the Tabernacle choirs. He is also a member of the "Old Folks' choir," of Salt Lake City. Bishop Morgan writes: "I am still a believer in the divinity of the great latter-day work, and am fully satisfied that it will overcome all obstacles and triumph on the earth."

**MORRIS, Nepht Lowell**, second counselor to Bishop Jos. R. Morgan of the 15th Ward, Salt Lake City, is the

son of Elias Morris and Mary L. Walker and was born in Salt Lake City, Utah, Oct. 2, 1870. During his youth he attended the common schools and was put to work during the summer vacations on the contracting works conducted by his father. His education was finished at the Brigham Young Academy and State University. When in his twentieth year he was taken out of school by his father to engage in the roller mills business. In 1891, he was sent

Cannon, John Henry Smith and Heber J. Grant, Apostle Grant being mouth. He succeeded his father as director and treasurer of the Cambrian Association, was elected president of the Elias Morris & Sons Co., a corporation, and subsequently became its manager, which position he still occupies. He is also associated with other business enterprises, being one of the organizers of the Ashton Fire Brick and Tile Co. He served in the fourth session of the Utah legislature.

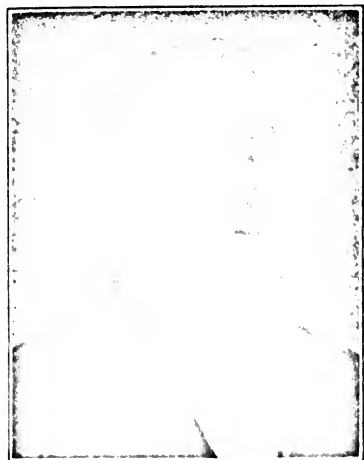


#### **BINDER, William Lawrence Spicer,**

a prominent Elder of the Fifteenth Ward, Salt Lake City, Utah, is the son of John Binder and Mary Spicer, and was born July 10, 1832, in London, England. In a short autobiography Elder Binder writes: "When I was about four years old my parents, with their family, moved to the parish of Tottenham, a distance of about four miles from the place of my birth. At the age of 10 years I obtained employment with a Mr. Barrett of Clerkenwell, a pastry cook and confectioner; from this on I was employed at various places in London, until I was 16 years old, when my parents apprenticed me for a term of seven years to learn the trade of a bread and biscuit baker. While serving my apprenticeship my attention was called to the faith and doctrines of the Church of Jesus Christ of Latter-day Saints, and being much impressed with the testimonies of the Elders, I sought the Lord diligently to direct my mind in my investigations of the truth. Following my impressions, I presented myself for membership, and accordingly, on Nov. 13, 1849, I was baptized, and the following Sunday, Nov. 18, 1849, I was confirmed a member of the Church in the Theobald's Road branch. In March, 1850, a branch of the Church was organized in Finsbury, with David Shorton as its president. I was one of the original members of this organization, and for about two years continued my labors in the local Priesthood of said branch, being ordained to the office of Teacher in the early part of 1851, and to the office of a Priest in November of the same year. April 26, 1852, I was ordained an Elder and set apart for a local mission to Hoxton, to labor in conjunction with Elders George Derry and others, and endeavor to establish a branch in that locality. Our labors

out as a mutual improvement missionary, visiting, with his companion, every Ward in Cache, Oneida and Malad Stakes. Dec. 2, 1892, he departed for Great Britain as a missionary. For one year he labored in the Manchester conference, after which time he was called by Apostle Anthon H. Lund to the presidency of the London conference; this position he occupied for about one year and a half, returning home in August, 1895. Soon after his arrival home he became actively engaged in mutual improvement work. For a short time he was second assistant to Joseph H. Felt, superintendent of the Salt Lake Stake Y. M. M. I. A. In October, 1896, Pres. Wilford Woodruff called him to act as one of the General Board of Y. M. M. I. A. His father's death in 1898 brought Nephi into a new calling. The Fifteenth Ward, over which his father had presided as Bishop, was reorganized April 3, 1898, and Nephi was called to act as second counselor to Bishop Jos. R. Morgan, being ordained a High Priest and set apart to that calling under the hands of George Q.

proved quite successful and in a few months a branch called the Hoxton branch was built up, containing 28 members. Early in 1855 I was called to preside over the Lambeth branch, of the London conference, in which capacity I acted until released to emigrate to Zion in May, 1856. Dec. 25, 1853, I married Eliza Camp, whose labors were a great assistance to the ministry in distributing tracts and visiting the



Saints at their homes in the Finsbury and Lambeth branches. May 23, 1856, together with my wife Eliza, I bid farewell to our kindred connections at Euston Square station, London, and left for Liverpool to sail from that port for America. May 25, 1856, we sailed from Liverpool in the sailing vessel "Horizon," Capt. Wm. Read commanding. After about six weeks' voyage on the Atlantic ocean, we arrived at Boston, Mass. July 1, 1856, we commenced our overland journey by rail and ferry-boat to Iowa City. Upon our arrival there we moved up to the rendezvous camp, situated about three miles from the city. Here we awaited the arrival and fitting up of the hand-carts, the vehicles with which we were to haul our luggage 1,300 miles. We were detained at this outfitting point about three weeks. While the company was waiting at Iowa City, Bro. John Watkins and I hired out to work for a farmer, about four miles away. July 28, 1856, we broke camp and started

westward for Zion under the captainship of Edward Martin, assisted by Daniel Tyler; we traveled under much difficulty and endured many privations, finally arriving at Salt Lake City, Nov. 30, 1856, having occupied 18 weeks in making the journey from Iowa City. Upon our arrival in Utah I and my wife Eliza were escorted to Provo by Bro. Geo. W. Bean, it being the wish of Pres. Brigham Young that the belated emigrants should be distributed among the settlements to be comfortably cared for by those who could make a home for them. Bishop Jonathan O. Duke of the First Ward, Provo, took charge of us, and after spending a night at his house he located us at Bro. George Elkins' home, where we remained until the spring of 1857. Upon the receipt of the information that government troops were approaching the Valley, under command of Gen. Johnston, Governor Young placed the Territory under martial law, and by virtue of his authority as commander-in-chief of the military forces he ordered out that branch of the service for reorganization and drill, to which call I also responded, and, under the command of Col. Wm. B. Pace, I served in the expedition to Echo canyon during the months of October, November and December, 1857, acting as mess cook and adjutant to Captain Wm. Haws. In the spring of 1858 I was detailed to take a small company of 16 men to "guard quarters" in Provo canyon, to watch the mountain passes in that region of country; after three weeks' service here, we were released by another platoon of men. In May, 1857, I was ordained a Seventy by Pres. Joseph Young and became a member and secretary of the 45th quorum. In July, 1859, I moved with my family to Salt Lake City, there being a better opportunity for me to obtain remunerative employment there than at Provo. While residing at Provo I was engaged at a variety of labor, principally guarding, farming, and adobe-making. In 1860 the mass quorum of Seventies was organized in Salt Lake City, and I was called to be its clerk and continued to labor in that capacity until it was disorganized. Locating in the 15th Ward, Salt Lake City, I soon became identified with the local Priesthood and resumed the duties of an act-

ing teacher. I was also recognized in the rank and file of the 2nd regiment of infantry of the Nauvoo Legion, and served as first lieutenant and captain until the disorganization of the militia by Gov. Schaffner in 1870. In 1862 I was called to take a mission to the Missouri river to assist in bringing in the Church emigration. I drove a team of four yoke of cattle to the frontiers and back. On our return trip, I filled the positions of company clerk, chaplain and commissary, distributing rations twice a week, to a company of five hundred souls. In the spring of 1863 I was called by Bishop Edward Hunter to take a second trip to the frontiers, this time to be assistant captain to Horton D. Haight. Upon arriving at Florence, Neb., Feramorz Little, the Church agent at Winter Quarters (the outfitting point) detained me to assist in organizing and fitting out the several emigrant companies. In this department I labored until the close of the emigration season, when I returned to Utah with the outfitting corps, by mule team, making the 1,000 mile trip in 20 days. In April, 1865, I was set apart by Bishop Andrew Cunningham of the 15th Ward, Salt Lake City, as superintendent of the Ward Sunday school. In 1866 I was appointed president of the acting teachers of the 15th Ward by Bishop Robert T. Burton. In June, 1867, by appointment of Gen. Daniel H. Wells, I took charge of a company of infantry and proceeded to the scene of the Indian wars, in Sanpete county, locating at Gunnison, the frontier settlement of that county, to guard and protect the settlers from Blackhawk's band of hostile Indians. We continued in this service until October of the same year. Immediately after my return from the Sanpete expedition, I was detailed for home guard and special police service by the city council of Salt Lake City, acting also as captain of the Ward police. I served in this capacity until 1874, when my mission to England released me. During my service as special policeman, a volunteer fire department was organized in 1871 by the city, and I became a member of the hook and ladder company, serving as its foreman a part of the time. On my return from the Sanpete expedition I resumed my labors in the Sunday school, taking charge of the theological class. In September, 1869, I was elected

adjutant in the 2nd regiment of infantry, Utah militia, with the governor's commission, ranking as captain. In December, 1874, I was called to fill a mission to England, and in company with Elders Edward Snelgrove, Robert Hoag and Geo. L. Farrell, I left Salt Lake City Dec. 9, 1874, for Europe. Upon arriving at Liverpool I received an appointment from Pres. Joseph F. Smith to labor in the London conference as traveling Elder. In September, 1875, I was appointed to preside over the London conference and continued in that capacity until released to return to Zion, in September, 1876. In returning to Zion, by appointment of Pres. Albert Carrington, I took charge of a company of emigrating Saints, numbering about three hundred and fifty souls. In 1878, I was selected to act on the Old Folks' committee in Salt Lake City and am still acting on said committee. June 27, 1877, I was ordained a High Priest by Apostle John Taylor and set apart to fill the position of first counselor to Bishop Joseph Pollard, of the 15th Ward, Salt Lake City, which position I held for thirteen years or until the death of Bishop Joseph Pollard, in 1890. I acted as presiding Elder of the Ward a few months immediately following the death of Bishop Pollard. In 1890 I was called and set apart to perform the duties of a home missionary in the Salt Lake Stake of Zion, which position I retained for nearly six years. In 1898 I filled a short mission to England to collect genealogical data, being set apart by Apostle Francis M. Lyman. I returned home Aug. 31, 1898."

**ROUNDY, Shadrach**, first Bishop of the Sixteenth Ward, Salt Lake City, Utah (from 1849 to 1856), was born Jan. 1, 1789, in Rockingham, Windham county, Vermont. When about twenty-five years old he married Betsy Quimby, of Essex county, Vermont, who bore him ten children—four sons and six daughters. He moved with his family to Onondago county, New York, and there heard of the gospel being revealed to Joseph Smith. In the winter of 1830-31 he left his home and traveled on horseback to see the Prophet Joseph, who then resided at Fayette, Seneca county, New York. After having an interview with the Prophet, he was baptized and became an honorable member

of the Church. His wife and those of his children who were old enough also embraced the gospel about the same time. April 16, 1836, in Kirtland, Ohio, where the main body of the Church was then in conference assembled, he received a license to preach the gospel, having previously been ordained an Elder. Subsequently, he removed to Missouri, where he shared with the Saints in their persecutions, and afterward located temporarily in Warsaw, Ill. About the year 1840 he removed to Nauvoo, where he served as captain of police. In times of imminent danger and persecutions he acted as special guard around the person of the Prophet Joseph. On several occasions he was



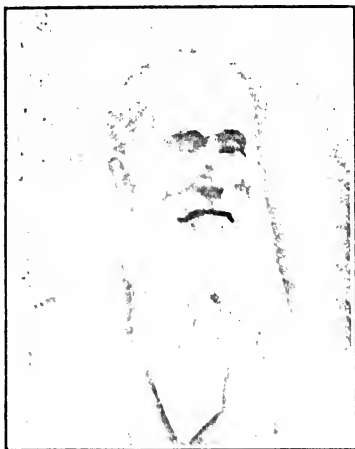
on duty without intermission, for many days and nights, without sleep or rest. His love for the Prophet was so great that he would have given his own life freely in defense of his beloved friend and brother. On one occasion, when the Prophet had been forewarned that he was in danger, he sent for Bro. Roundy and told him to pick a trusty man to be on guard with him at his house, as a party was coming that night by water to kidnap him. Bro. Roundy selected Josiah Arnold and placed him on guard at the gate, with orders to admit no one, while he himself took his beat by the river, but on hearing a noise he hastily repaired to the gate and found William Law inside the gate and others in the act of entering. Bro. Roundy, who had a hickory walking cane in his hand, quickly took

hold of it at each end, and pressing it against the men forced them back outside, and then fastened the gate. William Law endeavored to explain that the men who were with him were gentlemen merchants, who wanted to see the mummies. Bro. Roundy replied that if they were gentlemen they should come at gentlemen's hours. William Law insisted that Brother Joseph would admit them, as they would pay \$10 in pocket money, there being about forty of them; the admission fee was 25 cents for each. On their agreeing not to try to enter while he was gone, Bro. Roundy went to Joseph's room. The Prophet, who had overheard the conversation, told Elder Roundy to go back and tell the strangers as a message from him what he (Roundy) had already told them himself. Thus was the Prophet's life and property preserved by the courage and fidelity of Elder Roundy and his associate. Elder Roundy came to Great Salt Lake valley as one of the pioneers of 1847, and was one of the three men who plowed the first furrow in Great Salt Lake valley. He was a member of the first High Council in the Salt Lake Stake of Zion, and also a member of the first Territorial legislature. He crossed the plains five times to bring poor emigrants to the Valley, was a captain of the "Silver Greys," and one of the first settlers in the Sixteenth Ward, where he presided as Bishop from April 14, 1849, until 1856. He had previously been called to the Bishopric by revelation (Doc. & Cov., Sec. 124, verse 141). Bishop Roundy died in Salt Lake City, July 4, 1872, as a true and faithful member of the Church.

**KESLER, Frederick**, second Bishop of the Sixteenth Ward, Salt Lake City, Utah, was the son of Frederick Kesler and Mary Lindsay, and was born Jan. 20, 1816, at Meadville, Crawford county, Penn., and was of German descent. He was left an orphan at the age of five years, and when fifteen he went to work at millbuilding, with Abraham Clark, in the State of Ohio. After serving as an apprentice for five years in the building of mills, he went in the business for himself. He built his first flouring mill in Iowa in 1835, which was also the first mill built in that Territory. In Vicksburg, Miss., he built a large double saw mill in 1836.



During the same year he also built a corn mill, a cotton press and a cotton gin. In 1839 he first heard of "Mormonism," and met the Prophet Joseph Smith at Commerce, Ill. In 1840 he



joined the Church, being baptized in the Mississippi river by Freeman Nickerson. Bro. Kesler became well acquainted with the Prophet, and also with his father and mother, and he received a patriarchal blessing from the Patriarch Hyrum Smith. He was ordained an Elder in 1842, and sent on a mission to the Eastern States, where he labored till 1844, when he returned home to Nauvoo. He was with the Prophet several days before the martyrdom. Elder Kesler was present at the laying of the corner stone of the Nauvoo Temple, and worked on the same till its completion, and in the winter of 1845-46 he received his endowments in that Temple. In April, 1846, he started for the west in Pres. Brigham Young's company. On reaching Council Bluffs he was instructed by Pres. Young to construct a large and substantial ferry-boat, which he did, and remained there in charge of transferring the Saints with their wagons and animals across the Missouri river. He was engaged in this work when the nation called for 500 volunteers to go to Mexico, and he was among the first to respond to the call, but was kept at Winter Quarters by Pres. Young to build a flouring mill for him, which he did. The mill worked well, and gave perfect satisfaction; it was the first

flouring mill built in the Territory of Nebraska. Bro. Kesler also constructed the first flour mill in Kansas, which was built one hundred miles west of Kansas City, Mo. This mill was built under contract of the government for the Pottawattamie Indians in 1849 and 1850. Elder Kesler reached Salt Lake City in October, 1851, crossing the plains in company with Apostle Orson Pratt. He brought three wagons, six yoke of oxen, one span of horses, and one cow to the Valley. In the spring of 1852 he was engaged by Pres. Young to superintend the mill building for the Church, and in the same year he built the old mill that now stands in Liberty Park, Salt Lake City. He built five saw mills in Big Cottonwood canyon. In company with Horace S. Eldredge he performed two business missions to the east to purchase machinery, taking about seventy-five wagons and three hundred oxen each trip. He was ordained a Bishop April 7, 1856, and presided over the Sixteenth Ward in that capacity for 43 years, or until his death, which occurred June 12, 1899, in Salt Lake City, making him 83 years old when he died. Bishop Kesler had three wives, 15 sons and 15 daughters, and his posterity now number in the neighborhood of two hundred souls.

**EMERY, George Rhodes**, third Bishop of the Sixteenth Ward, Salt Lake City, Utah, is the son of Henry Emery and Elizabeth Brewerton, and was born June 21, 1855, in Salt Lake City, Utah. He was baptized Aug. 16, 1863, by Henry Emery, and in March, 1872, he was ordained an Elder by Abinadi Pratt. May 9, 1876, he was ordained a Seventy by Henry Emery and became a member of the 36th quorum. From 1878 to 1880 he filled a mission to Great Britain, laboring successfully in the Welsh, Manchester and Sheffield conferences; he presided over the Sheffield conference during the latter part of his mission. After returning home he was called to labor as a home missionary in the Salt Lake Stake, which labor he performed for a number of years. Having become a member of the 24th quorum of Seventy, he was chosen one of its presidents, June 20, 1889. He was ordained a High Priest and set apart to act as second counselor to Bishop Frederick Kesler, of the 16th Ward, June 21, 1891, by Angus

M. Cannon. June 26, 1899, he was ordained a Bishop by Pres. Joseph F. Smith and set apart to preside over the 16th Ward, which high and important position he is still filling with much



zeal and integrity. Since his administration began, the Saints of that Ward have completed one of the best and most substantial Ward meeting houses in the Church.

**PARRY, Edwin Francis**, second counselor to Bishop Geo. R. Emery of the 16th Ward, Salt Lake City, was born in Salt Lake City, June 11, 1860. His father, John Parry, sen., a poet and musician of considerable talent, was one of the pioneer choir leaders of Utah, who, as early as the year 1850, led the choir which sang at the regular Sunday services held in the old bowery in Salt Lake City at that period. His mother, Harriet Parry, was a woman of strong character, and, being of a very industrious disposition, sought to impress upon her children by precept and example the virtues of industry and economy. But force of circumstances as well as training compelled the family to refrain from idleness and to cultivate habits of thrift. When Edwin was less than eight years old his father died, leaving his mother and four small children without any resources except their own hands and the city lot on which they dwelt. The boy was of a studious and observing disposition, and possessed a desire and aptitude for learning. He attended the district

schools during the winter months from his eighth to his tenth year. He then entered the Morgan Commercial College. At the age of 13 he left school and in the fall of 1874 a position was secured for him as an apprentice in the office of the "Juvenile Instructor." Oct. 12, 1874, he was ordained an Elder by Elias Smith and was shortly called to act in the capacity of a Deacon in the 16th Ward, where he resided. When the 6th quorum of Elders was organized he was appointed its secretary, and in 1878 he became second counselor, and in 1880 first counselor to the president of said quorum. Later, he was chosen clerk of the Ward and secretary of the Sunday school, and of the Y. M. M. I. A., holding these positions with credit for a number of years. From December, 1886, to March, 1896, he was a Sabbath school missionary in the Salt Lake Stake of Zion, and from Jan. 1, 1888, to March, 1896, he was treasurer and assistant secretary of the Stake Sunday school organization. He has been a member of the Y. M. M. I. A., and most of the time a regular attendant, since the time of its first organization, and in succession has filled every official



position in the association, having acted as assistant secretary, librarian, organist, musical director, counselor and president. The printing office of the "Juvenile Instructor"—of later years

known as the George Q. Cannon & Sons Co.—had only been established a short time when Elder Parry began to work in it as a boy, and he grew up with the business almost from the beginning. Commencing as an errand lad, he learned to set the type, impose the forms, read the proof, run the press, mail the papers, keep the books, and in the absence of the manager look after the business. This latter responsibility fell upon him only six months after beginning to work at the office. But his tastes ran more in a literary direction, and he began to write for the magazine at the age of seventeen. Since then he has been a regular contributor to its columns. His contributions have been in prose, poetry and music. For years he assisted in editing the "Instructor," and frequently, in the absence of the editor, he conducted the editorial work entirely. Dec. 22, 1881, he married Margaret Smith, daughter of the late Pres. Geo. A. Smith. He was set apart for a mission to Great Britain on March 27, 1896. While on this mission he labored as assistant editor of the "Millennial Star," and as second counselor in the presidency of the European mission. He also wrote a number of articles on "Mormonism," which appeared in various periodicals of Great Britain; and wrote a series of five tracts which are having an extensive circulation in that land. He has written and edited several volumes of our home publications. After his return home he served one year as a Sunday school missionary. He was chosen as a president of the 24th quorum of Seventy in 1899, and on Aug. 13th of that year he was called to act as second counselor in the Bishopric of the Sixteenth Ward, which position he still holds.

**HEYWOOD, Joseph Leland**, first Bishop of the Seventeenth Ward, Salt Lake City, is the son of Benjamin Heywood and Hannah Rawson and was born in Grafton, Worcester county, Mass., Aug. 1, 1815. Elder Heywood writes: "My early days were spent on my father's farm, with intervals of about two months in the winter time in attending the common schools which the law of the State provided. Early in life I chose the occupation of a merchant. I left my native State in the spring of 1838 and became a citizen of Illinois; I spent some time in Alton

and Springfield, Ill., and moved to Quincy, Adams county, Ill., in the fall of 1839. Engaging in the mercantile business in partnership with my brother-in-law, Oliver Kimball, I remained there until the fall of 1845, when I moved with my family to the city of Nauvoo, Hancock county, Ill. In December, 1842, I visited the Prophet Joseph Smith in Nauvoo, and after listening to his preaching by the gift and power of the Holy Ghost, I was converted and asked for baptism the same hour. I was baptized by Elder Orson Hyde, in the Mississippi river, the Prophet Joseph assisting in cutting the ice. I was then confirmed a member of the Church of Jesus Christ of Latter-day Saints under the hands of Elders Orson Hyde, Joseph Smith and



Jedediah M. Grant. I was ordained an Elder by Elder Orson Hyde, in March, 1844, and ordained a High Priest and also a Bishop under the hands of Elders Heber C. Kimball, Brigham Young and Parley P. Pratt Oct. 8, 1844. In 1846, when the Church commenced its exodus to the west, I, in connection with Almon W. Babbitt and John S. Fullmer, was chosen one of the trustees of the Church, for the care and disposal of the Church property at Nauvoo. I bore arms in defense of the lives and property of the people of Nauvoo, when attacked by the mob Sept. 12, 1846, at which time Brother Wm. Anderson with his fourteen-year-

old son and a Brother Norris were slain. I remained in Nauvoo until the spring of 1848, when I journeyed to Winter Quarters, in time to join the last company of that season's emigration which was presided over by Pres. Willard Richards, with Elder Franklin D. Richards as captain of fifty, and Elder John S. Fullmer as captain of ten. We made the journey from Nauvoo to Great Salt Lake valley with ox-teams, arriving Oct. 19, 1848. I was appointed (by the government at Washington, D. C.) postmaster of Salt Lake City in the spring of 1849, and in the fall of that year I was appointed, in connection with Elder Edwin D. Woolley, on a mission to the Eastern States, to purchase merchandise for the Church. I also visited Washington, D. C., and assisted Delegate John M. Bernhisel in obtaining a Territorial government for Utah. In the winter of 1855-56 I was instrumental in getting a petition signed by Colonel Steptoe and his officers, by which Gov. Brigham Young was retained in office several years longer. In February, 1849, I was ordained and set apart as the first Bishop of the 17th Ward, Salt Lake City, and filled this position for six years. In the spring of 1851 I accompanied Pres. Brigham Young and Heber C. Kimball and Apostle Ezra T. Benson on their visit to Parowan, and was appointed to form a settlement on Salt Creek (now Nephi, Juab county). I assisted the Territorial surveyor, Jesse W. Fox, in laying out the city of Nephi, where I presided for three years. In the spring of 1855 I accompanied Apostle Orson Hyde with a company of Elders to form a settlement in Carson valley (Nev.), acting at the same time as a guard for the Hon. George P. Stiles, who was going to Carson valley to hold a session of the District Court. In the spring of 1856, in company with Apostles Orson Pratt and Ezra T. Benson (who were enroute for a mission to Europe) and Geo. A. Smith, as delegate from the people of Utah, to petition Congress for a State government, I again crossed the plains, my destination being Washington, D. C., to arrange my business with the government as U. S. Marshal for Utah, which office I then held. I had been appointed to that office by Pres. Millard Fillmore in 1851, and reappointed by Pres. Franklin Pierce in 1855. On my return I spent one week in Inde-

pendence (Mo.). Leaving Independence Nov. 7, 1856, I was winterbound at the Devil's Gate, on Sweetwater, and, in connection with about twenty Saints, presided over by Elders Daniel W. Jones, Benjamin Hampton and Thomas M. Alexander, lived for about six weeks mostly on cooked rawhide. I arrived in Salt Lake City in time for the general conference held in April, 1857. In the spring of 1857 I accompanied Pres. Brigham Young, Heber C. Kimball and Daniel H. Wells, Apostle Orson Hyde and a large company of brethren and sisters on a visit to Fort Limhi, on Salmon river. At the October, conference, in 1855, I was sustained as a home missionary and labored in all the settlements in Utah as far south as Fort Harmony, Washington county, until the fall of 1861, when I was called to locate in the "Dixie country." I settled in Washington, Washington county. In the spring of 1863 I moved to New Harmony, Washington county, and resided there until February, 1872, when I moved to Panguitch, Iron county (now Garfield county). I was ordained a Patriarch Feb. 3, 1874, at St. George, under the hands of Pres. Brigham Young, George A. Smith and Erastus Snow, and have labored in that calling in Panguitch and surrounding Stakes. At the organization of the Panguitch Stake of Zion in April, 1877, I was appointed to preside over the High Priests quorum of the Stake, and served in that capacity until honorably released by Apostle Francis M. Lyman at the quarterly Stake conference held in September, 1898. My first wife was Sarepta M. Hodgett; later I took as plural wives Sarah Symonds, Martha Spence and Mary Bell; the latter is still alive. I am the father of twenty children, twelve of whom are living, and also forty grandchildren, thirty-two of whom are now alive."

**DAVIS, Nathan**, third Bishop of the Seventeenth Ward, Salt Lake City, Utah, was born in Hannover township, Columbiana county, Ohio, Oct. 2, 1814, was raised as a farmer and miller and married Sarah Woolley March 31, 1836. Shortly after his marriage, his father died, leaving Nathan, who was his eldest son, in charge of the estate. Being raised a Quaker he was a zealous member of that denomination, until

April 2, 1850, when he was baptized into the Church of Jesus Christ of Latter-day Saints by his brother-in-law,



the late Bishop Edwin D. Woolley. The following year (1851) he emigrated to Utah, having previously lost most of his property through hard times and under circumstances over which he had no control. The family crossed the plains in Isaac Allred's company, which arrived in Salt Lake City, Oct. 3, 1851. He located in that city on the very lot where he resided till his death. Dec. 18, 1852, he was ordained a High Priest, having previously been ordained an Elder, and had also received his endowments, together with his wife. Feb. 7, 1853, he was appointed by Pres. Brigham Young to take charge of the machine shops of the public works, a position which he occupied for a number of years. Aug. 26, 1856, he was set apart to act as first counselor to Bishop Thos. Callister of the Seventeenth Ward, filling that position until Dec. 15, 1861, when he succeeded Elder Callister as Bishop of the Ward. He presided in that capacity until Jan. 1, 1876. In his younger days he sustained a high reputation as a mechanic and business man. In February, 1867, he was sent to the States by Pres. Brigham Young to purchase machinery for the manufacture of woolen goods in the

Valley. On that occasion he bought machinery to the value of \$30,000, which he shipped by rail to Julesburg and from thence to the Valley by ox-train. Part of this machinery was later used in the Deseret and Wasatch Woolen Mills on Canyon creek, Salt Lake county, and another part in the woolen mills at Ogden. In 1869 he went east again in the interest of the Provo Woolen Mills, getting out specifications, and selected the kind of machinery afterwards used in that establishment. From 1869-72 he was employed as master-mechanic of the U. C. Ry. shops, and in 1873 he established an iron foundry in Salt Lake City under the firm name of Nathan Davis & Sons (now Davis Howe, & Co.). Subsequently he sold out his entire interest in the same. Elder Davis served as Territorial scaler of weights and measures from 1858 to 1869, and again from 1886 until his death. At an early day he served several terms in the Salt Lake City council, part of the time as alderman. He also served as school trustee and filled numerous other positions of honor and trust. From the time he first cast his lot with the Latter-day Saints he was ever known for his faithfulness and integrity to the cause of truth. Bishop Davis died at his home in Salt Lake City Dec. 29, 1894.

**TINGEY, John**, fifth Bishop of the Seventeenth Ward, Salt Lake City, and now a Patriarch in the Salt Lake Stake of Zion, is the son of George Tingey and Charlotte Judd, and was born at Cohnworth, Bedfordshire, England, December 27, 1821. While a child, his father went to Australia, where he is supposed to have been killed by natives; his mother returned to her former home in Northamptonshire, where John learned the shoemaker's trade. He was baptized at Irchester, Northamptonshire, March 11, 1845, by Peter Sheffield; was ordained to the office of a Priest July 12, 1846, and to that of an Elder Nov. 2, 1847; labored as an Elder in the Irchester branch of the Bedfordshire conference until he was called to preside over the same, March 11, 1849. He acted in the latter capacity until he emigrated to Utah with his wife, Phebe Stafford, of Sutton-Bassett, Northamptonshire (whom he had married June 27, 1847, at Wellingborough, Northamptonshire), and one child;

crossed the Atlantic in the ship "Joseph Badger," which sailed from Liverpool Oct. 17, 1850; remained in St. Louis, Missouri, about seventeen months; crossed the plains in 1852, arriving in Salt Lake City Sept. 1st of that year, where he has resided ever



since. He passed through all the hardships incident to early days in Utah, and participated in the Echo canyon expedition in 1857. He acted as a Ward teacher for about twenty years; was ordained a Seventy by Ly-sander Gee, Feb. 16, 1853, and joined the 17th quorum; was set apart as one of the council of said quorum Nov. 1, 1871. April 20, 1876, he was ordained a High Priest by Presiding Bishop Edward Hunter, and set apart to act as first counselor to Bishop John Henry Smith, of the Seventeenth Ward, occupying that position until Nov. 6, 1880, when he was ordained and set apart by Presiding Bishop Edward Hunter as Bishop of that Ward. He was ordained a Patriarch Sept. 13, 1896, by Pres. Wilford Woodruff, and was honorably released from his labors as a Bishop. His wife died Oct. 23, 1890. In 1893 he made a visit of a few months' duration to his native country. He is the father of eight children, of whom five are now alive. All of his children are faithful members of the Church.

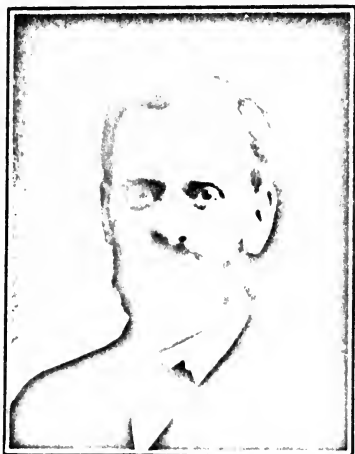
**BEATIE, Walter Josiah**, sixth Bishop of the Seventeenth Ward, Salt Lake City, Utah, is the son of Hampton Sidney Beattie and Marlon T. Mum-

ford, and was born Dec. 31, 1849, in Salt Lake City, Utah. He was baptized Feb. 11, 1861, by Samuel Broadhurst; ordained a Seventy May 5, 1877, and ordained a High Priest and set apart as first counselor to Bishop John Tingey of the Seventeenth Ward, Dec. 12, 1891, by Pres. Geo. Q. Cannon. He was ordained a Bishop by Apostle John Henry Smith and set apart to preside over the 17th Ward Sept. 27, 1896, in which position he is at present diligently laboring. Bro. Beattie filled a two years' mission to England in 1877-79, laboring mostly in the Leeds conference, and also in the Liverpool office, where he assisted in the emigration work. He has always taken an active interest in Church work, having labored as a home missionary in the Salt Lake Stake for many years; and also as a Ward teacher, Sabbath school superintendent, and secretary of the Y. M. M. I. A. In civil life Elder Beattie has been a successful business man; for 20 years he worked in the Z. C. M. L., rising finally to the position of cashier of that institution. He acted as secretary of the Bullion-Breck and Champion Mining Co. for a period of ten years, and is at present filling the responsible position of State Bank Examiner of Utah,



holding this office by appointment of Governor Heber M. Wells. Jan. 7, 1872, he married Phebe Louisa Young, daughter of Pres. Brigham Young, the issue of which union is seven children, four of whom are living.

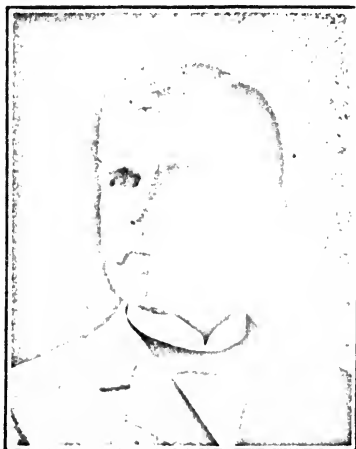
**TINGEY, Franklin Stafford**, first counselor to Bishop Walter J. Beattie of the 17th Ward, Salt Lake City, is the son of John Tingey and Phebe Stafford and was born May 29, 1862, in Salt Lake City, Utah. He was bap-



tized June 6, 1872, by Thos. Higgs and confirmed a member of the Church by Bishop Nathan Davis. April 30, 1877, he was ordained a Deacon by Bishop John Henry Smith, and later became a counselor in the presidency of the Deacons' quorum. He was ordained a Teacher Aug. 18, 1881, by Bishop John Tingey, and was soon afterwards appointed to act as president of the Teachers' quorum, which position he held till June 4, 1887, when he was ordained an Elder by Edward W. Davis. He was ordained a Seventy by Homer Duncan, Dec. 8, 1890, and became identified with the 3rd quorum. Sept. 27, 1896, he was ordained a High Priest and set apart as first counselor to Bishop Walter J. Beattie of the 17th Ward, Salt Lake City, by Apostle Heber J. Grant. In this position he has continued to labor efficiently and energetically up to the present time. Elder Tingey has always resided in the 17th Ward and has ever taken an active part in local affairs there. For twelve years he labored as a Ward teacher; for about seventeen years he acted as a member of the Sunday school superintendency, and for many years he was a counselor in the Ward Y. M. M. I. A. He married Sarah A. Bywater June 15, 1887,

and is the father of a large family. Bro. Tingey has been employed for 23 years in the Z. C. M. I., and has risen from one position to another until at present he is the manager of the hardware department of that institution. By his strict probity and straightforward manner of dealing with men, Bro. Tingey has won the confidence and respect of all who know him.—P. P. J.

**BARNES, Arthur Franklin**, second counselor to Bishop Walter J. Beattie of the 17th Ward, Salt Lake City, is the son of John R. Barnes and Emily Shelton, and was born at Kaysville, Davis county, Utah, Oct. 3, 1861. He was baptized when about eight years of age, and his early life was spent on his father's farm. At the age of eighteen he became a student at the Deseret University, and on leaving that institution he entered the employ of Day & Co., one of the leading mercantile houses of Salt Lake City; he worked as a bookkeeper for that firm about ten years, when together with John S. Lewis and others he formed the co-partnership of Barnes, Lewis and Co., which was succeeded by the Barnes, Hardy Company, general merchants.

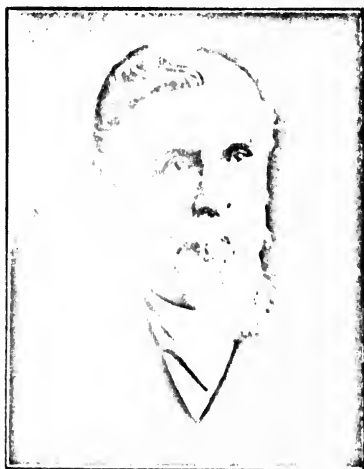


Bro. Barnes is now the treasurer and manager of that establishment. In November, 1897, he was elected to the city council of Salt Lake City, and was made the president of that body, a position which he filled with signal ability. He was the candidate of his par-

ty for mayor of Salt Lake City, in 1899, but failed in being elected by a very close margin. At the age of fourteen he was ordained a Teacher and in February, 1884, he was ordained an Elder by Joseph Barton, and, later, a Seventy, becoming identified with the 3rd quorum of Seventy. He was chosen clerk of that quorum and afterwards made one of its presidents, both of which positions he filled with much credit. At the reorganization of the 17th Ward Bishopric, Sept. 27, 1896, he was ordained a High Priest and set apart to act as second counselor to Bishop Walter J. Beattie, by Pres. Angus M. Cannon, in which capacity he is laboring at present. He has always taken a lively interest in mutual improvement and Sunday school work, having held various responsible positions in both of these organizations. For many years he labored faithfully as a Ward teacher. In 1895-96 he filled a mission to the Eastern States, laboring successfully in Rhode Island, New York, and New Jersey. After his return home he was called by Pres. Lorenzo Snow to be one of the workers in the Salt Lake Temple, to officiate as one of the baptizers; and while laboring in that position he has baptized many thousands. Elder Barnes married Elizabeth H. Sansom, daughter of Charles Sansom and Mary A. Lewis, the issue of which union is five children, four of whom are living. Bro. Barnes is an earnest and diligent worker, in whatever duty or labor he is assigned, but is naturally of a retiring and unassuming disposition.—P. P. J.

**McALLISTER, Duncan McNeil**, clerk of the 17th Ward, Salt Lake City, was born April 18, 1842, in Glasgow, Scotland. His ancestors were natives of the West Highlands. In childhood he experienced the hardships of extreme poverty, being insufficiently fed and clothed, and seldom having covering for his feet, even in winter. His mother became a convert to "Mormonism" when he was about six years of age, and remained devoted to her religion until her death, Feb. 23, 1861. His father was intemperate, and a rabid anti-Mormon; he died Nov. 10, 1875. Duncan's schooling was limited to about two years in all, but, by unaided efforts, he gradually acquired a fair

education, in time becoming a good accountant. At eleven years of age he commenced working for wages, in a drug store. At thirteen he was apprenticed for six years, to learn the upholstery trade. He was baptized, in the river Clyde, by Elder John Scurrie, Oct. 25, 1857, and confirmed the same day by Elder Jacob Gibson; ordained a Teacher, by Elder John Reid, April 22, 1860, and ordained to the office of Priest, by Elder John Tobin, December 9, 1860. He served as a rifleman for three years, in the first regiment of Lanarkshire volunteers (1858 to 1861). At the end of his apprenticeship, immediately following the death of his mother, he offered



his services to travel and preach the gospel; President George Q. Cannon accepted his offer by calling him to labor in the Liverpool office. He arrived there June 5, 1861, and remained until April 30, 1863, when, having contracted lung disease, he was sent to Utah, arriving in Salt Lake City Oct. 22, 1863, after an eventful journey. The winter of 1863-64 was spent in Salt Lake City, working as an upholsterer and "property" maker in the Theatre, and as a compositor in the "Deseret News" office; the latter occupation he had learned in the Liverpool office. In the spring of 1864 he walked to Brigham City, Box Elder county, where he was employed by Judge Samuel Smith to take charge of the postoffice and store. He was ordained an Elder by Apostle Lorenzo Snow, July 27, 1864. The same



year he was appointed, by Gen. Chauncey W. West, to the office of adjutant of the Box Elder county battalion of cavalry of the Nauvoo Legion. He removed to Salt Lake City Oct. 22, 1865, and accepted a clerkship in the post-office, a position he retained four years. Oct. 20, 1866, he married Catherine E. Perkes, and in 1869 he entered upon the duties of invoice clerk in Z. C. M. I. He was ordained a Seventy by Joseph H. Tibbets, and enrolled as a member of the 17th quorum, Aug. 7, 1870. In 1870 he became the assistant manager and bookkeeper in the retail shoe department and factory of Z. C. M. I. That department, and all other retail departments of the institution, were closed down in March, 1874. The workmen employed in the factory organized a co-operative association to continue the manufacture and sale of boots and shoes, and they elected Brother McAllister secretary and treasurer; later, he was appointed superintendent. This business was purchased from the workmen by Wm. H. Rowe in March, 1877. In October, 1878, Brother Rowe sold out to the Deseret Tanning and Manufacturing Association, and a few months afterwards that company transferred the amalgamated business to Z. C. M. I. In each of these changes Brother McAllister was retained by Manager Rowe in the position of foreman, and when Z. C. M. I. entered extensively into the manufacture of boots and shoes, and tanning, he continued to be associated with Brother Rowe in the conduct of those two important enterprises, to which was subsequently added the manufacture of overalls, etc. During the year 1885 Elder McAllister wrote a number of articles on the subject of storing wheat, which were published by the "Deseret News" and strongly endorsed in the editorials. These articles elicited considerable correspondence on the same subject, from other contributors to the "News," and it was made clearly apparent that it is the duty of the head of each household, of Latter-day Saints, to constantly have at his command a supply of wheat sufficient for the needs of his family for several years. From March, 1885 until April, 1887, Brother McAllister contributed an average of one column of reading matter weekly to the "Deseret News," on health. These original notes and compilations aroused a

great deal of attention, and accomplished much good, because of the lucid explanations imparted concerning the laws of health, including the subjects of hygiene, physiology, sanitation, food, and the Word of Wisdom. Oct. 12, 1885, Elder McAllister received a transfer to the third quorum of Seventy. On his 45th birthday (April 18, 1887) he was notified, by Pres. John Taylor, that he had been selected to act as manager of business affairs at the Church Office in Liverpool, under the direction of Apostle George Teasdale, then presiding over the European mission. Although not in good financial circumstances, he accepted the call without hesitancy. Money came to him from unexpected sources, and he left home May 9, 1887, with the comforting thought that he was going to assist in the Lord's work, and that his family would not lack the necessaries of life. He spent two weeks in Boston and vicinity, visiting shoe factories and tanneries, securing information of value to Z. C. M. I., especially relating to plans and machinery for the new factory. After completing this investigation, and writing the results, he joined a company of Elders going to Europe, and sailed from New York, May 31, 1887. It was a coincidence that the fifty Elders composing that company sailed three days before the fiftieth anniversary of the sailing of Apostle Heber C. Kimball and his fellow laborers, from the same port, to introduce the gospel in Great Britain, and that they arrived in Liverpool a few days before the fiftieth anniversary of the crowning of Great Britain's greatest monarch, Queen Victoria. Elder McAllister spent two and one-half years on this mission and was occupied nearly all the time with the duties devolving upon him in the office, occasionally attending conference meetings, by appointment. He also, visited Scotland, Wales, Denmark, Sweden, Norway, France, etc. In addition to performing the usual labors connected with emigration affairs, and bookkeeping, he wrote a number of articles for the "Millennial Star," and assisted sometimes in the editorial work. In one direction especially his labors proved profitable; that was in the changes he effected in the printing department of the office, with the consent of Pres. Teasdale. Bro. McAllister having some knowledge of machinery,

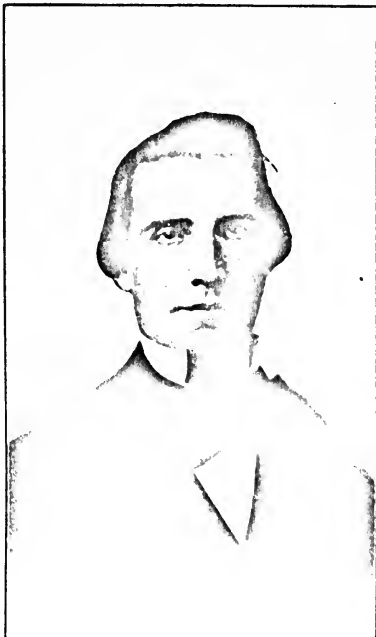
and being a practical pressman, as well as compositor, personally directed the work; and thereafter all printing was done on the premises, with a consequent large reduction in price of books and tracts, resulting in a considerably increased sale, to the great advantage of the missionaries. He left Liverpool Nov. 2, 1889, and arrived at home on the 16th of the same month, thankful to find wife and family well, and feeling that, under God's blessing, his second mission had been successfully accomplished. Within a few days after his return he was given employment as a bookkeeper in the general office of Z. C. M. I. At that time what is known as "The Boom" was at its height in Utah, and Brother McAllister, unfortunately, was persuaded to mortgage his home and invest, with others, in the purchase of a mercantile business which then presented flattering prospects of being a profitable investment. This soon proved disastrous. The business thus embarked in brought anxiety, care, and financial difficulties, culminating in bankruptcy, loss of home, and a burden of debt that is still likely to take years of rigid economy to cancel. There was a silver lining to this cloud, however. Elder John Nicholson, who had been appointed to the office of recorder for the Salt Lake Temple, selected Brother McAllister as his first assistant, and Pres. Lorenzo Snow, and the First Presidency, readily consented to his appointment. He was set apart accordingly, and entered upon the important and sacred duties of that calling when the Temple was opened in 1893. It was after he had begun this most congenial occupation, and had retired from active management of the business above referred to, that the financial crash occurred. June 13, 1898, he was ordained a president of Seventy and was set apart as one of the council of the third quorum, under the hands of Pres. Christian D. Fjeldsted. Brother McAllister has taken an active interest in Sunday school work. He has been for the past ten years senior teacher of the advanced theological class in the Seventeenth Ward, where he resides; and is the senior principal in the First Intermediate Department of the Salt Lake Stake Sunday School Union. He has always been associated with choirs, glee clubs, and choral so-

cieties; and though not prominently gifted as a singer, takes great delight therein and has made himself useful in that direction. He has been identified with the Tabernacle choir since November, 1863. He assisted in organizing the Hayden and Handel Society of Utah, and has been secretary of Zion's Musical Society, the Union Glee Club, and Zion's Choral Union. He has some dramatic ability also, appearing occasionally on the stage of the Salt Lake Theatre, and elsewhere. He has, for several years, held the office of president of the Association of Veteran Artillerymen of the Nauvoo Legion, an organization established, with the approval of the First Presidency, in the year of the Pioneer Jubilee. Notwithstanding that Brother McAllister is unobtrusive in character, his life has been well filled with peculiar experiences. At this writing he is earnestly engaged in the congenial duties, before referred to, in the Salt Lake Temple, and therein he has proven a valued and efficient help. In the varied occupations and positions he has been placed, he has generally shown above the average ability, and in all circumstances the desire to do all the good he can has ever been prominent.

**BULL, Joseph**, a veteran Elder of the Church and the oldest pioneer pressman, book, job and copper-plate printer in Utah, was born Jan. 25, 1832, in Leicester, Leicestershire, England, and was the only son of Daniel Bull and Elizabeth Burdette. At the age of fourteen he was apprenticed in the printing business. In 1847 he heard a gospel discourse, delivered by Elder Crandall Dunn, a missionary from Nauvoo, Ills. Occasionally he attended the Mormon meetings until Feb. 15, 1848, when he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He was the only one of his family who accepted the gospel. Jan. 6, 1851, he left Liverpool for New Orleans on the sailing ship "Ellen," his final destination being Salt Lake City. The company consisted of 466 souls under the presidency of Elders James W. Cummings, Crandall Dunn and William Moss. In the Irish Channel the ship collided with a schooner, was disabled and put into Cardigan Bay, North

Wades, for repairs. It was laid up there for three weeks. After a pleasant voyage, the company arrived at New Orleans March 14, 1851. Early in April, 1851, the subject of this sketch arrived at Kanessville, Iowa, where he worked for Apostle Orson Hyde in the office of the "Frontier Guardian." In May he accepted an offer from Mr. David Wilken to take him to Utah in consideration of his driving a herd of cattle. This necessitated his walking the entire distance across the plains. The Wilken outfit consisted of ten wagons of merchandise and about 200 head of stock, and was organized in Luman A. Shurtliff's fifty. When the Elkhorn was reached, the river was about four miles wide, it being an unusually rainy season. Ordinary seasons the Elkhorn is a stream about nine rods wide. Wagons were unable to ford the river, and it was decided to take an entirely new route and endeavor to strike the pioneer road, on the north side of the Platte, near Chimney Rock. Several companies, after traveling nearly four hundred miles, took the pioneer road near Fort Kearney, thus gaining about two hundred and fifty miles. At this point Mr. Wilken left the Shurtliff company, and arrived at Salt Lake City Sept. 15, 1851. In the fall of 1851 Bro. Bull worked in the canyons and at various other kinds of outdoor work. Jan. 15, 1852, Apostle Willard Richards engaged him on the printing staff of the "Deseret News." In February he printed the first ball invitation card for the first typographical festival held in Salt Lake City. The cards were printed in colored inks, which he made from dry colors he had brought with him. He printed the first book of Laws passed by the Territorial legislature. In February he was ordained a Seventy and became identified with the 30th quorum, of which he was clerk for several years. Oct. 28, 1854, he married Miss Emma Green, formerly of Birmingham, Warwickshire, England. She was a member of the early dramatic association and was a pioneer professional dress maker of Utah. At the April conference, 1855, Elder Bull was appointed on a mission to California, with Elders George Q. Cannon and Matthew F. Wilkie, to print the Book of Mormon in the Hawaiian language, and afterwards to publish the "Western Standard," a weekly newspaper. On the 10th of May, 1855, in company with

Apostle Charles C. Rich, he left home together with his associates, traveling by mule teams to San Bernardino. At San Pedro they took steamer and arrived at San Francisco in the latter part of June. Here Elder Bull commenced setting the type, and printing on a Washington hand press, an edition of



JOSEPH BULL IN 1857.

2,000 copies of the Book of Mormon in the Hawaiian language, which was completed early in January, 1856. Feb. 23, 1856, the first number of the "Western Standard" was issued, Elder Bull doing most of the mechanical work. April 6, 1856, he was appointed by Pres. Geo. Q. Cannon to preside over the San Francisco conference, which position he held until July, 1857, when he was released from this appointment and from his labors in the "Standard" office. At a conference held July 18th and 19th, 1857, at San Francisco, he was appointed by Elder Geo. Q. Cannon on a mission to the Sandwich Islands, to publish a semi-monthly paper at Honolulu, in the interest of the Church. He had completed his arrangements and engaged his passage on the ship "Yankee," when a call came from Pres. Brig-

ham Young for the Elders to return to Utah, in consequence of the "Buchanan War." This broke up the western missions. In December, 1857, he left San Francisco for Utah, via San Bernardino, traveling with Apostles Orson Pratt, Ezra T. Benson, Elder Geo. Q. Cannon and others, and arrived at Salt Lake City about the middle of January, 1858. He found his wife in good health, and for the first time saw his first born son, Joseph, who was two and a half years old. He resumed his labors in the "Deseret News" office. Shortly afterwards he was engaged by Pres. Brigham Young to do the first copper-plate printing done in the West, for the Deseret Currency Association, which consisted of bank bills of different denominations. He made the ink from the raw material. The plates were engraved by Elder David McKenzie, in a very artistic manner. He was engaged in this work during the summer, and at the general "move" went to Provo and took the press and material there. In the fall he resumed work in the "Deseret News" office. Owing to the war status of the Territory, the "News" had been unable to obtain its usual supply of printing materials from the east, and Bro. Bull was dispatched by Judge Elias Smith, the business manager of the "Deseret News," to San Francisco to purchase a supply. He left home Feb. 21, 1859, performed the trip by stage and mule teams to San Bernardino, and thence traveled by private conveyance to San Pedro, where he took steamer for San Francisco, arriving on the 26th of March. He was successful in purchasing and shipping the supplies. On his homeward journey from San Pedro he assisted in driving one of the eight-mule teams until he reached Santa Clara, Utah, from which place he traveled day and night by stage with a supply of paper, thereby preventing a suspension of the publication of the "News." He reached Salt Lake City, May 27, 1859, making an unprecedentedly rapid trip, having traveled nearly three thousand miles during an absence of a little over three months. After his return home he became a member of the "Mechanics Dramatic Association" of which Mr. Philip Margetts was president. While a member he appeared as Old Mike in "Luke the Laborer," Duke Aranza in "The Honeymoon," and Iago in "Othello." In the fall of 1859 he was appointed a

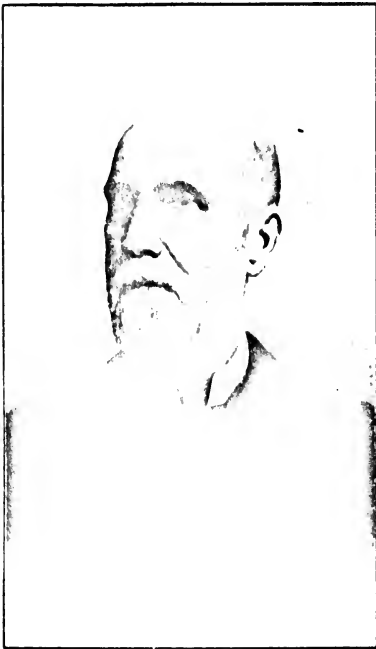
special agent to make a business trip through the Territory in the interest of the "News." He was thus engaged until the following April, 1860, and did his traveling on horseback. In August he was appointed foreman of the printing department, but on Sept. 25, 1860, with but 48 hours' notice, he was called by Pres. Brigham Young to go on a mission to Europe, with Apostle George Q. Cannon. He left Salt Lake City, Sept. 27, 1860, in company with Apostles Orson Pratt, Erastus Snow, George Q. Cannon and other missionaries, traveling by mule teams to the Missouri river. He arrived in Liverpool Dec. 12, 1860. In January, 1861, he was appointed president of the Bedfordshire conference; and in 1863 he succeeded Elder Joseph F. Smith in the presidency of the Sheffield district, comprising the Sheffield, Leeds and Hull conferences. During this mission he also labored in the publishing department of the "Millennial Star" office from January to June, 1862, from March to June, 1863, and from March to May, 1864, and under direction of Pres. George Q. Cannon he superintended the publication of several of the standard works of the Church. He left Liverpool for home May 21, 1864, on board the ship "General McClellan," with a company of 802 Saints, under the presidency of Thomas E. Jeremy, Joseph Bull and George G. Bywater. He crossed the plains in Captain Joseph Rawlins' train, in which he acted as chaplain, arriving home September 15, 1864. He was absent on this mission four years, lacking twelve days. On his return he resumed work in the "News" office and for three months had charge of the first Hoe Steam Cylinder Press brought to Utah, which had been recently purchased in New York, by Elder Hiram B. Clawson and shipped across the plains on wagons especially fitted up for the purpose, for the "Deseret News." In the summer of 1865, he was sent south as far as St. George, on special business, and in October he was sent to San Francisco by Hon. Albert Carrington, editor of the "News," to purchase a year's supply of printing materials, traveling by stage to Sacramento, and thence by steamer to San Francisco. Having made his purchase he left San Francisco, Jan. 5, 1865, per steamer with the materials and arrived at San Pedro on the 8th, where he found the teams which he had engaged awaiting him. He also pur-

chased and freighted a year's supply of paper for Apostle George Q. Cannon on which to print the first volume of the "Juvenile Instructor." On his return in February, 1866, he resumed labor in the office until the fall of that year, when he was released by Pres. Brigham Young, to take charge of the publication and business of the "Juvenile Instructor," for Apostle George Q. Cannon, and on Jan. 1, 1867, the "Instructor" appeared in its new dress, enlarged to eight pages. In December, 1865, he and Edward L. Sloan issued the "Curtain," for the Salt Lake Theatre, it being the first theatrical programme printed in the Territory. When Apostle George Q. Cannon, who had succeeded Albert Carrington, started the daily "Deseret Evening News," he was released from the "Instructor" and appointed foreman of the "Deseret News" printing establishment, and in February, 1868, Editor Cannon sent him on a special business trip to the Eastern States, to purchase materials and collect advertisements and subscriptions for the "News." He visited many of the manufacturing and commercial cities where Salt Lake merchants had been purchasing supplies for the Salt Lake market and set before them the advantages of advertising in the "News" as a new era in mercantile matters was about to begin on the completion of the Union Pacific Railroad, which was then built as far west as Cheyenne. At that time only three business firms of Chicago had been doing business with Utah. Having a letter of introduction from Pres. Brigham Young, he soon formed the acquaintance of several members of the Chicago Board of Trade and influential business men in other cities, who used an influence with many leading firms to seek for the Utah trade. He remained for a time in St. Louis and Chicago, and obtained advertisements for the daily, semi-weekly and weekly "Deseret News," and visited other cities as far as New York with like success. He also purchased presses, type, book-binding materials and supplies for the paper mill. He returned after an absence of seven months. Editor Cannon was well satisfied with his financial success. The same year Apostle Cannon again sent him on similar business with like results; and, with the exception of three trips made by others, he

continued every year to go East, and occasionally to California for the "News" until the fall of 1877, resuming charge of the printing departments on his return home. At the October conference, 1877, he was called a second time on a mission to Great Britain; his wife accompanied him on a visit to her relations. They arrived in Liverpool Nov. 15th. He labored during the first year of this mission, portions of the time in the Liverpool office and Birmingham conference, until October, 1878, when he was appointed by Pres. William Budge to labor exclusively in the printing department of the Liverpool office. His wife, after having spent a very pleasant year with her relatives, left on her return to Utah Oct. 19, 1878, on the steamer "Wyoming" and arrived in Salt Lake City, Nov. 6, 1878. In the fall of 1878 Elder Bull was appointed by the First Presidency to assist Apostle Orson Pratt to get the Book of Mormon electrotyped with foot notes. They proceeded to London, England, and completed the book in about three months, when he resumed his labors in the Liverpool office. In June, 1878, they went a second time to London and obtained electrotyped plates for the Doctrine and Covenants, which enterprise was completed August 15th, when he returned to the Liverpool office. During this period, while he superintended the general printing of the British Mission, there were issued from the press editions of the Book of Mormon, Doctrine and Covenants, Spencer's Letters, Pearl of Great Price and Orson Pratt's Key to the Universe, also about 250,000 tracts. Oct. 18, 1879, Elder Bull left England to return to Utah on the steamship "Arizona," with 224 Saints. In charge of Elders William Bramall, Joseph Bull and Andrew Watson, and arrived home Nov. 12, 1879. After his return he labored as a home missionary in the Salt Lake Stake of Zion for several years. He also resumed his labors in the "News" office newspaper and job departments. In February, 1880, he went on his usual eastern and western trips. In 1887 he was appointed superintendent of the "News" newspaper, book, job and press departments. In 1890, while on one of his eastern trips, he bought and shipped a first class Chicago Bullock Perfecting Press, with latest improvements, and a com-

plete stereotyping outfit. This purchase has given unqualified satisfaction; for many years he purchased type, presses, bookbinding materials and paper mill supplies for the establishment. Being a practical printer as well as pressman, he was enabled to buy to the satisfaction of the company. He purchased and shipped to Utah the first lithographic printing plant and stereotyping outfit. He assisted in commencing the News Type Foundry. As an advertising solicitor he was a financial success. From the Atlantic to the Pacific he was known as the

from this business trip he accepted a position on the "News." Shortly after the opening of the Salt Lake Temple, which occurred May 23, 1893, he was engaged to labor in that building as one of its attaches, and continued there until March 31, 1898. Oct. 24, 1895, his wife Emma died of pneumonia after an illness of five days. When the Salt Lake Temple was opened she was chosen and set apart as one of its workers and held that position until five days before her death. Jan. 8, 1897, Elder Bull married Miss Zina V. Hyde, daughter of the late Apostle Orson Hyde and his wife Marinda, the ceremony being performed in the Salt Lake Temple by the late Pres. Lorenzo Snow. Miss Hyde, prior to her marriage, had been a Temple worker for five years. After his retirement from the Temple, he was engaged to work in the book and job departments of the "News" for a time and afterwards in the newspaper department, where he is at present employed. During his association with the "News" he had several opportunities to engage in other printing enterprises and mercantile pursuits, but preferred to remain with the pioneer establishment. With the exception of his absence on foreign missions, his labors in the Salt Lake Temple and a few weeks spent with the "Herald," he has been continually with the "News" since Jan. 15, 1852, a period of fifty years, making him its oldest employee. During this period he has had the pleasure of aiding the development of the small printing plant brought to Utah by the Pioneers of 1847, until it has become one of the best equipped newspaper plants and publishing establishments in the West. He has been a resident of the 17th Ward since October, 1854.



JOSEPH BULL IN 1895.

"Mormon Newspaper Man," and, by his straightforward course he gained the confidence and respect of those with whom he had business relations. Sept. 30, 1892, the "News" management underwent an entire change, and on that date he, with several others who had held leading positions for years, retired. In January, 1893, he made a successful business trip to the Eastern States in the interest of the Salt Lake "Herald," replenishing its columns with first class business advertisements. On his return

**WILLIAMS, William Newjent**, a prominent Elder of the Seventeenth Ward, Salt Lake City, Utah, was born March 17, 1851, near Brechfa, Carmarthenshire, South Wales. He left his native home for Utah, together with his parents, April 9, 1861, arriving in Salt Lake City, Sept. 23rd, of the same year. At Florence, Nebraska, on his way to Utah, he was baptized into the Church of Jesus Christ of Latter-day Saints, June 10, 1861, by Elder George Teasdale. His education was obtained in the public schools of

Salt Lake City and in the Deseret University. He was ordained an Elder Feb. 21, 1875, by Elder George C. Reiser, and was ordained a Seventy March 11, 1876, by Elder William Rob-



one of the promoters and organizers of the Cambrian Association, and is a vice president in the State organization and a director in the local organization. He was one of the directors who conducted the great Elsteddfod which was held in the Tabernacle, Salt Lake City, Oct. 3rd and 4th, 1895. This Elsteddfod exceeded in scope and attendance any musical and literary event of its kind ever held in the United States, with the exception of the Elsteddfod held during the World's Fair in Chicago. In 1900 Elder Williams was elected a representative from the Eighth District to the fourth session of the Utah legislature. Elder Williams is one of the most successful business men in Utah; he is a hard worker, and does not know what it is to give up anything he undertakes to accomplish until he succeeds in his object, no matter what obstacles may confront him. This persistency has been the key note to his success in life. His wife has always been an active Church worker in various official capacities. She is at present, and for the past five years has been, president of the 17th Ward Relief Society, and is also the general treasurer of the National Woman's Relief Society.

son; he joined the 21st quorum of Seventy. In 1877-79 he filled a two years' mission to South Wales, his native country. He left home July 18, 1877, just thirty-six hours after receiving the first intimation of the call. He labored in the Welsh conference during the whole of his mission, and during the latter part of the time he presided over the conference; he returned home after filling a faithful mission, in charge of a company of emigrants numbering 622 souls, arriving in Salt Lake City, July 16, 1879. He presided over the mass Seventies in the 17th Ward, prior to the general organization of the Seventies' quorums in 1881, when he became a member of the 3rd quorum of Seventy. He married Charlissa W. Smith, daughter of the late George A. Smith and Susan E. West, July 17, 1877. Her father was an own cousin to the Prophet Joseph Smith. Elder Williams was one of the organizers of the Co-operative Furniture Company in 1883, and acted as secretary and treasurer of the company for five years, since which time he has been its successful manager; it is now one of the leading and most substantial business houses of the State of Utah. Elder Williams is interested in mining, agriculture, and other business enterprises, and is a member of the Salt Lake Commercial Club. He was

**WHITNEY, Orson Ferguson**, Bishop of the Eighteenth Ward, Salt Lake City, Utah, was born in Salt Lake City, Sunday, July 1, 1855. His father, Horace Kimball Whitney, one of the Utah pioneers, was the eldest son of Newel Kimball Whitney, the second Presiding Bishop of the Church. His mother, Helen Mar Whitney, was the eldest daughter of Heber Chase Kimball, one of the original Twelve Apostles, and for many years a member of the First Presidency. He was named for his uncle, Orson K. Whitney, another of the Pioneers, and for his father's friend, James Ferguson. "My earliest recollection," says the Bishop, "is the move in the spring of 1858, just before Johnston's army passed through Salt Lake City. I was not then three years old, but I distinctly remember incidents of the journey to and the sojourn at Provo, where my father's family resided until the general return north in the summer." Bishop Whitney was educated in the common schools of his native town and in the University of Deseret, now University of Utah. Always

fond of books, as a child he showed remarkable powers of memory and of studious concentration. He excelled in reading, spelling, penmanship, grammar and elocution, and at the University was considered the best declaimer in the school. His artistic temperament prevented him from taking kindly to mathematics, and his progress in figures was only fair. As a lad of thirteen he worked on the construction of the Union Pacific railroad, then being built from Green river west. He was in the employ of his uncle David P. Kimball, a sub-contractor, whose



tion, which had a very successful career. He was its first, and four years later, its last president. He was also connected with the Delta Psi and Zeta Gamma Debating societies, adjuncts of the University. He was not much of a speaker at that time, however, nor had he developed as a writer, though both gifts were latent within him. Says the Bishop: "I was musically inclined, having inherited that talent from both father and mother, and from the latter also a poetic tendency. From my father came memory and love of books, also strong predilections for the drama, of which he was one of Utah's earliest representatives. I was always singing, whistling and declaiming; and as a youth I mastered the flute, my father's instrument, without a teacher. I also taught myself the guitar. This, however, as well as my flute practice, was after learning the notes and taking a few lessons upon the organ from Sister Lucy B. Young. I made my debut upon the dramatic stage about the year 1872, though I had figured in many amateur performances prior to that time. I was at once offered a place in the regular stock company of the Salt Lake Theatre, but declined it out of deference to the wishes of my parents. Several years later I was preparing to follow the dramatic profession when an event occurred that changed the current of my thoughts and altered the whole course of my life. I was called upon a mission to the United States. Up to this time I had bent most of my energies in the direction of music and the drama, which I dearly loved. I had no desire to be a writer or a public speaker, and did not dream that I could make any mark either in literature or in oratory. Still less did I imagine that I was destined to become a preacher of the gospel. As a child I was religiously inclined, though I revolted to some extent against religious discipline. I believed in God and the hereafter, and would pray more or less regularly, especially if in trouble; but as a youth I became indifferent to spiritual things, though at the same time I led a moral life. I had a horror of unchastity, which I had been taught to believe was next in heinousness to murder. Humorously inclined, fond of fun and amusement, still I was generally serious, and sometimes melancholy. At the age of eleven I was

camp was successively on Sulphur creek, Yellow creek and Bear river. There for the first time young Whitney saw rough life, but had no taste for it, and passed through scenes of peril and wickedness unscathed. This was in the summer and fall of 1868. He was from home three months and returned with \$150, the first money he had ever earned. A year or two later he entered the University, but at the close of the school year in 1871 temporarily quit the life of a student and sought business employment. He was successively an express driver, a clerk in a music store, and a sewing machine agent in southern Utah and other parts. Then came a final year at the University (1873-4), and a winter in Bingham canyon (1875-6), working for a mercantile firm. While at the University, he with others organized the Wasatch Literary Associa-



baptized and confirmed a member of the Church; my uncle David P. Kimball officiating; but I held no office in the Priesthood until the spring of 1873, when I was ordained an Elder by the late William J. Smith, afterwards a Patriarch in the Salt Lake Stake of Zion. This was preliminary to passing through the Endowment House. I had attained my twenty-first year, when, in October, 1876, I was called upon my first mission—the one mentioned. Though poorly prepared to preach, I had faith enough to accept the call, and having been ordained a Seventy, I departed for my field of labor. As an instance of the overruling providence of God, I will state that my mother, finding it impossible to dissuade me from going upon the stage, had promised me that if she could sell a certain piece of land, she would let me have enough money to take me to the city of New York, where I hoped to begin my theatrical career. Every effort was made to dispose of the property, without avail; but no sooner had I signified my intention to accept the call for a mission, than the land was sold, and out of the proceeds my expenses were paid to the State of Pennsylvania, my first ministerial field." In Luzern and Lancaster counties Elder Whitney labored for several months, most of the time in company with Elder A. Milton Musser, who was a native of the Keystone State. During that period he visited the city of Washington, at the invitation of Mr. James A. McKnight, an old Salt Lake friend then residing at the nation's capital. He visited Mount Vernon and other interesting points, which he afterwards described in letters to the Salt Lake "Herald," spent an afternoon in the House of Representatives by courtesy of Hon. George Q. Cannon, Utah's delegate; and at the expiration of two weeks returned to Pennsylvania, just before the inauguration of President Hayes. The spirit of his mission was not yet thoroughly upon him, and he candidly confesses that he was then more interested in his newspaper correspondence than in the labors of the ministry. About this time he had a remarkable dream, which he thus relates: "I thought I was in the garden of Gethsemane, a witness of the Savior's agony. I seemed to be standing behind a tree in the foreground of the picture, from which point

I could see without being seen. The Savior, with the Apostles Peter, James and John, entered the garden through a little wicket gate at my right, where he stationed them in a group, telling them to pray. He then passed over to my left, but still in front of me, where he knelt and prayed also. His face, which was towards me, streamed with tears, as he besought the Father to let the cup pass, and added, 'not my will but thine be done.' Having finished his prayer, he arose and crossed to where the Apostles were kneeling fast asleep. He shook them gently, they awoke and he reproved them for their apathy. Again he bade them pray, and again crossed to his place and prayed, returning as before to find them sleeping. This happened three times, until I was perfectly familiar with his face, form and movements. He was much taller than ordinary men, and though meek, far more dignified than any being I had ever beheld; and he wore a look of ineffable tenderness and compassion, even while reproving His disciples. My heart went out to him as never before to anybody or to anything; I loved him with all my soul. I wept at seeing him weep, and felt for him the deepest sympathy. Then of a sudden the circumstances changed, though the scene remained the same. Instead of before the crucifixion, it was after. The Savior and the three Apostles, whom he had beckoned to him, now stood in a group at the left, and were about to take their departure, ascending into heaven. I could endure it no longer, but rushed out from behind the tree, fell at his feet, clasped him around the knees and begged him to take me also. With a look of infinite tenderness, as of a father or an elder brother, he stooped, lifted me up and embraced me, saying as he did so in the kindest and gentlest manner possible, while slowly shaking his head and sweetly smiling, 'No, my son, these can go with me; for they have finished their work; but you must stay and finish yours!' Still I clung to him, and the contact was so real that I felt the warmth of his bosom as I rested upon it. Gazing up into his face, I once more besought him, 'Well, promise me that I will come to you at the last.' Again he smiled sweetly, and there was a look as if he would have gladly granted my request had it been wise to do so.

He then said, "That will depend entirely upon yourself." I awoke with a sob, and it was morning. This dream made a wonderful impression upon me, paving the way to my thorough conversion, which soon followed. Among the things it taught me was not to sleep at my post, and to regard first the duties of my mission, and not allow anything to interfere with them." In the spring of 1877 Elder Whitney went alone to northern Ohio, where he spent a year, preaching, baptizing, studying the gospel and writing for the press. Though feeling weak, he put his trust in God, and developed far more rapidly, now that he was alone, than he did or could while having an experienced missionary as his companion. He made marked improvement as a speaker and writer, grew in faith and knowledge daily, and ere long the fulness of the gospel testimony came like a burst of sunshine upon his soul. He knew he was engaged in the work of God, and rejoiced exceedingly in that knowledge, which has never left him. A succession of miraculous incidents attended his ministry, and he was instrumental in converting a number of souls. At proper intervals he kept up his correspondence begun in Pennsylvania to the "Salt Lake Herald" (his letters signed "Iago" being very popular with the readers of that journal) and he contributed signed articles to the "Deseret News," being invited to do so by Pres. Brigham Young, who wrote to him repeatedly and gave him kind and fatherly counsel. From the suburbs of Elyria, Lorain county, Ohio, where he made his home at the hospitable farm-house of Brother Truman Frink, whose wife, Sister Angeline Gleason Frink, was a second mother to him, he made visits into the neighboring parts, including Cleveland, Kirtland, Palmsville, Akron and other towns. Kirtland, once the headquarters of the Church, was his father's birth-place, and in that vicinity he found relatives, who, though not "Mormons" nor lovers of "Mormons," received and treated their Utah cousin with great kindness, seeking earnestly, though vainly, to convert him to their faith—Methodism—and shedding tears of genuine regret when he left them to return no more. Honorably released from his mission, he returned to Utah in the spring of 1878, arriving home on the first day of April. He was at once

offered a position on the staff of the "Salt Lake Herald," but declined it, partly because it involved night work, which he feared his health, somewhat delicate at the time, would not permit, but mainly because it would monopolize his Sabbaths, which he wished to devote entirely to the service of God. His days of indifference to religion were over. He had prayed fervently while away that he might never throw off the gospel harness, as many missionaries had done, and as some predicted he would do; but he had also prayed that he might never again be out of employment, which had been the bane of some of his youthful years. It was a sacrifice, therefore, to refuse the first offer of a situation that came to him after his return, but he made that sacrifice for the gospel's sake, and about two weeks later found himself employed in the business office of the "Deseret News," being placed there through the influence of Apostle Brigham Young, one of the editors of the paper. Pres. Angus M. Cannon, of the Salt Lake Stake, also kindly interested himself in his behalf. In August he became city editor of the "News," succeeding Elder John Nicholson, who was called to Europe on a mission. Meantime Elder Whitney was made Bishop of the Eighteenth Ward, over which Elder Nicholson had presided during an interim between the resignation of Bishop Lorenzo D. Young and the appointment of a regular successor. Prior to that, he had served a short while as a Ward teacher and as secretary of the Central Committee of Y. M. M. I. A. His appointment to the Bishopric, on the evening of July 14, 1878, came as a complete surprise. He was on his way to the Ward meeting, then held in Pres. Brigham Young's old school house, inside the Eagle Gate, when he met a friend, who invited him to go elsewhere, "No," said Whitney, jocularly, "I must go to meeting; they are going to put me in Bishop to-night;" and went on, little dreaming that such was indeed the case. He had been told that a Bishop would be chosen that night, but had no idea upon whom the choice would fall. He was astounded when the president of the Stake, addressing the people, said, "It is proposed that Orson F. Whitney be the Bishop of the Eighteenth Ward." He was unanimously sustained, and after expressing

his willingness to accept the call, was ordained a High Priest and set apart by Pres. Daniel H. Wells, then acting as a counselor to the Twelve Apostles; Apostles George Q. Cannon and Brigham Young assisting in the ordination. Bishop Whitney was but twenty-three years of age and unmarried (unheard of thing in a "Mormon" Bishop) and as a parting shot the president of the Stake said humorously to the congregation: "Paul says that a Bishop must be the husband of one wife; it is to be hoped that Bishop Whitney will soon qualify." He was given as counselors Elders Robert Patrick and William B. Barton, men of ability and experience, who have worked faithfully with him for the good of the Ward, which has grown, during this administration, from one of the weakest and smallest to be one of the wealthiest and most populous Wards of the Stake. In the winter of 1878-79 Bishop Whitney went on a preaching tour through Cache valley; his first visit to that part; and at Hyrum received his first patriarchal blessing under the hands of Father O. N. Liljenquist, then Bishop of that place. He also made a very successful canvass in the interests of the "Deseret News." Bishop Whitney married, on Dec. 18, 1879, Miss Zina Beal Smoot, a native of Salt Lake City, but from childhood a resident of Provo. She was a daughter of Pres. Abraham O. Smoot of Utah Stake. The marriage ceremony was performed by Pres. Daniel H. Wells at the Endowment House in Salt Lake City. Here the young couple took up their residence, and here their first child, a son, was born, Oct. 27, 1880. In February of that year the Bishop was elected to the city council, representing the Fourth Precinct, composed of the Eighteenth, Twentieth and Twenty-first ecclesiastical Wards. He was nominated without his knowledge; the first he knew of it being when he read in the morning paper the proceedings of the Municipal Convention of the People's Party, held the evening before. In April of this year was organized the Home Dramatic Club, an association of young people who spent their leisure hours rehearsing plays and presenting them upon the local stage. Bishop Whitney was president of the club, and in the pieces presented by it, mostly at the Salt Lake Theatre, sustained such leading roles

as Frank Hawthorne in "Extremes;" John Strebelow in the "Banker's Daughter," and Matthew Standish in "Plaque." His first appearance with the club was in April, 1880, when he impersonated Dr. Desmarests in "The Romance of a Poor Young Man." His last appearance with them and upon any stage was in October, 1883, when he played Martin Wheatstone, in "The Green Lanes of England." He was very popular with the club and with the public, and when at last he decided to retire, they parted from him with many regrets. His reasons for retiring were that he found his dramatic engagements interfering more or less with his religious duties, and he feared that his example might induce other young people to embrace the stage as a profession. In October, 1881, he was called upon a mission to Europe, to labor in the editorial department of the "Millennial Star," at the headquarters of the European Mission, 42 Islington, Liverpool. He was given a farewell benefit by his colleagues of the Home Dramatic Club, and left home on the 24th of October, sailing from New York on the S. S. "Arizona," November 1st, and landing at Liverpool on the 10th. It being desirable that he should have some acquaintance with the mission before entering upon his editorial duties, he was assigned to the London conference as a traveling Elder. In that great city he labored zealously until the spring of 1882, preaching, baptizing, writing for the "Star," and corresponding with the home papers. He was then summoned to Liverpool, where he continued in the ministry, while carrying on his regular work upon the "Star" and "Journal of Discourses." He was at "42" for about a year—during the closing part of Pres. Albert Carrington's last administration and the forepart of the administration of his successor, President John Henry Smith. The latter, early in 1883, finding that the Bishop's health was failing, through close confinement to the office, gave him permission to travel at will through the British Mission, and to begin his itinerary by presiding over the London conference during the temporary absence of Pres. Joseph A. West, upon the continent. While in London he saw and heard the great Gladstone in the House of Commons, and caught glimpses of other celebri-

ties, such as General Lord Wolseley, Admiral Seymour and Henry Irving. While still there he was apprised of the death of his second child, Heber Kimball Whitney, whom he had never seen, the little one being born after he left home. Soon after this he was honorably released to return. He had previously visited Wales and various parts of England, attending conferences and holding indoor and outdoor meetings. Two of his jaunts, "without purse or scrip," were with Elder Joseph A. West, through the counties around London. He now made flying trips to Scotland and France, Elder George C. Parkinson being his companion upon the latter journey. They spent a week in the city of Paris, and on June 20, 1883, sailed from Liverpool on the S. S. "Wyoming," landing at New York Sunday, July 1st, the very day and date of the Bishop's birth, twenty-eight years before. "Then," says he, "I was from another sphere; now from another hemisphere." He reached home on the 7th of July. In October he resumed his former position on the "Deseret News," and his reportorial duties, with those of the Bishopric, besides lectures and miscellaneous writings, kept him very busy. In December, 1884, he severed his connection with the "News," accepting an appointment by the city council to the office of city treasurer, to serve the unexpired term of Paul A. Schettler, deceased. At the next municipal election he was chosen to the same office, and was regularly re-elected every two years until 1890, when he declined re-nomination. In the city election of that year the People's ticket was defeated, the Liberals coming into power. Treasurer Whitney's final report showed upwards of a quarter of a million dollars in the treasury. At the opening of the twenty-eighth session of the Territorial legislature (1888) he was minute clerk of the House of Representatives, but in the midst of the session, in order to fill a vacancy caused by a resignation, he was chosen chief clerk of that body. In the summer of the same year he went with his wife and little daughter Helen on a trip to Colonia Diaz, Mexico, returning by way of Denver, Colorado, where they spent a week or more. During the same period that he was treasurer for Salt Lake City, Bishop Whitney was chancellor of the University

of Deseret, having previously been a regent of that institution. In November, 1888, he completed his first book, "The Life of Heber C. Kimball," published by the Kimball family. Its success was instantaneous and the sale large. His second book, "Poetical Writings," appeared in the winter of 1889-90. It is a collection of poems and poetic prose, written at sundry times since the year 1873, when he began to make verses. He also prepared, about the year 1889, "Later Leaves from the Life of Lorenzo Snow," a biography yet remaining in manuscript. An intimate acquaintance and warm friendship between President Snow and Bishop Whitney began a short time before the writing of this work, while the former was a prisoner for conscience sake in the Utah penitentiary, where the latter visited him and predicted that he would not serve out his sentence; a prediction that was fulfilled. During the heat of the crusade, when most of the leading brethren were in prison or "on the underground," a great deal of public preaching devolved upon the Bishop, who was the first Elder appointed to hold a "Mormon" service at the penitentiary. It was about this time that the town of Whitney, Idaho, was named for him by the people of that place. In the spring of 1890 he began his most extensive literary work, the History of Utah, in four large volumes, three of which have been issued, while the fourth, a biographical volume, awaits publication. He was appointed to this work by Pres. Wilford Woodruff, but was paid for it by Dr. John O. Williams, of Colorado, the inaugurator of the enterprise, who subsequently sold the business to Cannon & Sons of Salt Lake City, by whom the history was published. The work has received much commendation, and has been placed in the leading libraries of the land. The Bishop has written many poems since his first poetic volume passed through the press, two of the more notable ones being "Columbus" and "Napoleon." In the fall of 1893 he accompanied the First Presidency and the Tabernacle Choir to the World's Fair, at Chicago, visiting en route Denver, Kansas City, Independence, and St. Louis. At the Fair he made the presentation speech accompanying the gift of a cane from the Choir to Director General Davis. In politics he was a member of the Peo-

ple's party up to the time of its dissolution. He then stood aloof from party affiliation until the fall of 1894, when he declared himself a Democrat, and by request of his party leaders became a candidate for delegate to the Constitutional Convention, the body that was destined to frame for Utah her State Constitution. During the campaign preceding the election he had his first experience as a political speaker, addressing meetings in Sanpete and Summit counties, also in Salt Lake City and Provo. He was elected November 6th, receiving the highest number of votes cast for any delegate in the fourth precinct. In the Convention, which met in March, 1895, he served upon some of the principal committees, and took a leading part in the great woman suffrage debate, one of the main features of the proceedings. His speeches in that cause were published in pamphlet form by the Utah Woman Suffrage Association. His side was victorious, woman suffrage being placed in the Constitution. He was one of the committee that revised the entire instrument prior to its transmission to Washington. In January, 1896, he accepted the chair of philosophy created for him in the Brigham Young College at Logan, where he resided until July, 1897. There being no applicants for philosophical studies, he taught theology and English instead. Prior to accepting this position he was offered the chair of history in the Agricultural College, also at Logan, but accepted the other tender, because of his preference for the atmosphere of a religious institution. His services as an instructor had also been solicited by the Brigham Young Academy at Provo. He was the recipient of a gold watch presentation by the members of his Ward, prior to his departure for the north, and was warmly received at Logan, where he made many friends, the woman suffragists giving him a public ovation on his arrival there. With his students he was equally popular. He spent the summer vacation of 1896 in lecturing, with other professors, through Bear Lake, Box Elder and Weber counties. He was appointed one of the regular lecturers at the Logan Temple, and delivered special lectures at Logan, Salt Lake, Ogden, Provo and other points. In June of that year he was the guest of honor at a banquet given

by the Sons of the American Revolution at Salt Lake City, on the anniversary of the battle of Bunker Hill, and made a speech on "The Genius of Americanism," which drew marked attention. He had previously addressed the University Club on "The Origin of Mormonism," and "Early Utah." At the close of the collegiate year in June, 1897, he resigned his professorship, having better financial prospects, and returned to his native city in time to take part in the Utah Pioneer Jubilee. At the unveiling of the Pioneer Monument, July 20th, he read the dedicatory prayer for Pres. Wilford Woodruff, whose feeble health barely permitted him to be present and perform the act of unveiling. The Bishop's contribution to the literature of the Jubilee was a poem entitled "The Lily and the Bee," an allegory descriptive of the founding of Utah. It was pronounced by the official critics the most artistic poem among the many written for that memorable occasion. His were also the words of the Pioneer ode, sung during the Jubilee by the Tabernacle Choir, whose leader, Prof. Evan Stephens, had won the prize for the best musical setting to those words. He also acted as historian for the Jubilee Commission, preparing the Book of the Pioneers for the State archives. He then resumed work upon the History of Utah—work temporarily suspended owing to the financial stringency of the times. In the fall of 1898 he was elected a State senator, being chosen from the sixth senatorial district, and took his seat in the upper house of the legislature in January following. The principal event of the session was the vain attempt to elect a United States senator, a consummation thwarted by disunion among the Democratic members of the joint assembly. In May, 1900, a heavy sorrow befell the Bishop in the death of his wife, Zina Beal Smoot Whitney, who expired on the 20th of that month, leaving to his care eight children, four boys and four girls, most of them of tender years, and the youngest a twin boy and girl a little over one year old. He was nobly assisted in his trouble by his other wife, May Wells Whitney, a daughter of Pres. Daniel H. Wells, whom he had married in July, 1888, in the midst of the anti-polygamy crusade; Apostle Moses Thatcher performing the ceremony. Though hav-

ing two little boys of her own, she assumed charge of the motherless children as well, and has been a staff and stay to the entire household. The names of his children in the order of their births are as follows: Horace Newel, Heber Kimball, Emily, Helen Mar, Margaret, Charles Byron, Murray Wells, Albert Owen, Wendell Webb, Paul Van Cott and Virginia Clayton. Senator Whitney also sat in the legislature of 1901 and made strong speeches in favor of the Evans Bill, a measure designed, not for the restoration of plural marriage, as many supposed, but for the protection of aged polygamists from petty persecution by the methods of the notorious Charles Mestyn Owen and his ilk. He also supported the McMillan Bill, abolishing compulsory vaccination. By request of the senate and house he delivered before the joint assembly a memorial address on the life and character of his old University tutor, Dr. John R. Park, late Superintendent of Public Instruction. During the session he went with the legislature to Boise, where they were the guests of the Idaho law-makers. At the grand ball given at the Sanitarium in honor of the Utah visitors, he made, by request, a farewell speech, thanking the State and city officials and the people of Boise for their kindness and hospitality. The legislative train, before returning, ran up as far as Huntington, Oregon. His next trip, taken in March of the same year, was to the Pacific Coast, in company with his son Horace ("Race") and Mr. Alan Lovey, both of the Salt Lake Herald staff. After seeing the sights of San Francisco and its environs, and meeting twice with the Saints of that branch, he ran down to Monterey and had a last interview with Pres. George Q. Cannon, who was there in a dying condition. At Pacific Grove, the Bishop and his son met Harry Culmer, the Utah artist, and took the famous "Seventeen Mile Drive" in his company and by his courtesy. Since the opening of the year 1899 Bishop Whitney has been regularly employed at the Church Historian's Office, where he succeeded to the labors of Elder Charles W. Penrose, the latter resuming his former position as editor-in-chief of the "Deseret News." His duties comprise the keeping of the Church Journal, the answering of correspondence, the writing of special articles for

the press and such other service as may be necessary. In literary work, discourses, lectures, orations, funeral sermons and miscellaneous addresses, along with his ecclesiastical labors, his mind, tongue and pen are kept constantly busy. Among his leading lectures may be mentioned "What is Education?", "Oratory, Poesy and Prophecy," "Born Again," "The Dispersion and Gathering of Israel," "Zion and Her Redemption" and "What Mormonism Has Accomplished." His baccalaureate address at the Agricultural College in 1895 is also well remembered. Among his most recent addresses were two delivered at the Tabernacle—one on McKinley day (Sept. 19, 1901), and the other on the 22nd of December following, at the general memorial service in honor of the Prophet Joseph Smith. Bishop Whitney is now (March, 1902) in the forty-seventh year of his age, and has served more than half of his life in the Bishopric.

**PATRICK, Robert**, first counselor to Bishop Orson F. Whitney of the Eighteenth Ward, Salt Lake City, was born Jan. 20, 1833, in Glasgow, Scotland, son of Robert Patrick and Elizabeth McArthur. His education was limited, as he left school at the age of twelve years, and went to work for a wood-turner. For about two years before hearing testimony borne to the restoration of the gospel in this age, he had been considerably exercised on religious matters, but could get no satisfaction from the teachings of any of the sects. He had been listening for some time to the preaching of an old Baptist who held forth on Glasgow Green, a place of common resort for purposes of religious and political discussion. He became convinced of the necessity of baptism by immersion, and his mind was gradually prepared for the reception of the gospel. One day the Baptist failed to fill his appointment and the youthful enquirer was attracted to another place, where a crowd had collected. As he reached the spot, Robert Kirkwood, a "Mormon" Elder, had just concluded a discourse, and Ralph Holly, another Elder, was bearing testimony that the gospel had been restored in all its ancient power by the ministration of holy angels and through the instrumentality of a Prophet named Joseph Smith. The words of the speaker

electrified the young man and he felt certain they were true. The crowd pressed hard upon the Elders and threatened to throw them into the river. Robert Patrick buttoned his coat, stepped forward, and shouted with determination in every tone and gesture, "You shall not harm these men," feeling at the same time that he would have fought for them to the death. A man named James Steele joined with him in protecting the Elders, and the two kept the crowd back until the missionaries could retire from the scene. On going home that night Robert was asked by his mother where he had been. "To hear the Mormons," he replied. "Who are they?" "They believe in Joe Smith," he answered tactfully, hoping to forestall any trouble. As soon as he uttered the last sentence he was seized with a sudden pang of remorse. He felt that he had done wrong in speaking disrespectfully of the Prophet and was humbled, sorrowful and ashamed. Soon afterwards he went to the house of a blind man named William Eccles to get something turned on his lathe. Eccles, in broad dialect, said: "Man, Robert, come and sit doon, and I'll tell ye something far mair to your guld than a' the turnin' in the world." This man preached the gospel to him night after night for three weeks, and in three months from the time of hearing Brother Rolly's testimony, Robert was baptized. That event occurred March 24, 1852, Wm. Semple officiating. He suffered great persecution at home, from his mother and brothers; his father having died when he was seven years of age. They tried every conceivable method to induce him to renounce his religion, but all to no purpose. They even resorted to force to prevent him from going to his meetings, but being strong and active he generally came out best in these struggles; yet often with torn clothing. They finally ordered him to leave home and never return, and although little more than a lad at the time, earning very small wages, after enduring the harsh treatment for two years, he concluded to leave and shift for himself. His wardrobe consisted of little more than the clothes he wore daily. Robert was ordained to the office of Teacher in 1853, by Elder Edward Martin, and some time afterwards to the office of Priest by Elder William Low. He was hap-

tized at the reformation in 1857, and while being re-confirmed by Elder Jacob Gibson, the latter prophesied over his head several events in his subsequent life; the prediction being literally fulfilled. He was married to Rachel Baird Dec. 29, 1859, and in 1860 was ordained an Elder by Elder George Teasdale, then presiding over the Scottish mission. In April of the latter year he was set apart to preside over the Glasgow branch of the Church. Brother Patrick emigrated from Glasgow in 1863, crossing the Atlantic in the ship "Cynosure," and the plains by the usual ox-team method, arriving in Salt Lake City on Oct. 4th of the same year. During the whole journey he made himself generally useful to the Saints composing the company, whose chaplain was Pres. Joseph F. Smith, then a young Elder returning from his first mission to Europe. In 1864 Robert was ordained a Seventy and set apart as a member of the 24th quorum of Seventy, by Elder Edward Martin; in 1878 he was set apart as a member of the council of the same quorum. He acted for many years as a teacher in the 20th Ward, Salt Lake City, where he resided, but at the reorganization of the 18th Ward Bishopric, Sunday, July 14, 1878, when Orson F. Whitney was chosen Bishop of that Ward, Brother Patrick was ordained a High Priest and set apart as first counselor to Bishop Whitney. He was ordained by Apostle George Q. Cannon, assisted by others. From Oct. 24, 1881, until July 7, 1883, Brother Patrick occupied the position of Acting Bishop, Brother Whitney being absent during that time on a mission in Europe. It was during this period that the handsome brick chapel of the 18th Ward was completed, paid for and dedicated, the burden of the construction and general management of the work resting upon the Acting Bishop. He subsequently superintended the erection of the Independent School house belonging to the Ward. On the 15th of March, 1882, he was elected by the city council of Salt Lake City to the office of alderman from the fourth precinct to fill a vacancy caused by the resignation of David O. Calder. Feb. 11, 1884, he was re-elected, by the popular vote, to the same office, and was again elected in February, 1886. In March, 1888, he was appointed by the city council to the of-

flee of city sexton, and while holding that position made many improvements in the city cemetery, putting in a system of water-works and planting 700 shade trees. His latest term in the city council was from January, 1898, to January, 1900, he having been elected on the non-partizan ticket headed by Mayor John Clark. Though never apprenticed to any trade, Brother Patrick followed for many years, after his arrival in Utah, the vocation of carpenter and builder, having a natural aptitude in that direction, with strong leanings towards architecture. Since the year 1888 he has been engaged exclusively in merchandising. During the whole of his experience as Bishop's counselor he has rendered valuable service in caring for the Ward poor. His latest public work was as chairman of the building committee having immediate charge of the splendid improvement recently made to the Ward chapel, a work reflecting great credit upon him and all connected with it. During the entire time of his residence in Utah Brother Patrick has been absent from home but once, in the sense of taking an extended journey. This was in May, 1891, when, accompanied by his daughter Mary Ellen, he took a trip to Europe, visiting his native Scotland and securing genealogical data for subsequent labors in the Temple. He returned in September of the same year. Brother Patrick is the father of ten children, six of whom are living; these are named as follows: Robert, Rachel, William G., Laura (Mrs. Silas E. Corey), Joseph H. and Eliza Maud. Those dead are his eldest child, Elizabeth (Mrs. Alexander Pringle), Sarah, Martha and Mary Ellen (Mrs. Orvin Morris). Robert Patrick is above the ordinary height, stoutly built, of medium complexion, and with darkish grey eyes. The original color of his hair was brown. He has clear perceptions, arrives quickly at conclusions, is energetic, active and progressive. He is open, fearless and frank, even to bluntness, moderated, however, by the most kindly impulses.—O. F. W.

**BARTON, William Bell**, second counselor to Bishop Orson F. Whitney of the 18th Ward, Salt Lake City, was born July 21, 1836, at Sutton Mill, on the Douglas river, near Wigan, Lancashire, England, son of John Barton and

Elizabeth Bell. He was the first-born of his father's family and a twin brother of James Barton, now a resident of the Twenty-first Ward, Salt Lake City. William's mother became acquainted with the Latter-day Saints in 1840, and he began going to their meetings as early as 1841. His first serious impressions regarding the Latter-day Work were experienced in 1844, when he was a little over eight years old. They were caused by the recital by a Sister Charlson (who had lived in Nauvoo, Ill.) of her experiences in America, and her description of the



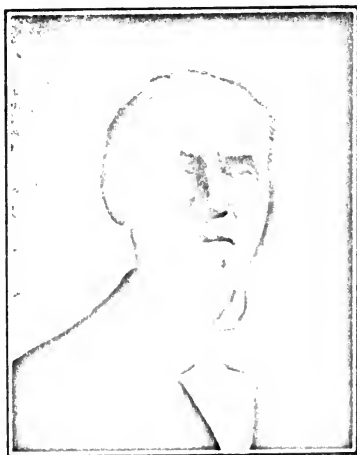
martyrdom of the Prophet Joseph Smith. He was baptized by Elder Samuel Sharrett, Dec. 11, 1848, at St. Helens, in Lancashire; was ordained a Deacon May 25, 1852, and ordained a Priest Sept. 26, 1853, when he also was called into active service, and acted as clerk of the branch. Aug. 13, 1856, he was ordained to the office of an Elder by James Marsden. Soon after this latter ordination he was called to labor as presiding Elder in the Newton branch of the Liverpool conference. He was successful in his labors, and by the blessings of the Lord he enjoyed the privilege of adding some members to the Church. He hired a hall in the village of Haydock, in which to hold



meetings, but after fitting the place up for worship the Saints were only allowed to use it three Sabbath days, when they were informed that the hall could not be used any longer for religious purposes, as the owner of the building had received a notice to the effect that if he allowed any more meetings to be held there, the lease would be cancelled and the property taken from him. On reading the lease Brother Barton found that one of the conditions read as follows: "No landlord shall be permitted to let or rent any room, house or cottage, to any dissenters from the Protestant church under penalty of confiscation." March 13, 1860, he married Miss Ellen Birchall, of St. Helens, and sailed from Liverpool on the ship "Underwriter," with a company of Saints, March 30, 1860, and arrived in New York May 1st. Proceeding on their way they reached Florence, Neb., whence, after a stay of five weeks, the company commenced the journey across the plains June 17, 1860, in an ox-train under the captaincy of James D. Ross, which arrived in Salt Lake City Sept. 3, 1860. Brother Barton was ordained a Seventy Feb. 16, 1861, by Francis Platt and became identified with the 62nd quorum of Seventy. He was appointed first lieutenant in company G, 4th battalion, 33rd regiment of infantry, Nauvoo Legion, Sept. 23, 1867. In the spring of 1873, he was called to fill a mission to the San Francisco Mountains, in Arizona. He made considerable preparation for the journey, but, in consequence of the unusual high water in the Colorado river that year, the whole company was released for the time being. In the latter part of May, 1874, he was called to go on a mission to Great Britain. He left Salt Lake City for that country, June 10, 1874, and arrived in Liverpool June 28, 1874. He was appointed to labor as a traveling Elder in the Liverpool conference, and later was called to preside over said conference, which position he successfully filled till he was released from his mission. He returned home Sept. 10, 1876. The following year (July 3, 1877) Brother Barton was ordained a High Priest under the hands of Daniel H. Wells, and set apart as second counselor to Bishop Lorenzo D. Young, of the 18th Ward, Salt Lake City. About one year afterwards Bishop Young re-

signed, and on July 14, 1878, the Ward was reorganized, Orson F. Whitney being ordained Bishop and Brother Barton set apart as his second counselor, under the hands of Apostle Brigham Young. Elder Barton is still faithfully laboring in that capacity. From 1877 to 1892 he was employed as book-keeper in the mercantile house of the late Samuel P. Teasdel, and since June, 1900, he has served as a clerk in the Presiding Bishop's Office, Salt Lake City.

**PARK** Hamilton Gray, second counselor in the presidency of the High Priests' quorum of the Salt Lake Stake of Zion, is a son of Samuel Park and Isabella Gray, and was born Nov. 25, 1826. He received the fulness of the



gospel at Kilbirnie, Ayrshire, Scotland, where he was baptized in November, 1840. Soon after his baptism he was ordained to the office of a Teacher, three months later to that of a Priest and afterwards to that of an Elder. He was also appointed to preside over the Kilbirnie branch of the Church, a position which he occupied until he emigrated to Utah, together with a company of Saints, which sailed from Liverpool, England, in the ship "North Atlantic," Sept. 4, 1854. On the voyage he had actual charge of the Saints on board, as the president appointed over the company, David Sudworth, was seriously ill. Two years after his arrival in Utah Elder Park entered the service of Pres. Brigham Young and was his

business manager most of the time from 1852 till May, 1869, during which time he was closely connected with most of the enterprises of that master mind in developing the resources of the country. Thus he assisted in opening up canyons north, east and west of the city, building flouring and saw-mills, constructing the first overland telegraph line spanning the continent from the Atlantic to the Pacific, etc. In the spring of 1869 he was called on a mission to Great Britain; he left home in May and arrived in Liverpool, England, June 9th of that year; labored a few months as a traveling Elder in Scotland and subsequently presided over the Glasgow conference, including the whole of Scotland. He returned home in charge of a large company of Saints, which sailed from Liverpool July 12, 1871, and arrived in Salt Lake City Aug. 4th following. Later in 1871 he was appointed to act as second counselor to Bishop Edwin D. Woolley, in the 13th Ward, which position he filled till 1876, when, being on a second mission to Great Britain, he resigned. At the request of Pres. Brigham Young he became business manager for his son Jos. A. Young, in which position he combined farming, coal-mining, railroad-ing, etc. Being called on another mission to Great Britain, he left home in October and arrived in Liverpool, England, Nov. 12, 1875. He succeeded Elder David McKenzie in the presidency of the Scotch mission, and returned home in charge of another company of Saints, which sailed from Liverpool Sept. 19th and arrived in Salt Lake City Oct. 6, 1877. Since his return from his last mission he has been in the employ of Z. C. M. I. In his missionary experience abroad Elder Park has witnessed many marvelous manifestations of the power of God in the healing of the sick, the rebuking of evil spirits, and has even seen the dead raised under the administrations of the Elders. At home he has been an active laborer in the Ward Y. M. M. I. A. and Sunday school. For eight years he labored as a home missionary in the Salt Lake Stake, where he also, by appointment of the late Pres. Joseph Young, labored for a number of years among the mass quorums of Seventies as their president. From 1882 to 1891 he acted as clerk of the Thirteenth Ward. When

the Bishopric of the 13th Ward was re-organized, after the death of Bishop Millen Atwood, in 1891, Hamilton G. Park was ordained a High Priest by Pres. Joseph F. Smith and set apart as first counselor to Bishop Nelson A. Empey, which position he held for nine years, or until 1900, when he was called to the position of second counselor in the presidency of the High Priests quorum in the Salt Lake Stake of Zion, which office he still holds. Elder Park is one of Zion's most faithful and trustworthy sons; his zeal and integrity in the interest of God's cause has been continuous and unfaltering, and his influence for good has been felt in every locality where he has resided, and on all his missions both at home and abroad. As an employee for many years in Z. C. M. I., he has been and is at the present time entrusted with some of the most responsible duties of a financial nature in that institution. A few years ago he changed his place of residence from the 13th to the 18th Ward.

**PYPER, George Dollinger**, a prominent Elder of the Eighteenth Ward, Salt Lake City, is a son of the late Bishop Alexander C. Pyper and Christiana Dollinger, and was born in Salt Lake City, Utah, Nov. 21, 1860. He was baptized when eight years of age, affiliated for some time as a Deacon and was ordained to the office of an Elder in 1883. In that year, also, he was married to Miss Emmaretta S. Whitney. Since his early youth he has taken an active part in public life. He has also labored diligently in Ward capacities, and has always been a very energetic Sunday School worker. He has occupied positions as general secretary of the Y. M. M. I. A., secretary of the First Council of Seventies and secretary of the Deseret Sunday School Union, and he is still serving in the last named position, being also a member of the Deseret Sunday School Board and manager of the "Juvenile Instructor." In 1896 he filled a special mission to the United States in company with Elder Brigham H. Roberts. For some years, as a boy, under the direction of his father, he worked successfully in the silk industry. He was for some time in the employ of Z. C. M. I., and from 1875 to 1882 was clerk of the police

court. He was elected a justice of the peace in 1884, and while holding that office found time to take a course of study at the Deseret University. He held the office of alderman and police judge from 1886 to 1890. Among other responsible positions in the community which he has held are the following: Manager of the "Contributor" magazine in 1890-91; assistant secretary and later secretary of the Deseret Agricultural and Manufacturing Society; while holding this position he has taken part in the management of several success-



ful Territorial fairs. In May, 1893, he was chosen by the D. A. and M. Society to go to the World's Fair in charge of a portion of the Territorial exhibit, and he remained in Chicago until the close of the exposition. In 1897 he prepared as special commissioner a State exhibit for the Tennessee centennial exposition and spent eight months at Nashville. For the past twenty-five years he has taken a prominent part in musical affairs, his services and much of his time having been given to the public. Some idea of the extent of this service can be gathered from the fact that he has sung at upwards of one thousand funerals of members of the Church. He has sung the leading tenor parts in some twenty operas, and in 1898 he became manager of the Salt Lake theatre, which has prospered under his management, and he still holds that position.

**WEBBER, Thomas George** a prominent Elder of the Eighteenth Ward, Salt Lake City, and superintendent of Z. C. M. I., is the son of Thos. B. Webber and Charlotte Burgh and was born at Exeter, Devonshire, England, Sept. 17, 1836. He emigrated to America in 1857 and engaged in the business of a civil engineer. He served in the Union army through the Peninsular, Maryland and Pennsylvania campaigns, and came to Utah in the winter of 1863, where he was baptized Feb. 22, 1864. He assisted in organizing and publishing the first daily newspaper in Salt Lake City, "The Telegraph," the first number of which appeared July 4, 1864. He was ordained an Elder July 1, 1865, and in the same year was commissioned by Gov. Doty lieutenant-colonel and adjutant of the second brigade of Utah militia. In April, 1869, he went to Ogden and assisted in publishing the first daily paper in that city on the morning after the last rail of the great transcontinental railway was laid on the Promontory. In June, 1869, Pres. Brigham Young offered him a position in Z. C. M. I., which was accepted. In 1871 he was elected secretary and subsequently secretary and treasurer of that institution, which offices he held until they were divided, when he was elected secretary. In October, 1876, he was ordained a Seventy and set apart for a mission to Great Britain. He returned from this mission in December, 1877, being called home to settle up the estate of Pres. Brigham Young. In 1888, after the death of General Horace S. Eldredge, he was elected superintendent or general manager of Z. C. M. I., which office he holds at the present time. For two years—1884-85—he served as city councillor in the Salt Lake City municipality, and for four years (1886-89) he served as alderman from the second municipal ward, Salt Lake City. In June, 1883, together with others, he organized the Zion's Benefit Building Society and was elected its first president, which office he has continued to hold ever since. He has been a director in Zion's Savings Bank and Trust Company, and the Home Fire Insurance Company and president of the Utah Jobbers Association, and the Salt Lake City Public Library from their organization. He is also second vice president of the Utah Light and Power

Company, and is a director in the Utah Sugar Company, the Postal Telegraph Company and Z. C. M. I.

**BURTON, Charles Samuel**, a prominent Elder in the Eighteenth Ward, Salt Lake City, Utah, is the son of



Robert T. Burton and Maria Haven, and was born in Salt Lake City, Utah, May 18, 1855. He was educated in the public schools and in the Deseret University. From 1875 to 1877 he labored as a missionary in Australia. In June, 1878, he married Julia Young, a daughter of Pres. Brigham Young. He was ordained an Elder in 1871, and a Seventy in 1875. In business affairs Bro. Burton has always taken an active interest. In 1882 he became a member of the firm of Hardy Bros. & Burton. In 1885 he became the business manager of the "Salt Lake Herald," which position he held for a period of two years, after which he took charge of the Salt Lake Theater as manager, serving successfully in that capacity for ten years. He became assistant cashier of the State Bank of Utah in 1895 and, later, accepted the office of cashier of that institution, which position he still occupies. Bro. Burton is a director in the following business concerns: State

Bank of Utah, Provo Woolen Mills Co., Salt Lake Livery and Transfer Co., Heber J. Grant and Co. (Insurance), Lehi Commercial and Savings Bank, Home Fire Insurance Co., Consolidated Wagon & Machine Co., Salt Lake Theatre, etc., and is interested in a number of other business enterprises. In 1896 he was appointed quartermaster-general on Gov. Heber M. Wells' staff, which rank he held till 1898, when he was appointed adjutant-general of Utah, which position he still holds. His first wife died in England in November, 1889, and in June, 1893, he married Josephine Young Beattie, daughter of Bishop Walter J. Beattie, of Salt Lake City.

**YOUNG, Richard Willard**, a prominent Elder in the Twentieth Ward, Salt Lake City, is the son of Joseph Angell Young and Margaret Whitehead, and was born in Salt Lake City, Utah, April 19, 1858. His education was gained under the tuition of Mrs. Mildred E. Randall, Karl G. Maeser, O. H. Briggs and others, and also at the Deseret University. During 1871-73 he worked in the office of the Utah Central Railway, and in 1873-74 he served as telegraph operator in Richfield, Sevier county. From 1874 to 1878 he taught school, worked as a carpenter and was employed on railroads. In 1878 he was



appointed a cadet to the U. S. Military Academy at West Point. He graduated in 1882, and for six years served as Lieu-

tenant of the 3rd and 5th regiments, U. S. artillery, and as captain and acting judge advocate (on the staff of General W. S. Hancock). In 1884 he graduated from the law school of Columbia College, New York City, and was admitted to the bar of the State of New York. He wrote a work on "Mobs and the Military" in 1887. In 1888 he resigned from the army, his resignation taking effect April, 1889, since which he has been practicing law in Salt Lake City. From 1890 to 1892 he served as a member of the city council, and from 1891 to 1895 he was a member of the board of education, serving as its vice president. In 1894 he was made brigadier-general, commanding the National Guard of Utah. He was the candidate of the Democratic party in 1895 for judge of the Supreme court of Utah. During 1894-96 he was manager of the "Salt Lake Herald," and was chairman of the code commission which prepared the Revised Statutes of Utah in 1896-97. At the outbreak of the Spanish-American war, Elder Young enlisted as a volunteer, and he was made captain of Battery A, Utah Light Artillery, May 4, 1898. Two months later (July 12, 1898), he was appointed major, commanding Utah Light Artillery. As a soldier Major Young made an excellent record, participating in the capture of Manila and in about twenty-five other engagements in the Spanish-American war and the Philippine Insurrection. From May, 1899, to June, 1901, he served as associate justice and president of the criminal branch of the Supreme court of the Philippine Islands. All these positions he filled with credit and fidelity. He was appointed by President Theodore Roosevelt to serve as a member of the board of visitors to attend the annual examination at the U. S. Military Academy, West Point, in 1902. In Church affairs Elder Young has always been active. He has served as a member of the general board of Y. M. M. I. A., and is at present a member of the council of the 13th quorum of Seventy. Sept. 5, 1882, he married Minerva Richards and has a family of seven children—five daughters and two sons.

**RALEIGH, Alonzo Hazelton**, second Bishop of the Nineteenth Ward, Salt Lake City, Utah, was the son of James Lane Raleigh and Susan Mc-

Coy and was born at Francistown, Hillsborough county, New Hampshire, Nov. 7, 1818. Bro. Raleigh wrote the following brief life sketch just prior to his death: "I attended school for a few years until I had reached the age of eight years, after which I worked on a farm until fourteen, when I went as an apprentice to learn the mason trade, at which I worked from fourteen to sixteen hours per day in the summer, that being the custom of the country. My trade was mostly learned in New Hampshire, but I finished in Boston, Mass. I also worked at it a part of two summers in New York. The winter of 1839-40 I spent in Portsmouth, N. H., in study. I returned to Boston in the spring of 1840, where I took contracts and carried on the mason business successfully. In the spring of 1842, I heard the gospel preached; I believed it, and



embraced it, because it was true. Father Freeman Nickerson was the first Elder I ever heard, and the second one was Geo. J. Adams, who baptized me in July, 1842. Prior to my baptism, I had investigated Catholicism, together with many of the Protestantisms of the United States, without obtaining any convictions of their truth. Aug. 17, 1842, I took Mary Ann Tabor, daughter of John and Mary B. Tabor, of Alfred, York county, Maine, to wife. I returned with her to Boston and continued in business; shortly after this, I was ordained a Teacher in the Boston branch of the Church. We started for the west May 1, 1843, and traveled by

train, canalboat and steamboat, until we landed at Nauvoo, Hancock county, Ill. Here I purchased a house and lot, and went to work at my trade, enjoyed good health, and worked hard. In those days mechanics and laborers worked from sun up to sun down; one hour for breakfast and the same for dinner. I took stock in the Music Hall, Mapu'u 'pūhi 'pūhono, 'sopūhōnag 'pūhi 'pūhōnag all public institutions and enterprises; including the Nauvoo House, the face brick-work of which I superintended, and laid with my other work the north half of the west front, at the request of Bro. George A. Smith, one of the building committee. I also built several brick houses in the city of Nauvoo. About this time, I was made a York Mason; I attained to the master's degree, attended a course of lectures, and assisted in working the lodge until we closed in that country. I joined the Nauvoo Legion, and held a first lieutenant's commission from the governor of Illinois, and did duty under Lieutenant-Gen. Joseph Smith. My wife Mary Ann Tabor died at Nauvoo, Oct. 27, 1843, aged 21 years, and I took to wife Caroline Lucy Curtis, daughter of Jacob and Sophronia Curtis, Feb. 22, 1844; she bore me one son and three daughters and died March 26, 1853, at Salt Lake City. After the first year, I did not enjoy good health while living in Illinois, as bilious fever, chills, ague, etc., prevailed at that time. I received a patriarchal blessing under the hands of Hyrum Smith, at Nauvoo, Ill., Nov. 28, 1843. I had made his acquaintance in Boston, Mass., and renewed it in Nauvoo, and had several interviews and pleasant conversations with him in 1843 and 1844. I also made the acquaintance of Joseph the Prophet a year previous to his martyrdom, and lived a near neighbor to him during that period. I know him to be a Prophet of God by the same power and upon the same principle that Peter the Apostle knew that Jesus the Christ was the Son of God. And further, I know, and hereby bear my testimony, that the Church of Christ (in its order of organization and principles) was revealed to Joseph the Prophet of God, by Jesus Christ, and that the kingdom of God is now in process of being established. In 1844, I was ordained a Seventy under the hands of Pres. Jacobs and became a member of the 13th

quorum. In the winter of 1845-46, the Temple being so far finished that ordinances could be performed in it, myself and wife Caroline received our endowments therein, Jan. 12, 1846. After the last named date, we commenced in earnest to prepare to leave for the west, and, together with my wife and infant daughter Caroline C., I started with an outfit of one team, wagon, tent, cow, etc., May 10, 1846, and traveled to the Missouri River in the Pottawattamie nation of Indians, a distance of about 250 miles, where we wintered. In the spring of 1847, together with several others, I went to St. Joseph, Mo., and worked at my trade. I made a fair outfit for the mountains, returned to camp in the Pottawattamie nation for winter, was made marshal of a certain district of country, and had the oversight of the same while we remained there. In the spring of 1848, we took up our journey and traveled in Pres. Heber C. Kimball's company across the plains to Great Salt Lake valley, where we arrived in September. I located my family in a dugout on Mill creek, and immediately went to work building some adobe rows for Pres. Heber C. Kimball and Bishop Newell K. Whitney, continuing this labor until the winter stopped me. During the winter I employed my time in reading, and preparing materials for building a house for my family in the spring. In 1849 and 1850 I conducted my building business successfully. In the spring of 1851 I was called upon by Pres. Brigham Young to take charge of the mason department of the Public Works, and consequently closed up my private building matters and concentrated my whole energy for the good of the said works. I continued this work till it was suspended, during the so-called Buchanan war and our "move" south. I was present when the corner stone of the Temple was laid, April 6, 1853. May 7, 1851, I was made a president in the 5th quorum of Seventy, and on the 13th of July following, I was ordained a High Priest by Edward Hunter, and set apart as counselor to Bishop James Hendricks, of the Nineteenth Ward, Salt Lake City. In 1853 I was made superintendent of and trustee for the erection of the 19th Ward portion of the city wall. When the Deseret Dramatic Association was organized in 1851 by Pres. Brigham Young for the pur-

pose of providing our own amusements in that line, and in the hope of raising the drama to a higher standard, he appointed me to preside over it, which I did for several years. I was called to be a Bishop at the April conference, 1856, and was ordained to that office by Bishop Edward Hunter May 6, 1856, and set apart to preside over the 19th Ward. Several years later I was also called to preside over the Brighton Ward. May 24, 1874, when the United Order of the 19th Ward was organized under the direction of the First Presidency of the Church, I was, by unanimous vote, made president of said order. I was also elected president of the Brighton branch of the United Order, June 14, 1874. I was appointed alderman of the 3rd municipal ward, of Salt Lake City, Sept. 12, 1854, and at the next election, March 5, 1855, I was elected to the same office, and re-elected for several terms thereafter, serving in all twenty-eight years. I was elected mayor pro-tem of Salt Lake City May 29, 1857, to act during the temporary absence of Abraham O. Smoot; and was elected justice of the peace for Salt Lake City and county, when it was all one precinct for judicial purposes, and when it was divided into five precincts, I was elected justice of the peace several times in the 3rd precinct, and I held that office as well as that of alderman until February, 1884. I was made inspector of buildings for Salt Lake City, at the time the office was created, March 17, 1860. At the October conference in 1869 I was called on a mission to the New England States, from which I returned in April, 1870. In 1876, by letter of Pres. Brigham Young, I was called to assist in opening and carrying on the work of the Temple at St. George. I performed this labor and returned to Salt Lake City in the spring of 1877. I was re-elected to the city council, and at the August election in 1877, for members to the Territorial legislature, I was elected to the legislative council, and served a term of two years. From Jan. 5, 1878, to Dec. 31, 1884, I labored as a home missionary in the Salt Lake Stake of Zion. Jan. 25, 1883, I was called and ordained a Patriarch in the Church by Apostle Wilford Woodruff. I was called into the High Council as an alternate High Councillor for the Salt Lake Stake of Zion, Feb. 9, 1885.

My military duties commenced in Illinois in the Nauvoo Legion, and continued until we left for the west in the spring of 1846. When we commenced to be troubled with Indian depredations in Tooele county, I made one march under Col. George D. Grant to Skull valley, Tooele county, and also went further west, in company with Officers Wm. H. Kimball, James Ferguson, Orrin P. Rockwell and others, at the time of what was called the Utah war. I had received the appointment of adjutant of the 2nd regiment, 2nd brigade, 1st division, of the Nauvoo Legion. When my regiment was called in the fall of 1857 the command devolved on me, having been elected major, and after forwarding supplies, etc., I took charge of the expedition when our regiment performed active service. Our services were confined to Echo canyon during the entire month of December of that year, when we returned to Salt Lake City, except a small number of men who were detailed for guard. In the spring of 1858, I started with a number of men for Echo canyon to inspect the earth works and stone batteries. April 7, 1858, Gov. Alfred Cumming and Col. Thos. L. Kane passed through our line for Salt Lake City. On the 13th I started for Lost Creek with two battalions of infantry, and after exploring in that region of country I took the entire force up the creek twelve miles to build a station, clear roads, etc., after which I took 175 men four miles further up the canyon to build batteries. I was also ordered to detail fifty men and station them at the mouth of the canyon and send twenty-five to Echo canyon, and return with the remainder to Salt Lake City, where Dr. Wm. F. Anderson, our regimental surgeon, myself and several others, remained until the U. S. troops under Col. A. S. Johnston passed through the city on their way to Camp Floyd. After this our families returned from the south, and I have had but little to do in military matters since. In the winter of 1858-59 I was chosen to serve on the grand jury of the 1st District (now the 3rd judicial district). The jury consisted of one-half Gentiles, so-called, and the other half "Mormons," and of course we had some strange experiences. I remember particularly one member who every little while called out, "Now let us proceed to in-

dict Mr. Brigham Young.' I would generally ask, 'For what?' and that would as a rule end the matter for the time being. Judge Sinclair spent most of the winter hearing motions and arguments to disbar Gen. Jas. Ferguson, not forgetting to drink heartily and often. The merchants who followed up the army had brought along a plentiful supply of old rye and other mild beverages and were fairly liberal with it, especially to the court. In 1895 I served as a member of the constitutional convention which drafted the State constitution of Utah. My Temple work extends over a longer period than any other one special duty or labor of the holy Priesthood. It reaches from the days of Nauvoo up to the present (1901). My life has been a busy one, full of cares and anxiety; the most of it pleasant and agreeable. I ascribe my success in life largely to my early training in the habits of industry and frugality, the classification of business, and labor, the order of a place for everything and everything in its place, which seems to be characteristic of that part of the country in which I was born and bred. By such habits a man may find time to do much that without them he would not have the spirit or disposition to perform. I have been anxious to do what I could for the benefit of humanity, whether there seemed to be dollars and cents in it or not, or any earthly hope of reward. In making this statement I do not claim to be less selfish than other men, but I have simply had an eye to future as well as present reward; consequently I have kept busy, without exclusive regard to the wants of the present life, desiring more particularly to couple present and future rewards together, and thereby make reasonable provisions for both, so far as it lay in my power." Bishop Raleigh died at his home in Salt Lake City May 13, 1901, at the ripe age of nearly eighty-three years.

**MORRIS, Richard Vaughan**, third Bishop of the Nineteenth Ward, Salt Lake City, Utah, was born Sept. 23, 1820, in Abergele, Denbighshire, Wales, son of John and Barbara Morris. Being a delicate child he was sent to England at the age of thirteen and served his time in a lawyer's office in Liverpool. When about nineteen years old

he became a convert to "Mormonism," and was baptized Sept. 4, 1849, at Abergele, Wales. After his baptism he returned to Wales, where he was ordained to the Priesthood and served in the ministry. He also acted as secretary to Elder Wm. S. Phillips, who at that time presided over the Welsh mission. He occupied that position until he emigrated to Utah in 1855. Soon after his arrival in Salt Lake City he became a member of the Nauvoo Legion cavalry, serving in two Indian wars and also the Morrisite war, holding the rank of lieutenant. He was assistant government assessor and collector of internal revenue under General A. L. Chetlain, and held that position for several years. In March, 1870, he



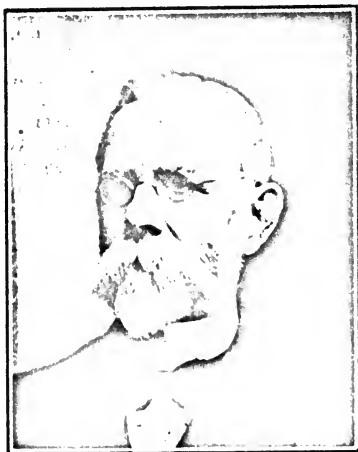
filled the position of secretary to Captain William H. Hooper, delegate to Congress, accompanying him to Washington, D. C. In October, 1873, he went on a mission to England, where he labored diligently in the ministry, part of the time as president of the Birmingham conference. He returned home in charge of a company of three hundred Saints and fourteen returning missionaries, arriving in Salt Lake Oct. 5, 1875. For many years he filled the position of clerk to the High Priests' quorum in Salt Lake City; was also Ward clerk, secretary of the D. A. & M. Society, secretary of the Deseret Telegraph Company, auditor of the Utah Central railroad, president of the Utah Soap Factory, besides filling other responsible positions. He was or-



dained Bishop of the Nineteenth Ward in July, 1877, to succeed Bishop Alonzo H. Raleigh, and filled the position with honor until his death, which occurred March 12, 1882, of typhoid pneumonia. He left seven sons and four daughters, one of the former being the present City Treasurer R. P. Morris. At the time of his demise the "Deseret News" published the following: "Bishop Morris' integrity to the work of the Lord was beyond all question. While not naturally of an aggressive disposition, when he felt he was right upon any matter of moment he could not be moved. At the time he joined the Church he was engaged in a lawyer's office in Liverpool. He went on a visit from that town to Abergele, Wales, where his brother Elias had already embraced the gospel, with which he was at that time unacquainted. He stood by an Elder the same day, while he was preaching; and when that Elder was attacked by a mob, he stood by him and struggled against the persecutors with undaunted courage. The next day Elias baptized him, and his course from then till the hour of his death has been in support of the truth and the right."

**BARTON, Isaac**, fifth Bishop of the Nineteenth Ward, Salt Lake City, Utah, was born Dec. 11, 1842, in St. Helens, Lancashire, England, son of John Barton and Elizabeth Bell. He was baptized when about eight years old, and became identified with the St. Helens branch of the Liverpool conference. Subsequently, he was ordained to the lesser Priesthood and acted in the capacity of Deacon and Teacher. He emigrated to America in 1861, crossing the Atlantic in the ship "Underwriter," which sailed from Liverpool April 23, 1861. He drove an ox-team across the plains in the train which brought wire and other material for the construction of the overland telegraph. On his arrival in Salt Lake City he joined his three brothers (Wm. B., James and John), who had emigrated to Utah the year previous, and became a resident of the Thirteenth Ward, where he remained till the following spring. Soon after his arrival in the Valley he was ordained a Seventy and became a member of the 62nd quorum. In 1862 he went to Nevada, and when volunteers

were called for in that State to take up arms in the defense of the Union, which was at that time involved in civil war, Bro. Barton enlisted (in March, 1864) in the first battalion of Nevada cavalry, expecting to go to the seat of war. But the services of his company were needed on the frontiers, the Indians being hostile at the time. After receiving an honorable discharge at Fort Douglas, Utah, in July, 1866, as a sergeant, Bro. Barton became a resident of Kaysville, Davis county, whence he was called to do military

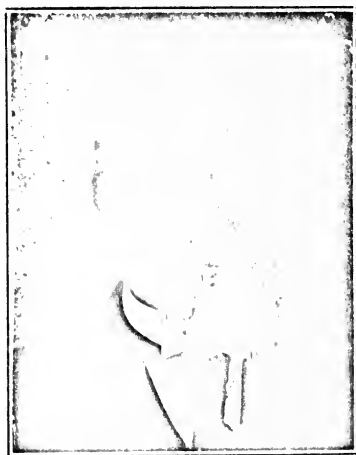


service in Sanpete and Sevier counties in what is known as the Blackhawk war. After this he engaged in farming at Kaysville, where he married Miss Agnes E. Park, Dec. 26, 1870. The following year he located permanently in Salt Lake City and became a resident of the Nineteenth Ward, where he still resides. In 1879, after being in the employ of the late Samuel P. Tensdel for eight years, he commenced business for himself by manufacturing overalls, carrying on a merchant-tailoring establishment. In 1882 he and his brother Joseph established a general mercantile business in Layton, Davis county. In 1885 he resumed the management of the Salt Lake business previously mentioned, which is still in existence under the firm name of Barton & Co. After the death of Bishop James Watson, Elder Isaac Barton was ordained a High Priest and Bishop, Feb. 16, 1890, by Angus M. Cannon, and set apart to pre-

side in that capacity over the Nineteenth Ward, in which office he is still laboring.

**SHARP, John**, first Bishop of the Twentieth Ward, Salt Lake City, Utah, was born Nov. 8, 1820, in the Devon ironworks, Scotland, and was sent into a coal pit to work when but eight years of age. In 1847 "Mormonism" found him in Clackmannanshire, still engaged as a coal miner. The gospel was brought to this quarter by William Gibson, one of the first Scotch Elders sent out to preach—a man who obtained renown in the British mission as an orator and an able disputant. This Elder converted the Sharp brothers (there were three of them) to the faith, and in 1848, they left Scotland for America. They landed in New Orleans, came up the Mississippi river to St. Louis, Mo., where they lived until the spring of 1850, and then took up their line of march for Salt Lake City. The date of his arrival, Aug. 28, 1850, makes John Sharp one of the earlier settlers of Utah, and the sphere that he filled so many years, properly classes him among the "founders." He first went to work in the Church quarry, getting out stone for the "Old Tabernacle" and Tithing Office, and next was made the superintendent of the quarry. Under his direction the stone for the public works, the foundation of the Temple, and the massive wall around the Temple block, was gotten out; and it must be understood that the quarrying and hauling of those huge blocks of granite was no indifferent undertaking. The Church quarry is eighteen miles from the city, and the rock, of course, had to be hauled by oxen, and the men employed directly or indirectly on tithing account. The numerous difficulties which the superintendents of the Church works had to grapple with in raising teams upon the tithing offerings, the employment of regular hands and the finding of means generally to carry on the public works, cannot easily be imagined, unless one can fancy what the national income would mean if paid in flour, molasses, potatoes, squashes, and the like, and distributed afterwards for the national service. In 1854 he was ordained by Pres. Brigham Young as the Bishop of the Twentieth Ward. This Ward had been up to its organization coupled with the Eight-

eenth Ward under Bishop Lorenzo D. Young; but substantially Bishop Sharp was the founder of the Twentieth Ward. It grew up under him, and soon became known as one of the most liberal and intellectual Wards of the city. In 1864 Bishop Sharp was appointed assistant superintendent of the Public Works, and when Pres. Daniel H. Wells went to England to take charge of the European mission, he became the acting superintendent until his return. In 1867 he became a sub-

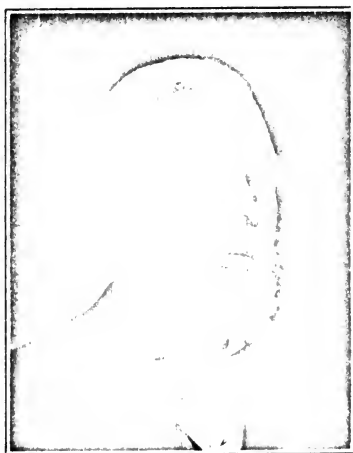


contractor under Brigham Young on the Union Pacific railroad. Under this contract, Sharp and Young did the heavy stone work of the bridge abutments, and the cutting of the tunnels of Weber canyon. In this work they employed from five to six hundred men, and the contract amounted to about a million dollars. Afterwards, during the strike between the Union Pacific and the Central Pacific, the Bishop took another contract for Sharp and Young, on the Union Pacific, on which he employed from four to five hundred men, the contract amounting to \$100,000. In the difficulties of the settlement between Pres. Young and the U. P. Co., John Sharp, John Taylor and Joseph A. Young were chosen to go to Boston to bring the business to an issue. So vigorously, yet prudently, did they press the matter with Durant and others that, in the lack of the company's funds, Brigham got \$600,000 worth of railroad material, iron and rolling stock, which was used in the construction of

the Utah Central railway. After the building of that line, Joseph A. Young was made its superintendent, and he was followed by Feramorz Little, but Bishop Sharp succeeded them in 1871, and in 1873, was also appointed its president as well as superintendent. In the organization of the Utah Southern in 1870, he was elected vice-president. He went east as the purchasing agent for this company, and becoming extensively associated with the Union Pacific directors, was finally elected one of them, which office he held till his death. He was a man of pronounced character, and of much capacity, particularly of the practical quality. This was shown in his whole career. He had a very common-sense type of mind, was, in fact, a "man of the world," notwithstanding he was a Bishop. Coming from a coalpit in Scotland, and rising to his position as a Bishop in the Church, a president and superintendent of railroads, and one of the directors of the Union Pacific, John Sharp may well be pronounced a "self-made man." Bishop Sharp died in Salt Lake City Dec. 23, 1891, mourned and respected by all who knew him.

**ROMNEY, George**, third Bishop of the Twentieth Ward, Salt Lake City, Utah, is the son of Miles Romney and Elizabeth Gaskell, and was born in Dalton, Lancashire, England, Aug. 14, 1831. When two years old he moved with his parents to Preston. In 1839 his father and mother joined the Church, and George was baptized in September, 1839. With his parents he left England in 1841 for America to gather with the Saints at Nauvoo, Ill. After locating in Nauvoo, George began to learn the carpenter trade, working as an apprentice on the Nauvoo Temple, where he labored till the completion of that structure. When the body of the Church was expelled from Illinois and left for the west in 1846, the Romney family, not having sufficient means to purchase an outfit for the long journey to the west, went to Burlington, Iowa, and later to St. Louis, Mo., where they remained till the spring of 1850 when they started for the west with ox-teams. At Council Bluffs, Iowa, they received reinforcements and continued the journey across the plains, arriving in Salt Lake City in October, 1850. George Romney married Jane Jamison March

15, 1850, in St. Louis, Mo., and their first child was born Dec. 15, 1850, in a wagon-box on what is now the Temple Block, in Salt Lake City, where Bro. Romney and his little family lived during the winter of 1850-51. The wagon-box was the family home for sixteen months. He obtained employment on the "Public Works" as a carpenter. In the spring of 1852, together with others, he was sent to Fillmore, Millard county, to build a State house, where he remained for several months, and then returned to Salt Lake City. He was ordained to the office of a Seventy in 1853, and became identified with the 29th quorum of Seventy. In 1856 he was appointed foreman of the carpentering department of the "Public Works." During the Johnston army trouble in 1857-58, he served as a captain in a military capacity and did three months' duty in the Echo Canyon campaign. In the spring



of 1858, during the move south, he went to Provo, but soon returned to Salt Lake City and assumed the position of foreman of the public works, which position he held till 1864, when he formed a partnership with the late Wm. H. Folsom and erected several large buildings, among them the City Hall, and the Wells, Fargo & Co.'s building. In the fall of 1868 he, together with George H. Taylor and Thos. Latimer, formed the firm now known as Taylor, Romney, Armstrong Co., and went into the lumber and milling business, becoming the pioneers in that branch of industry in Utah. Bro. Romney is still the

manager of that business and is classed as one of the soundest and most successful business men in the State. At present he is vice-president of Z. C. M. I., and of the Home Fire Insurance Co., and a director in the following business concerns: Deseret National Bank, Deseret Savings Bank, Consolidated Wagon and Machine Co., Clark, Eldredge and Co., Alberta Land and Cattle Co., Utah Light and Power Co., etc. He was elected a member of the city council in Salt Lake City, in 1882, serving one term, and again in 1895, serving four years, during which time he made a splendid record. In ecclesiastical affairs Elder Romney has always taken great interest, and has been a hard and energetic worker in the Church. In 1869-70 he filled a short mission to Great Britain, and he has also performed missionary work in several States of the Union. He served a term in the penitentiary in 1885 for conscience sake, having previously yielded obedience to the principle of plural marriage. In August, 1886, when the Twentieth Ward Bishopric was reorganized, Bro. Romney was ordained a High Priest by Heber J. Grant and set apart to act as first counselor to Bishop Wm. C. Bassett. He served in that capacity until Aug. 31, 1888, when the Ward was reorganized with Geo. Romney as Bishop, the former Bishop (Elder Bassett) having left the Ward. In this high and responsible calling Elder Romney is still acting, and since the opening of the Salt Lake City Temple he has been a worker in that sacred edifice.

**WOOLLEY, Marcellus Simmons,** Bishop of the 21st Ward, Salt Lake City, is a son of the late Bishop Edwin D. Woolley, and was born in Salt Lake City, Utah, Aug. 27, 1854. He was baptized by his father when eight years old, and when about seventeen years of age he was ordained an Elder and received his endowments. He was ordained into the 4th quorum of Seventy by Soren P. Neve, April 8, 1884, and ordained a High Priest and set apart as second counselor to Bishop Wm. L. N. Allen of the 21st Ward, by Pres. Angus M. Cannon Jan. 16, 1887. He served in that capacity till Jan. 18, 1894, when he was ordained a Bishop and set apart by Pres. Geo. Q. Cannon to preside over said Ward, and is still laboring in that responsible position. Bro.

Woolley married Mary Ann Naylor June 7, 1875. In the business world he followed merchandising for a period of seventeen years, being for a number of years secretary, treasurer and superintendent of the Thirteenth Ward store.



At present he is engaged in the real estate business, being associated with the firm of Tuttle Bros., Salt Lake City. In civil life he has served as a member of the board of education, in Salt Lake City, as chief deputy sheriff of Salt Lake county, and as county commissioner, in all of which offices he has exhibited marked ability.

**AVESON, Robert,** one of the presidents of the fourth quorum of Seventy, is the second son of Thomas Aveson and Ann Fawcett, and was born in Bradford, Yorkshire, England, Aug. 22, 1847. On the 29th of February, 1860, he went to reside at Middlesbrough, Yorkshire, England, where he was bound apprentice to Mr. Joseph Gould, printer. In the summer of 1862 he made preparation to join a Baptist church, but receiving a testimony that "Mormonism" was true, he became very desirous to be baptized. To this his parents objected and the ordinance was deferred. For three years and a half he attended Latter-day Saints meetings, whenever opportunity offered, unawares to his parents. During that time, by dint of hard savings, he managed to procure money to pay his passage to the frontier. From 1862 until the spring of 1866 he gradually grew tired of the opposi-

tion manifested toward him by his parents; hence, although a bound apprentice, he resolved to leave home for Utah in May, 1866; he was, therefore, baptized March 25th of that year, previous to his departure for Zion. In company with his companion, Richard Sedgwick (an apprentice to a picture-frame maker), he started for London by land and water, arriving there on the 20th. Next day they went to the ship "American Congress," which was chartered to sail on the 23rd of that month. On the morning of the 24th, just before the boat set sail, they were much surprised on being confronted, while on deck, by a London detective and Mr. Thomas Carter (Richard Sedgwick's employer). On the charge of absconding from their apprenticeship they were arrested.

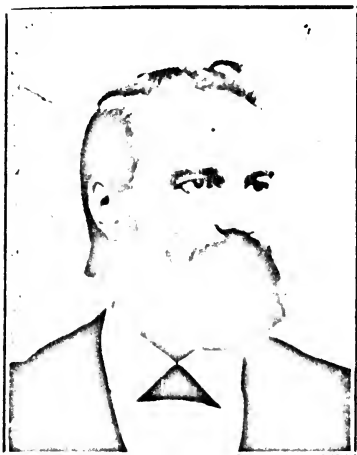


Hundreds of the passengers gathered around, and one of the most sorrowful scenes in their lives was witnessed, while they bld sad adieu to their many friends. The boys were then taken to the Thames police office. For the first time in their lives they slept in a cell. Next morning they were handcuffed and taken to Middlesbrough, where they spent another night in a cell. The following day they were tried and discharged; the decision of the court being that the expenses connected with their capture should be deducted from their wages. On the 17th of the following month (June), the two boys made their second attempt to leave their homes. As they were about to embark on a steamer, they were inter-

cepted by Brother Aveson's mother. The next day (June 18th) Robert Aveson made his third attempt to leave home; he went to Glasgow, Scotland, from there to Liverpool, England, and thence to New York; here he met Elder T. B. H. Stenhouse, who engaged him to work in his printing office in Salt Lake City. He crossed the plains in Joseph S. Rawlin's ox-train, arriving in Salt Lake City, Sept. 30, 1866. In 1879 he received the glad tidings that his parents had joined the Church and in 1880 he emigrated to Zion. Since his arrival in Utah, Brother Aveson has taken an active part in local affairs, both ecclesiastically, politically and socially. For eleven years he acted as assistant superintendent of the Twenty-first Ward Sunday school, and for four years was superintendent of that school. From December, 1883, until April, 1893, he served as Ward clerk of the Twenty-first Ward. May 30, 1869, he was ordained an Elder by Elder Elias Smith, and on the 18th of April, 1876, was ordained a Seventy by Elder John Lyon and became identified with the 37th quorum of Seventy; he acted as clerk of that quorum for seven years, and was also clerk of the temporary organization of Seventies in the Twenty-first Ward. When the 4th quorum of Seventy was reorganized and located in the Twenty-first Ward, in 1883, he became a member of said quorum and for about ten years acted as its clerk. Dec. 14, 1896, he was ordained a president in that quorum. April 15, 1893, he started on a mission to England. After laboring a few weeks in the Leeds conference, he acted for twenty-two months as president of the Manchester conference. He returned home May 6, 1895, after which he labored as a home missionary in the Salt Lake Stake of Zion for nearly two years. Elder Aveson has officiated for a great number of his dead relatives in the Logan and Salt Lake Temples. When the Twenty-seventh Ward was organized, Jan. 26, 1902, he was appointed clerk of the new Ward. He has been an energetic Sunday school worker for nearly twenty-five years, and is now a teacher in the Theological Class of the Twenty-seventh Ward Sunday school. He has a wife and six children living, is a printer by trade, and has been an employe at the "Deseret News" office for over thirty years. (For additional

items in relation to Elder Aveson's life, see "Faith Promoting Series," Book 13.)

**MACFARLANE, Andrew Nevin**, second counselor to Bishop Wm. L. N. Allen of the Twenty-first Ward, Salt Lake City, from 1883 to 1886, was the son of John Macfarlane and Ann Nevin, and was born Jan. 10, 1830, in Dundee, Forfarshire, Scotland. He was the youngest child of five. At the age of seventeen he was baptized into the Church by Elder Hugh Findlay, on April 19, 1847. He was ordained a Teacher Sept. 20, 1847; a Priest Dec. 29, 1848; an Elder March 17, 1850; a Seventy Oct. 19, 1869, and a High Priest Oct. 21, 1883. In the summer of 1849 he was called to labor



as a local missionary and sent from Dundee to preach the gospel and distribute tracts in the surrounding villages. In 1850 he was appointed to go to Aberdeen, Scotland, to preside over the branch of the Church in that city. For upwards of twenty years he was one of the most active local Elders in the Scottish mission; he presided over a number of branches, and for two years was president of the Edinburgh conference. Prior to his departure for Zion, as a mark of esteem for his many years of faithful labor, the Priesthood of the Edinburgh conference presented him with a beautiful written testimonial (on parchment), in a handsome frame. Brother Macfarlane emigrated to Utah in 1868, and shortly after his arrival in Salt Lake City he became an

employee of Z. C. M. L., and was engaged there for fourteen years. When the Twenty-first Ward was organized in 1877, he became one of the prominent and energetic workers in building up that part of the Lord's vineyard. He was the first president of the Ward Y. M. M. L. A., holding that office for five years. May 26, 1878, he was chosen first assistant superintendent of the Twenty-first Ward Sunday school. In April, 1881, he filled a mission to Great Britain, where he presided over the Glasgow conference. He was one of the presidents of the mass quorum of Seventies in the Twenty-first Ward, and served a term of two years in the city council in 1884-86. After the death of Bishop Andrew Burt, he was set apart as second counselor to Bishop Wm. L. N. Allen, in the Twenty-first Ward, Oct. 21, 1883. This position he held until his death, which occurred Sept. 20, 1886. The crowded meeting house at his funeral services was one proof that he left behind a large host of friends. Elizabeth J. Macfarlane, his widow, is now a resident of the Twenty-first Ward. For years she was an energetic worker in the Sabbath school of that Ward. The only living children of Elder Macfarlane are: Nevin, who resides in Cassia county, Idaho; and Elizabeth, wife of George Austin, superintendent, of the sugar factory, Lehi, Utah. Very truly can it be said of him: "He has fought the good fight, he has finished his course on earth, and he will receive his reward with the just."—R. A.

**SOLOMON, Alfred**, Bishop of the Twenty-second Ward, Salt Lake City, Utah, is the son of Wm. Solomon and Nancy Jane Hocking, and was born Sept. 10, 1836, at Truro, Cornwall county, England. He received a common school education in the school at Truro; was baptized into the Church April 6, 1854, and soon afterward became an active worker in the Priesthood, assisting the missionaries in their labors. His relatives were opposed to his becoming a "Mormon" and also to his emigrating to America, but he, nevertheless, made arrangements for his departure, and sailed from Liverpool for Boston on the ship "George Washington" March 27, 1857. From Boston he went to Iowa City, Iowa, where he remained

a short time, working to earn money to continue the journey across the plains. After an eventful trip, he arrived in the Valley Sept. 12, 1857, and located in Salt Lake City, where he has resided ever since. During the Johnston army affair in the winter of 1857-58 he did military service in Echo canyon. At the time of the move south in 1858, he was detailed to remain in Salt Lake City to aid in burning and destroying the property, should the army prove hostile, after coming to the city. After peace was restored he settled down to work at the shoe making business, having charge of Robert J. Golding's store. He acted for a num-



ber of years as a special policeman and also as a constable in Salt Lake City. When the first fire department was organized in Salt Lake City, he became a member of it. He is also a veteran artillery man. In 1870, together with his brother, James, he organized the firm known as Solomon Bros., and began the manufacture of boots and shoes, being the first importers of machinery into Utah for shoemaking. Elder Solomon was ordained a Bishop and set apart to preside over the Twenty-second Ward at its organization, March 31, 1889, which position he still holds. In 1891 he left for a mission to England where he labored successfully as president of the Newcastle and Cheltenham conferences and also for a short time as president of the European mission. He returned home July 4, 1893, and was called to

labor in the Salt Lake Temple. Bishop Solomon has had three wives and is the father of twenty-three children.

**NEBEKER, George**, a High Councillor in the Salt Lake Stake of Zion from 1859 to 1864 and from 1873 to 1877, is the eighth son of George Nebeker and Susannah Meredith, and was born at Newcastle, Delaware, Jan. 22, 1827. He subsequently moved with his father to Covington, Fountain county, Indiana, where he remained until 1846. In the spring of that year, in company with his eldest brother John, he came west as far as Winter Quarters. The following spring he continued his journey westward in Bro. George B. Wallace's company, in which his brother John was a captain of fifty, arriving in the Valley Sept. 26, 1847, and settled in the Nineteenth Ward, Salt Lake City. After Brother Nebeker's arrival in the Valley his labors for the building up of the kingdom of God were signally conspicuous in his untiring zeal and manifest integrity to the principles of the gospel, which he espoused in early manhood, being baptized when 20 years of age. In 1850 he married Elizabeth Dilworth, by whom he had eleven children, four sons and seven daughters. Again in 1863 he married Maria L. Dilworth, who bore him four sons and two daughters. In connection with raising his family, his life has been devoted to missionary labor most of the time. His first mission in 1854 was to the remnants of the House of Israel in the regions about the White and Elk Mountains, and in the year 1856 he was among those who were called to colonize what was then called Western Utah but now Carson, Nevada. After eighteen months of hard labor there and no returns, he was called home to join the Saints in their move south in the year 1858. The most notable mission, however, performed by Brother Nebeker was the one to the inhabitants of the Sandwich Islands. He was called, in connection with Elder Francis A. Hammond, as early as the fall of 1864 to go to those islands, with instructions from Pres. Brigham Young to purchase a tract of land with a view of colonizing it as a Stake of Zion for the native Saints to gather to. After several unsuccessful efforts it was decided that Bro. Hammond should return and inform Pres. Young of the result of their labors and

be advised further in the matter, Brother Nebeker to remain on the Islands. Very soon after Elder Hammond's departure for Utah, Elder Nebeker was approached by a Mr. Dougherty, of Honolulu, who owned a large tract of land about 32 miles from Honolulu, which he thought would meet the requirements of the case and offered to sell it for \$14,000. After visiting the plantation, a bargain was struck and Elder Nebeker immediately informed Pres. Young by letter of his action. The letter reached Salt Lake City a few days after Elder Hammond's arrival. Elder Nebeker was instructed to close the negotiations for the purchase of the land and return home at his earliest convenience. On Thursday, May 18, 1865, a company, consisting of nine missionaries, eleven women, eighteen children and six teamsters, left Salt Lake City, bound for the Hawaiian Islands. Elder Nebeker was appointed, by Brigham Young, captain of the company, which had ten wagons. This company arrived at the Lule plantation (the land purchased by Elder Nebeker), Hawaiian Islands, Thursday, July 6th, of the same year. While on this mission, which embraced a period of nearly ten years, Elder Nebeker was enabled to establish an important industry, namely, the manufacturing of sugar, which subsequently became the means of placing the mission on a permanent financial basis and of making a home for the Elders who are called to perform missionary labor in that land and also of establishing the natives who gather from other islands of the group. In connection with this mission Bro. Nebeker was required by Pres. Young to assume not only the responsibility of the conduct of the mission, but also the debt of \$14,000 upon the plantation thus purchased. He was enabled, however, through the providence of the Lord, to lift his indebtedness, and at the time he was released from this mission he turned over to Pres. John Taylor the plantation free of debt, receiving only from the Church the amount of his own property used in the interest of the mission. He also filled a mission to the United States in the fall and winter of 1879-80. He held the office of High Priest, being ordained to that office in 1853, and acted as a High Counsellor in the Salt Lake Stake of

Zion from 1859 to 1864, and after returning from his mission to the Sandwich Islands he acted in the same capacity from 1873 to 1877. He was a member of the organization known as the "Minute Men" and in this capacity was a member of Parley P. Pratt's party, which was sent to make explorations in southern Utah in the fall of 1849. At his death, which occurred Dec. 1, 1886, Elder Nebeker was laboring as a district teacher in the Nineteenth Ward in which he resided. The funeral services (which were conducted in the Nineteenth Ward) were attended by a great many friends of the deceased, notably quite a number of Hawaiians who seemed very much affected at the loss of a man whom they loved very dearly.

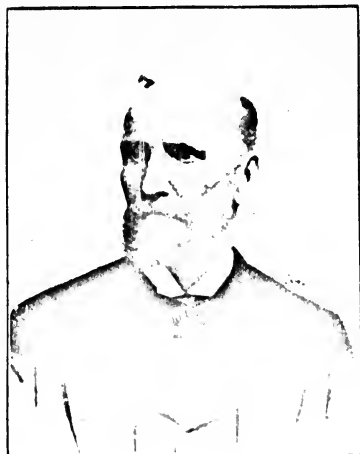
**NEBEKER, John L.**, first counselor to Bishop Alfred Solomon of the 22nd Ward, Salt Lake City, Utah, is the son of George Nebeker and Elizabeth Dilworth, and was born in Salt Lake City Nov. 1, 1854. His early life ran very quietly during the early years of Salt Lake City when there were not the many contaminating influences, which abound at the present time, to allure the youth and lead them in paths of vice and immorality. His father was absent from home filling a mission to the Sandwich Islands from the time he was ten years old till he was twenty, hence he did not get the benefit of his father's advice at that time of his life. His mother, however, was signally blessed in raising her children; she was not only able to give them the necessities of life, but to afford all of them a common school education. In providing for the wants of her family, she being a very indulgent mother, was not slow in giving the necessary spiritual and moral instruction to her children by teaching the principles of truth as taught in the gospel of Christ. At the age of twenty-one, Brother Nebeker was married to Christina Graham, who has born to him twelve children, five of whom have died. The first year of his married life Elder Nebeker was engaged in teaching school at Taylorsville, Salt Lake county. In 1877 he was chosen president of the Y. M. M. U. association in his Ward. He was in attendance at the first Sunday school held in the Nineteenth Ward meeting



house, in September, 1866, and he has been a class teacher for twenty years. For four years he was a clerk in the carpenter department of the Utah Central railway company. March 16, 1887, he accepted a position as deputy recorder of Salt Lake county under Geo. M. Cannon; and later he was again made deputy county clerk under John C. Cutler, a place he filled with efficiency and fidelity. He remained in the county clerk's office until October, 1890, when he was engaged as bookkeeper in the firm of Hardy, Young & Co., and afterwards became the secretary and treasurer of said company. He was also secretary in the firm of Barnes, Hardy Co. for a number of years. After this he occupied a position in the Salt Lake postoffice as registry clerk for nearly two years, when he accepted, at the solicitation of Bishop Wm. B. Preston, a clerkship in the Presiding Bishop's office, where he has now been employed for nearly five years and has risen in the ranks of the official force to the position of Stake tithing clerk for the Salt Lake Stake of Zion. While laboring in the Presiding Bishop's office he has acted as secretary and treasurer of the South Jordan Canal Co. and also of the Nevada Land and Live Stock Company, both corporations of considerable magnitude. In the fall of 1892 he was elected justice of the peace for the third precinct, Salt Lake City. He was ordained a High Priest and set apart as second counselor to Bishop Alfred Solomon of the Twenty-second Ward, March 31, 1889. Later (Dec. 31, 1893) he was chosen as first counselor to Bishop Solomon, which position he still holds.

**JONES, George Richards**, first Bishop of the Twenty-third Ward, Salt Lake City, Utah, is the son of George Jones and Ann Richards and was born Jan. 21, 1836, in the parish of New Church, Monmouthshire, England. He was baptized April 7, 1857, by Elder Henry Reeves, and married Harriet Bruckshaw, daughter of Thos. Bruckshaw and Ellen Morgan, March 7, 1859. Together with his wife he sailed for America on board the ship "William Tapscott," April 11, 1859. On landing in New York they continued their journey to Florence, Nebraska, where they joined Geo. Rowley's hand-cart company in crossing the plains and arrived

in the Valley Sept. 4, 1859. In 1872 Bro. Jones began business as a lime dealer in Salt Lake City and has followed that avocation for upwards of twenty-one years, during which time he furnished most of the lime for the Salt Lake Temple. March 4, 1861, he was ordained an Elder by John V. Long, and in 1867 he was ordained a Seventy



in the fourth quorum by Nathan Tanner. When the Twenty-third Ward, Salt Lake City, was organized, Dec. 13, 1891, he was ordained a High Priest and Bishop by Apostle John W. Taylor and set apart to preside over said Ward, in which office he is still serving diligently. Bishop Jones performed a mission to Great Britain, in 1901, in the interest of his genealogy, spending most of his time in Cardiff, Wales.

**FERNSTROM, Frans Samuel**, first counselor to Bishop Geo. R. Jones of the Twenty-third Ward, Salt Lake City, was born in Frandefors parish, Dalsland, Sweden, March 26, 1852. Leaving Sweden in 1872, he went to Norway, where he became acquainted with the "Mormon" Elders and the gospel, and was baptized into the Church Nov. 12, 1875. He emigrated to Utah in 1876 and located in Salt Lake City. In 1889 he became one of the promoters of the Scandinavian Building Society, which purchased the so-called Superior Addition, thus enabling many people to obtain for themselves homes. When that part of Salt Lake City was or-

ganized into the Twenty-third Ward, in 1891, Bro. Fernstrom was chosen as first counselor to Bishop Geo. R. Jones, a position which he has occupied ever since. He was elected a member of the city council in 1897, and re-elected in 1899 and 1901. During the time he



has served as a councilman he has made a splendid record, and earned the respect of all classes of the community. In contending for such measures as he honestly believed to be right he has ever exhibited an earnestness which has made his influence felt with the other members of the council and the people. By avocation Elder Fernstrom at present is a tailor, and is conducting a large tailoring establishment (F. S. Fernstrom & Sons). His first wife, Henrietta Hansen, bore him four children, and after her death, he married Selma Carlson, who has borne him seven children. Bro. Fernstrom is a consistent Churchman, a capable law-maker, and a straightforward businessman.

**ASHTON, Edward Treharne**, Bishop of the Twenty-fourth Ward, Salt Lake City, is the son of Edward Ashton and Jane Treharne, and was born in Salt Lake City, Utah, July 14, 1855. His parents came to Utah for the gospel's sake at an early day, and took part in the developing and upbuilding of this western country. The boyhood

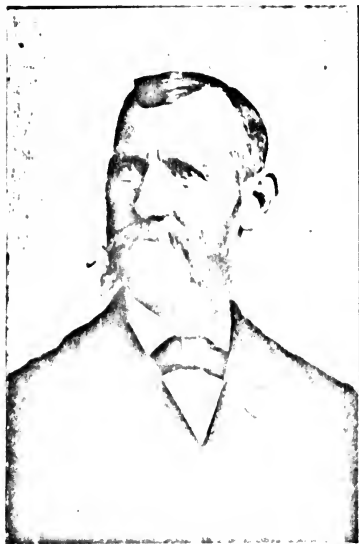
days of Bro. Ashton were spent in toil. It was not his privilege to enjoy the blessing of having a scholastic education. Early in life he entered the employ of Elias Morris & Sons' stone and marble works. He soon grew in favor with his employers and was given a position of trust. At the age of twenty-two he married Edle Morris, daughter of the late Bishop Elias Morris. In 1889 he left for a mission to Great Britain, where he labored successfully in Wales, part of the time as president of the Welsh conference. After his return home he was chosen and set apart as a president in the 2nd quorum of Seventy, which position he held till the organization of the Twenty-fourth Ward, Salt Lake City, April 3, 1898, when he was ordained a High Priest and Bishop and set apart to preside over said Ward by Pres. Geo. Q. Cannon. As a Bishop he has labored faithfully for the progress of the Church in his Ward, and has succeeded in erecting a very fine Ward chapel or meeting house. In 1883 he yielded obedience to the law of plural marriage by taking to wife Cora Lindsay. He is the father of 17 children, 14 of whom are living. In the business world Bro. Ashton is recognized as a man of sound judgment. He has been a contractor and builder for several years and has done much building



all through the west. He has erected nearly every electric power plant in Utah. At present he is engaged in contracting and manufacturing, and is president of the Ashton Fire Brick and

The company and also of the Ashton, Whyte, Skillicorn Co., cut stone contractors, etc., etc.

**CHRISTENSEN, James Miller**, second counselor to Bishop Edward T. Ashton of the Twenty-fourth Ward, Salt



Lake City, Utah, is the son of Christen Andersen and Anna Margrethe Jensen Miller, and was born in Kirkeby, Hornstrup parish, Vejle amt, Denmark, Jan. 8, 1846. He was baptized into the Church May 31, 1863, and soon afterwards ordained a Teacher and sent out as a local missionary. April 6, 1864, he was ordained an Elder and continued to labor as a missionary till 1867. He married Ane Kjerstine Zakariasen Jan. 23, 1867, and emigrated to Utah with his young wife that year, crossing the plains with ox-teams. On his arrival in Utah, he located in Moroni, Sanpete county, where he became an active worker in the Sunday school, rising from being a pupil to the position of superintendent. He also served as a counselor in the Elders' quorum. During the existence of the United Order in Moroni, in 1875-78, he served as secretary and director. He was ordained a High Priest by Apostle Orson Hyde, May 28, 1874, and set apart as a High Councillor in the north end of Sanpete county, and he also served as a counselor in the presidency of the local High Priests quorum. In 1877 he was

elected mayor of Moroni, and was subsequently twice re-elected to that office, which he filled with marked ability. In 1881-83 he filled a mission to Scandinavia, where he labored successfully in the Aarhus conference, Denmark, first as a traveling Elder, and later as president of the conference. After his return home he engaged in the mercantile and live stock business, in Sanpete county. In 1891, in order to give his children the best possible educational advantages, he moved to Salt Lake City, where he established the firm of J. M. Christensen & Co., wholesale produce merchants, of which business he is the manager. At the organization of the Twenty-fourth Ward, Salt Lake City, April 17, 1898, he was chosen to act as second counselor to Bishop Edward T. Ashton, being set apart to that position by Chas. W. Penrose.

**EK, Carl August**, first Bishop of the Twenty-fifth Ward, Salt Lake City, is the son of Lars V. Ek and Brita Christina Lundwall, and was born July 10, 1845, in Skokloster, Upsala lan, Swe-



den. He was baptized April 23, 1871, and on Oct. 1, 1872, he was ordained an Elder and sent out to preach the gospel. He labored as a local missionary till 1878, during part of which time he presided over the Orebro and the Stock-

holm branches of the Church. In 1878 he emigrated to Utah and settled in Logan, Cache county. In 1882-84 he filled a successful mission to Scandinavia, laboring in the Stockholm conference, Sweden, first as a travelling Elder, and later as conference president. He returned home in charge of a company of emigrating Saints, with which he arrived in Salt Lake City Nov. 9, 1884. Soon after his return home he was ordained a Seventy, and in 1889 he was chosen to be a president in the 110th quorum of Seventy. In March, 1894, he changed his place of residence from Logan to Salt Lake City, where he located in the Sixth Ward. When the Twenty-fifth Ward, Salt Lake City, was organized, Jan. 20, 1902, he was ordained a Bishop and a High Priest and set apart to preside over the new Ward, which was formed out of a part of the Sixth Ward.

**MAXWELL, James**, Bishop of the Twenty-seventh Ward, Salt Lake City, is the son of Gavin Maxwell and Martha McMillan, and was born Nov. 30, 1852, at Thorneybank, Renfrewshire, Scotland. He was baptized May 18, 1862 by Isaac Ramsey, and ordained a Deacon Aug. 8, 1868, by Elder John E. Pace. In 1869 he emigrated to Utah and located in E. T. City, Tooele county, where he was ordained a Teacher, Feb. 2, 1874, by Bishop Wm. F. Moss, and an Elder Feb. 15, 1875, by Wm. F. Moss. From 1879 to 1880 he acted as president of the Y. M. M. I. A. and superintendent of the Sunday school in E. T. City. In 1880 he moved to Salt Lake City and settled in the Twenty-first Ward. He was ordained a Seventy April 8, 1884, by Apostle Abraham H. Cannon, and became a president in the council of the 4th quorum of Seventy April 16, 1888. After acting as an assistant superintendent of the Twenty-first Ward Sunday school for a number of years, he was chosen and set apart as superintendent of said school May 28, 1893, which position he held till Feb. 18, 1894, when he was ordained a High Priest by Joseph E. Taylor and set apart to act as second counselor to Bishop Marcellus S. Woolley, of the Twenty-first Ward. He served in that capacity till Jan. 28, 1902, when he was ordained a Bishop by Apostle Geo. Teasdale and set apart to preside over

the Twenty-seventh Ward, which was organized on that occasion out of the eastern part of the Twenty-first Ward. Elder Maxwell has always been a faithful worker in the Church and has held many positions of honor and trust in the community. In the quorums of the Priesthood, as well as in the auxiliary organizations, to which he has belonged, he has ever taken a leading and efficient part, and his influence for good has been felt in all the circles of his association.

**CANNON, Lewis Mousley**, Bishop of Cannon Ward, Salt Lake county, Utah, is the son of Angus M. Cannon and Amanda Mousley and was born in St. George, Washington county, Utah, April 1, 1866. Soon after his birth he was stricken with an illness which seemed about to terminate his life. However, through the administrations of the Elders, coupled with the faith of his parents, his life was spared. In 1868 his father was recalled from the Dixie mission, and returning to Salt Lake City he settled in the Fifteenth Ward. Here Lewis' health improved until he became a strong child. After completing his studies in the district schools, he went for a number of years to the University of Deseret. In 1886 he attended the Brigham Young Academy at Provo. Here the teachings of Dr. Karl G. Maeser so impressed him that he has felt their influence to the present time. Soon after his return to Salt Lake City, he was appointed deputy assessor of Salt Lake county. This position he filled until he was called to take a mission one year later. On this mission he labored in England, Germany, Switzerland, and Bohemia. While doing missionary work in Bohemia, he had an unusual experience. A Catholic priest, who had joined the Church, told Bro. Cannon a plan he had whereby they might preach the gospel to many people who otherwise might never hear of it. His plan was that they should fit themselves out with tinkers' utensils and go among the people mending tinware, etc. While they were mending, they were incidentally to preach the gospel. The plan was carried out for some time and many people were baptized. The police, however, who were very vigilant, discovered what they were doing, and the brethren were forced to give up their

plan. On his return from the Old World he was appointed deputy recorder of Salt Lake county. He remained in this position for one year, and then went to work for Zion's Savings Bank and Trust Co., filling different positions in that institution, at the present time being assistant cashier. Oct. 1, 1890, he was married and is now the father of five children. May 31, 1896, he was ordained a High Priest and Bishop by George Q. Cannon and set apart to preside as Bishop of Cannon Ward, which was at that time organized. He is at present performing the duties of that office.

**BECK, John**, a prominent Elder of the Eighteenth Ward, Salt Lake City, Utah, was born in Alchelberg, Ober amt, Schorndorf, Wurtemberg, Germany, March 19, 1843. He left his native land at the age of fourteen, and went to St. Gallen, Switzerland, where he entered the high school and studied Italian,



French and English. Here he first became acquainted with the revealed gospel, and in April, 1861, he accepted it and was baptized into the Church and later received the Priesthood and was sent into Germany to labor as a missionary. He traveled together with Elder P. F. Goss in Baden, Germany, where they performed very successful work. While in that county Elder Beck was arrested and imprisoned, on bread and water, for nine days for preaching the gospel. On being released he was forbidden by the police court to remain in

the city of Baden, in consequence of which edict he went to Wurtemberg, where he continued his missionary work among his relatives and others, and was successful in bringing about sixteen souls into the Church and in organizing a branch. Elder Beck also suffered arrest and imprisonment in that city for bearing his testimony. He was appointed to preside over the conference, which position he held till May, 1861, when he started for Utah, crossing the ocean on the ship "Hudson," and arrived in Great Salt Lake valley in October, 1864, having crossed the plains with ox-teams. During the winter of 1864-65 he lived in Lehi, Utah county. In the spring of 1865 he moved to Richfield, Sevier county, and while making this trip, together with other families, the little company had some thrilling experiences with the Indians, who were just then preparing for an uprising. While in Richfield, Bro. Beck participated in the fight of the Blackhawk War. In 1866 he moved back to Lehi, where he followed farming and sheepraising, and in 1870 he went to Tintic, Juab county, where he discovered the famous Bullion-Beck mine, which he worked hard to develop. He was finally successful in operating it, and it proved to be a very rich yielding mine. He now became a wealthy man and was very prosperous for a number of years, but by placing too much confidence in his fellow-men he became the victim of unscrupulous persons who ruined him financially. This experience was a bitter one indeed, but it brought a great education with it. Elder Beck is at present working on a plan whereby the many barren tracts of land may be populated and made fruitful, by a system of co-operative farming. He is now a resident of the 18th Ward, and is known as a liberal and kindhearted man.

**SMITH, John Fewson**, the railroad pioneer of Utah, is the son of Robert Smith and Mary Fewson Smith, and was born at Preston, Yorkshire, England, Jan. 1, 1834. He was baptized into the Church May 4, 1851, and ordained a Priest by Elder Hugh Findlay, and later an Elder. April 27, 1863, he married Christiana Venobles Vernon, eldest daughter of Joseph Venobles Vernon, and emigrated to Utah in May, 1863. They crossed the plains with ox-

teams, arriving in Salt Lake City Oct. 4th of the same year, where they established their permanent home. In the spring of 1864, Elder Smith was engaged as assistant engineer on the



survey of the Union Pacific railroad, which position he filled until its completion in 1869. He next took part in the location and construction of the Utah Central railroad, from Ogden to Salt Lake City. He afterwards engaged in government surveys in Utah; was United States deputy mineral surveyor, and also conducted several extensive explorations across the Great Desert and mountain ranges lying between Utah and the Pacific coast in the interest of the Union Pacific and other railroads. In 1872 he located a narrow-gauge railroad in American Fork canyon, and in the following year was chief engineer of the Bingham Canyon railroad, also narrow gauge, and in 1875 was chief engineer and one of the principal promoters of the Utah and Pleasant Valley railroad, another narrow-gauge road running from Springville to the coal fields in Pleasant valley, and which afterwards merged into the Rio Grande Western railway. In February, 1888, he was elected a member of the city council of Salt Lake City from the fourth precinct, and was re-elected in 1890, being the only member of the old council to be returned; and one of the unfortunate six, who, after having been duly elected, were denied their certificates which were wrongfully given to the Liberal party candidates,

but afterwards were awarded to them by the courts. In 1891 he went to Mexico in the interest of John W. Young's railroad speculation, and in 1895 explored a route from El Paso, Texas, to the "Mormon" colonies in Chihuahua, Mexico, for a New York syndicate. The road was built under the name of the "The Rio Grande Sierra Madre & Pacific Ry.," of which he was chief engineer and still holds that position. Elder Smith was ordained a High Priest April 4, 1896. He is the father of three sons, all now married, and one daughter who died in her infancy.

**FELT, David Pile**, an active Elder of the Twenty-third Ward, Salt Lake City, Utah, was born in Salt Lake City, Utah, Aug. 7, 1860. He was baptized when about eight years old and ordained a Deacon Aug. 7, 1868. Later he was ordained a Teacher and on Nov. 11, 1882, he was ordained an Elder. Subsequently he was ordained a Seventy. His education was obtained in the district schools and in the University of Utah. In 1882 he married and the following year he moved to Provo, Utah county, where he engaged in the book, stationery and music business, which occupation he followed till 1895, when



he entered the newspaper field by buying the "Springville Independent" (Springville, Utah county), which enterprise he satisfactorily conducted till Aug. 19, 1897, when he left for a mission to the Southern States. While

on this mission he first labored in Georgia, whence he was called to Chattanooga, Tenn., where he was appointed to take charge of the editorial work on the "Southern Star." On his return to Utah he was given a position in the business department of the "Deseret News," and later, when the Church assumed control of the "Juvenile Instructor," Bro. Felt accepted the position of advertising solicitor for that magazine; he is still engaged in that capacity. Elder Felt is the president of the "Utah Press Association," and is serving his second term in that position. In the 23d Ward, Salt Lake City, where he resides, he is president of the Y. M. M. I. A., and is also the Ward chorister.

**SMITH, Lucy,** mother of Joseph Smith the Prophet, was born July 8, 1776, at Gilsam, Cheshire county, New Hampshire, the daughter of Solomon Mack and Lydia Gates. Lucy was the youngest of eight children, four of whom were girls. Her father, Solomon Mack, had just attained his majority when the war between France and England, which grew out of disputed North American territory, was proclaimed. He entered the British army, and had two teams in the service of King George H., employed in carrying General Abercrombie's baggage, and was present in 1758, at the engagement on the west side of Lake George. He was engaged more or less in military pursuits until 1759, when he was discharged, and married an accomplished school teacher, Lydia Gates, the mother of the subject of this memoir. She was the daughter of Nathan Gates, a wealthy man, living in East Haddam, Conn. She was of a truly pious disposition, and had an excellent education, which peculiarly fitted her for the duties of a preceptress to her children, especially at a period when schools were rarities in the half cleared and thinly settled districts. Lucy profited by the talents and virtues of her mother. Jan. 21, 1796, she was married to Joseph Smith, and received from her brother, Stephen Mack, and John Mudgett, his partner, in business, a marriage present of \$1,000. Her husband owned a good farm at Tunbridge, on which they settled. The fruits of this marriage were seven sons—Alvin, Hyrum, Joseph, Samuel H., Ephraim, William and Don Carlos; and three daughters—Sophrona, Catherine and

Lucy. In 1802, Lucy Smith, with her husband, moved to Randolph, Vermont, where they opened a mercantile establishment. Mr. Smith here embarked in an adventure of ginseng, to China, but was robbed of the proceeds, and was much involved thereby. To liquidate his debts, he had to sell his farm at Tunbridge, to which he had then returned, and to use his wife's marriage present, which till then had remained untouched. From Tunbridge they removed to Royalton. They remained



there a few months, and then went to reside at Sharon, Windsor county, where Joseph the Prophet was born. They again returned to Tunbridge and Royalton successively, but, in 1811, their circumstances having much improved, they quitted Vermont for Lebanon, in New Hampshire. Here their children were all seized with the typhus fever, though none fatally, and Joseph was afflicted with a fever sore. When health was restored to the family their circumstances were very low, and they returned to Vermont, and began to farm in Norwich. The first two years the crops failed, and the third the frost destroyed them, which determined Mr. Smith to remove to the State of New York. His wife and family did not remove until he had made preparations for them in Palmyra. Here the whole family set themselves industriously to repair their losses, Mr. Smith and his sons to farming, and Mrs. Smith to painting oil cloth coverings for tables, and were so prospered that in two years

they were again comfortably situated. After four years had elapsed, they removed to Manchester. In the alternate scenes of adversity and prosperity, the subject of religion was a constant theme with both Mr. and Mrs. Smith, though the former never subscribed to any particular sect. Both were occasionally favored of the Lord with dreams or visions of the approaching work which he was about to commence on the earth, which prepared them for the mission of their son Joseph, and the important part they were destined to take in it. Lucy Smith and several of her children joined the Presbyterian body, in the year 1819, but after Joseph had received the first visitation of the angel, and had communicated the matter to his parents, she manifested intense interest in it, and from that time her history became identified with the mission of her son. She and her husband were baptized in April, 1830, and she removed to Kirtland, Ohio, in 1831, with the first company of Saints, where she rejoined her husband who had previously gone there in company with his son Joseph. Bro. Smith was several times torn from his wife by the enemies of the Saints, and unjustly imprisoned, but she manifested on all such occasions a calm assurance that all would end well. In 1838, all the family set out for Far West, Mo., a tedious and unpleasant journey, mostly through an unsettled country. They remained in Missouri until the extermination of the Saints from the State, participating in their numerous trials. On the occasion of the last arrest of her sons Joseph and Hyrum in that State, by the mob, in October, 1838, and when a court martial had decided to shoot them and others, she and her husband could distinctly hear the horrid yellings of the mob, which was encamped at a short distance from their house. Several guns were fired, and the heart-broken parents supposed the bloody work was accomplished. Mother Smith thus describes these moments: "Mr. Smith, folding his arms tight across his heart, cried out, 'Oh, my God! my God! they have killed my son! they have murdered him! and I must die, for I cannot live without him!' I had no word of consolation to give him, for my heart was broken within me, my agony was unutterable. I assisted him to the bed, and he fell back upon it helpless as a

child, for he had not strength to stand upon his feet. The shrieking continued; no tongue can describe the sound which was conveyed to our ears; no heart can imagine the sensations of our breasts, as we listened to those awful screams. Had the army been composed of so many blood-hounds, wolves and panthers, they could not have made a sound more terrible." Joseph and Hyrum were not shot at that time, but were carried to Richmond, by way of Independence, and thence to Liberty. At their departure from Far West, the heart-stricken mother pressed through the crowd to the wagon containing her sons, exclaiming: "I am the mother of the Prophet; is there not a gentleman here, who will assist me to that wagon, that I may take a last look at my children, and speak to them once more before I die?" With her daughter Lucy, she gained the wagon, and grasped Joseph's hand, which was thrust between the cover and the wagon-bed, but he spoke not to her until she said: "Joseph, do speak to your poor mother once more, I cannot bear to go till I hear your voice." At this he sobbed out: "God bless you, mother;" and while his sister Lucy was pressing a kiss on his hand, the wagon dashed off. Mourning and lamentation now filled the old lady's breast, "but," says she, "In the midst of it I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God." Shortly after this, Bro. Smith removed his family to Quincy, Illinois, to which place most of the Saints had previously fled, and in common with them suffered the hardships and privations which characterized the extermination from Missouri. From Quincy the family removed to Commerce (Nauvoo), where Bro. Smith, after blessing his children individually, closed his earthly career Sept. 11, 1840. Mother Smith was thus left a widow, worn out with toil and sorrow, her house having been filled with sick like a hospital, from the time of the expulsion from Missouri. Many of the sick owed the preservation of their lives to her motherly care, attention and skill, in nursing them, which she did without pecuniary consideration and the extent of which can only be appreciated by those who are personally acquainted with the dreadful scenes of sickness and distress which followed, in consequence of



the Missouri expulsion. Aug. 7, 1841, she was called upon to part with her youngest son, Don Carlos, a promising young man who died suddenly in Nauvoo. In 1843 she took up her residence with her son Joseph, and was shortly afterwards taken very sick, and brought nigh to death. She had scarcely recovered when she was called to suffer almost overwhelming grief for the assassination of her sons Joseph and Hyrum in June, 1844. When she was permitted to see the corpses of her murdered sons, her sorrow knew no bounds. "I was," she says, "swallowed up in the depths of my afflictions; and though my soul was filled with horror past imagination, yet I was dumb, until I arose again to contemplate the spectacle before me. Oh! at that moment how my mind flew through every scene of sorrow and distress which we had passed together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph.'" As if the blow had not been sufficient to crush a mother's heart, Samuel Harrison Smith, in escaping from the murderers of his brothers, overheated himself, which brought on a fever that terminated fatally, July 30, 1844. Of the six sons which she had reared to manhood, Mother Smith now had but one (William) left, and he was at the time of the martyrdom at a distance from Nauvoo. But recovering somewhat from the effect of her affliction, she composed a very interesting little work entitled "Biographical Sketches of Joseph Smith the Prophet and his Progenitors for many Generations," which was published in England some years afterwards, and which at the present time is being reprinted in serial form in the "Improvement Era." At the general conference of the Church held in Nauvoo, in October, 1845, Mother Smith addressed the Saints. She reviewed the scenes through which her son and the Church had passed and exhorted parents to exercise a proper care over the welfare of their

children. She expressed her intention to accompany the Saints into the wilderness, and requested that her bones, after her death, should be brought back and be deposited in Nauvoo with her husband's, which Pres. Brigham Young, and the whole conference, by vote, promised should be done. Mother Smith, however, never came to Utah. From the time of the removal of the Church to the Rocky Mountains until her death, which occurred in Nauvoo, Ill., May 5, 1855, she mostly resided with her youngest daughter, Lucy Milken, excepting the last two years, when she resided with her daughter-in-law, Mrs. Emma Bidamon, widow of her son Joseph.

**SMITH, Emma,** the first Relief Society president in the Church of Jesus Christ of Latter-day Saints, was born July 10, 1804, in Harmony, Susquehanna county, Pennsylvania. She was the daughter of Isaac Hale and became acquainted with Joseph Smith in 1827, while he was employed by Mr. Josiah Stool (of Chenango county, New York),



in Harmony, Penn. Joseph writes: "During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stool. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore,

under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbull, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stool's and went to my father's, and farmed with them that season." Emma accepted the gospel as it had been revealed through her husband and was baptized by Oliver Cowdery in Collesville, Broome county, New York, in June, 1830. After this she shared with her husband his joys and sorrows, and, together with him, passed through the persecutions of New York, Ohio, Missouri and Illinois. In a revelation given through Joseph Smith in July, 1830, she was called "an elect lady" and commanded to expound Scriptures and to exhort the Church." (Doc. & Cov. 25: 7.) When the first Female Relief Society of the Church was organized in Nauvoo, Ill., March 17, 1842, she was chosen to stand at the head of the same as its president—a position which she filled with marked distinction as long as the society continued to hold meetings in that city. When the Saints were expelled from Illinois in 1846 Emma Smith chose to remain at her home in Nauvoo, where she was married to Lewis C. Bidamon Dec. 23, 1847, the Rev. William Haney, a Methodist clergyman performing the marriage ceremony. Mr. Bidamon, who was generally known as Major Bidamon, made the Mansion House (which had been built as a hotel by Joseph the Prophet) his family home, and there he lived with Emma as his wife for about twenty-two years. About 1869 they took possession of a portion of the old Nauvoo House, a brick structure which was partly built by the Saints before they left Nauvoo, and which for many years had stood as a ruin on the river bank, reminding the visitor of Nauvoo's past glory. Major Bidamon completed a part of the house and moved his family into it, and that historic building now became Emma's home during the remainder of her days. While residing as Mrs. Bidamon in the Mansion House and later, as stated, in the Nauvoo House, Emma was frequently visited by relatives and friends from Utah. To many of these she seemed restless and unhappy, but she always manifested great interest in the friends of her first husband. Her dislike for Pres. Brigham Young is be-

lieved by many to have been the main cause of her refusal to gather with the Saints to the mountains; and it is also asserted that she on the same ground, later on, influenced her sons to take the stand they did in regard to the so-called Re-organization. Sister Emma died in Nauvoo, April 30, 1879, and at the time of her demise the "Deseret News" said editorially: "To the old members of the Church the deceased was well known as a lady of more than ordinary intelligence and force of character. Her opposition to the doctrine of plural marriage, which, however, she at first embraced, led to her departure from the faith of the gospel as revealed through her martyred husband. She chose to remain at Nauvoo when the Saints left for the west, and in consequence lost the honor and glory that might have crowned her brow as "the elect lady." She was the mother of four (seven) children, all the sons of the Prophet Joseph, viz: Joseph, now leader of the sect which commonly bears his name, Frederick (deceased), Alexander and David. It was mainly through her influence that they were led into the bypath wherein they have gone astray. She has now gone beyond the veil to await the great day of accounts. There is no feeling of bitterness in the hearts of the Saints toward Sister Emma Smith, but only of pity and sorrow for the course she pursued. May her remains rest in peace."

**SNOW, Eliza Roxey**, second president of the Relief Societies in the Church of Jesus Christ of Latter-day Saints, was born Jan. 21, 1804, in Becket, Berkshire county, Mass., daughter of Oliver Snow and Rosetta L. Pettibone. Her father was a native of Massachusetts and her mother of Connecticut. Before hearing and accepting the gospel of Christ, as revealed through the Prophet Joseph Smith, Eliza's parents belonged to the Baptists. But they were broad in their views, and hospitable to all good people, whether professors of religion or otherwise. Eliza with her brothers and sisters being carefully trained in habits of industry, economy and strict morality, received also the best of scholastic education that the country then afforded. In her youth, Miss Snow became an expert needle-woman. She also excelled in straw work which was then in great

demand for use in the manufacture of hats and bonnets. But she was best known and recognized, even in early life, as a writer of great promise. Her father was a farmer, but much of his time was occupied with public business. And Eliza was often employed as secretary for her father; her natural capabilities rendering her well adapted to such service. While quite young she wrote poems for various publications, and won an enviable reputation among the publishers who were favored with productions from her pen. When but twenty-two years of age, she was solicited through the press to write a requiem for John Adams and Thomas Jefferson, whose simultaneous deaths on the Nation's Independence day, 1826,



doctrines taught by him, caused Eliza to investigate the new religion. She found it true, and became a member of the Church of Jesus Christ of Latter-day Saints, being baptized April 5, 1835. In the following December she removed from Mantua, Portage county, Ohio, where her father's family had resided for many years, to Kirtland, Ohio, the gathering place of the Saints. There she boarded with the family of the Prophet, and taught a select school for young ladies. What the struggle to her feelings must have been, in leaving her childhood's home in place most tenderly and beautifully described in her poem entitled "My Own Home", with its cherished inmates, giving up all her worldly prospects, the glowing ambitions which her successes would naturally have fed and heightened, and devoting her life thenceforth to the service of the Lord, with a despised and persecuted people, she pictures as well, perhaps, as it is possible for human tongue to tell, or pen to write, in her immortal poem, "Evening Thoughts, or, What It Is to be a Saint." From that time forward, Miss Snow's life and labors, in whatever channel they might be directed, were all for the building up of the Kingdom of God. Her thoughts were there; her hands could be employed in no work that had not, in some way, connection with the gospel plan of salvation; no other theme could ever again inspire her muse. In several of her poems, written at an early period of her experience in the Church, is shown how entirely she had withdrawn herself from the allurements of worldly ambitions. In an "Introductory Invocation," preceding "Two Chapters of the Life of President Joseph Smith," she wrote: "For thy approval, Lord, shall prompt my pen," etc. And again, at the commencement of the city of Adam-Ondi-Ahman, "Awake! my slumbering minstrel; thou hast laid," etc. The joy and gratitude she felt afterwards, realizing the divine love which the Father had shown her, were diffused through the psalms and hymns which flowed from her pen, under the inspiration of the Holy Spirit, for the comforting, strengthening and edifying of the Saints. How much her people needed such help as she was from that source enabled to give them, and how great the blessings which were thus received at her hands, although sensed in a large

afforded a theme well suited to the lofty and patriotic spirit which always characterized Miss Snow's muse. With the appearance of the poem answering the request, in the publications of the day, the young authoress suddenly found herself becoming famous. She was ushered into the society of learned and distinguished people, among whom were Alexander Campbell, the noted scholar and theologian, and the founder of the Campbellite sect, Sidney Rigdon, and other refined students of the Scriptures. Early in the year 1835 Eliza's mother and her elder sister, Leonora, having previously joined the Church, visited the Saints at Kirtland. On returning home, their testimony of the truth of Joseph Smith's divine authority and the

degree, it is impossible to estimate. The appreciative Saints, among whom and for whom she labored, gave her the noble and well merited title of "Zion's Poetess"—a name of far greater worth to her than any high sounding title which the world, under other circumstances, might sometime have bestowed upon her. Her writings, ever full of the testimony of the truth, have been of inestimable worth in promoting the interests of the gospel wherever it has been preached among the nations of the earth. Her "Invocation, or the Eternal Father and Mother," which commences with, "O, my Father! thou that dwellest," it may be said, is sung in nearly all hands and in almost every tongue, and carries conviction to all honest hearts of the truth of the principles it conveys. Soon after her arrival in Kirtland, Miss Snow's loyalty to the work of the Lord was manifested by her cheerfully giving what means she possessed to aid the building of the Temple there. Eliza's father also embraced the gospel, and she had the joy of welcoming her parents and her brothers and sisters to Kirtland. In the spring of 1838 the Snow family, Eliza included, left Kirtland, like many others of the persecuted Saints, and traveled west to Adam-Ondi-Ahman. On the way, Eliza remained at Far West for a time, to take care of her brother Lorenzo who was very sick; they were kindly entertained at the home of Elder Sidney Rigdon. When the brother was convalescent they both joined the family at Adam-Ondi-Ahman. In all the trying scenes through which the Church passed, during the dark days of its mobbings and drivings, "Sister Eliza," as she was best known, cheered and solaced all by her words of heroism, patriotism and unswerving fidelity to the cause of God, both spoken and written. The fertile mind and great heart of this gifted woman seemed ever ready and able to do justice to every occasion in all places. In April, 1833, she wrote, in an "Appeal to Americans," a poem commencing with "There's a dark, foul stain on the Eagle's crest." In the same month and year, and at the same place, she wrote an address "To the Citizens of Quincy," a poem full of gratitude and appreciation for kind and humane treatment which the homeless, exiled Saints, for a time, received at

their hands. In 1840, still in Quincy, in a poem entitled "Columbia! My Country!" beginning with her own loved land, she takes her reader on an entertaining journey through different countries of the earth. When the Prophet Joseph organized the Relief Society at Nauvoo, on the 17th of March, 1842, Sister Eliza R. Snow was appointed to fill the very responsible position of secretary in that most important organization. She was sealed to the Prophet Joseph Smith in the Celestial Order of Marriage, which includes Plurality of Wives, June 29, 1842; being one of the early converts to that doctrine. After the martyrdom of her husband, June 27, 1844, Sister Eliza was prostrated with grief, and besought the Lord with all the fervency of her soul to permit her to follow the Prophet at once, and not leave her in so dark and wicked a world. And so set was her mind on the matter, that she did not and could not cease that prayer of her heart until the Prophet came to her and told her that she must not continue to supplicate the Lord in that way, for her petition was not in accordance with his design concerning her. Joseph told her that his work upon earth was completed as far as the mortal tabernacle was concerned, but her's was not; the Lord desired her, and so did her husband, to live many years, and assist in carrying on the great Latter-day work which Joseph had been chosen to establish. That she must be of good courage and help to cheer, and lighten the burdens of others. And that she must turn her thoughts away from her own loneliness, and seek to console her people in their bereavement and sorrow. How quickly and how well that brave and heroic woman heeded the admonition of her noble husband, is shown in the fact that four days only after the martyrdom of the Prophet and his brother Hyrum, in a poem dated July 1, 1844, she most vividly and pathetically described the awful tragedy of the assassination, and the exalted characters of the murdered brothers. This poem begins with, "Ye heavens, attend! Let all the earth give ear!" In the same month of July we find her administering consolation to the wounded and suffering Apostle, John Taylor, in a poem commencing with, "Thou Chieftain in Zion!" And soon after, she offered encouragement in a cheering manner to President Brigham

Young, in her poem, "A responsible station is surely thine," etc. Heber C. Kimball, Willard Richards and others of the brethren were also comforted by her cheering words. While songs and hymns full of hope and trust were given without stint to the distressed and defenseless Saints from Sister Eliza R. Snow's pen, they often awakened a spirit of peace and cheer in the self-forgetfulness which they inspired. Nov. 21, 1844, she wrote, "Lines on the Birth of the Infant Son of Mrs. Emma, Widow of the late General Joseph Smith." Of the Prophet's mother, "The Venerable Mrs. Lucy Smith," Sister Eliza wrote a poem full of love and veneration. May, 1845, at Nauvoo. Feb. 19, 1846, after leaving the city of Nauvoo, she wrote "Camp of Israel," number one, "West side of the Mississippi." This was a song which the Saints sang with hearty zest. It contains seven verses and a chorus. It commences with, "Although in woods and tents we dwell." "Camp of Israel," number two, was written on leaving the first encampment after crossing the Mississippi river, March 1, 1846. Thus all the hard, rough way, "from Kirtland to Salt Lake," like a "nursing mother" lulling her weary, restless darlings to quiet and repose, or stimulating them to farther exertion by reminding them of promised recompense, did this angelic "Queen of Song" foster and nourish the oft-times sinking spirits of her over-worked and under-fed brethren and sisters. Her "Song of the Desert," was written on the "Bank of the Platte river, Aug. 25, 1847." And farther on, between the Platte and Green rivers, she wrote greetings "To President Brigham Young and Camp," who were returning to Winter Quarters after their Pioneer entrance into the Valley of the Great Salt Lake, and met the company with which Sister Eliza was travelling. After arriving in Salt Lake valley, Sister Eliza was provided with a home by President Brigham Young, to whom she was married in 1849. And she remained a member of his household from that time until her death. In November, 1847, she wrote to Sisters M. A. Young, V. Kimball and E. A. Whitney a poem entitled "Come to the Valley," from the Valley of the Great Salt Lake. Sister Eliza was now nearing her prime, being forty-three years of age. Exposures and hardships had racked her constitution, her

physical system was reduced to poverty, and for some years she suffered with enfeebled health. When the Endowment House was dedicated in May, 1855, Pres. Brigham Young asked Sister Eliza if she would go and take charge of and preside over the sisters' work therein. In answer she referred to her feeble condition of health, and expressed fears that she would be unable to do justice to so important a mission. Pres. Young assured her that her health should improve and she should grow stronger, and have joy in the labors to which the Lord was calling her. Her faith in the words of the man of God caused her to accept the call, and his promises to her were immediately fulfilled; she held the sacred office then conferred upon her as long as ordinance work was done in the Endowment House. In 1866, when the organization of the Relief Society began to be made general throughout all the Wards and Stakes of Zion, Sister Eliza was set apart as president over the entire sisterhood of the Church. In that position she labored continuously for twenty-one years, until failing health caused her to remain quiet at home, but a short time previous to her death. Her wise and cheering counsel was much sought by her sisters in their private as well as public affairs, and her great heart and mind seemed capable of comprehending, and to a wonderful extent, of correcting whatever difficulties were presented to her. Between herself and her faithful brother, the late President Lorenzo Snow, there ever existed the most tender sisterly and brotherly love. And perhaps no other mission ever assigned to either of them was completed with more entire satisfaction than was their tour to and from Palestine, which they had the privilege of taking together, in 1872-73, in company with Pres. George A. Smith and a small party of Saints. While in the Holy Land, among various other poems, and an extensive correspondence, principally to the "Woman's Exponent," Sister Snow wrote an "Apostrophe to Jerusalem," commencing as follows: "Thou City with a cherished name." Of the books published by Eliza R. Snow, mention may be made of her first volume of poems, published in 1856, "Correspondence of Palestine Tourists," compiled and published in 1875; her second volume of poems, published in 1877; a hymn-book, a tune-

book, and a First and Second Speaker for the Children's Primary Association, and "Biography and Family Record of Lorenzo Snow," published in 1881. Sister Eliza's death occurred, Dec. 5, 1887, at the Lion House, Salt Lake City, when she was eighty-three years, ten months and fourteen days old. Her remains were interred in Pres. Brigham Young's private burying ground, on the hill-side northeast of his family residences and the Eagle Gate. L. G. R.

**YOUNG, Zina Diantha Huntington**, third president of all the Relief Societies of the Church of Jesus Christ of Latter-day Saints, was born Jan. 31, 1821, in Watertown, Jefferson county, New York, the daughter of William Huntington and Zina Baker. Her father's family was a direct descendant from Simon Huntington, the Puritan immigrant who sailed for America in 1633. He died at sea, but left three sons and his widow, Margaret. The church records of Roxbury, Mass., con-



tain the earliest record of the Huntington name known in New England, and in the hand-writing of the Rev. John Elliot himself, the pastor of that ancient church. Sister Zina's grandfather, Wm. Huntington, the revolutionary soldier, married Prescinda Lathrop, and was one of the first settlers in the Black River valley, northern New York. The Huntingtons and Lathrops intermarried. The Huntingtons embraced the fulness of the gospel at Watertown, New York, and Zina D., when only fif-

teen years old, was baptized by the Patriarch Hyrum Smith, Aug. 1, 1835 and soon after went to Kirtland with her father's family. In this year she received the gift of tongues. On one occasion in the Kirtland Temple she heard a whole invisible choir of angels singing, till the house seemed filled with numberless voices. At Kirtland she received the gift of interpretation. She was also at the memorable Pentecost when the spirit of God filled the house like a mighty, rushing wind. Zina was a member of the Kirtland Temple choir. She experienced the persecutions in Missouri and Illinois, and her mother died from fatigue and privation in Nauvoo, July 8, 1839. Only two of the family were able to follow her remains to their resting place. Sister Zina was married in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet, after the order of the new and everlasting covenant, Oct. 27, 1841, her brother Dimick officiating. Sister Zina was a member of the first organization of the Relief Society at Nauvoo, and when the Temple was ready for the ordinances to be performed, received there her blessings and endowments. After the martyrdom of the Prophet Joseph and Hyrum, she was united in marriage for time to Brigham Young, and with others of the Saints left Nauvoo Feb. 9, 1846, crossing the Mississippi on the ice. Arriving at Mt. Pisgah, a resting place for the exiles, Father Huntington was called to preside and Zina D., with her two little boys, remained with him temporarily. Sickness visited the camp, and deaths were so frequent that help could not be obtained to make coffins. Many were buried with split logs at the bottom of the grave and brush at the sides, that being all that could be done by mourning friends. Her father was taken sick, and in eighteen days he died. After these days of trial she went to Winter Quarters, and was welcomed into the family by Brigham Young. With them, she in May, 1848, began the journey to Great Salt Lake valley, walking, driving team and cooking beside camp-fires. After her arrival in the Valley, in September, she lived in tents and wagons until log houses could be built. Here,

April 3, 1850, was born Zina, daughter of Brigham Young and Zina D. H. Young. When the Relief Society was organized in Utah by Pres. Brigham Young, Sister Zina was one of the first identified with that work, as treasurer, and when a central organization of the Relief Societies in the Church was effected, June 19, 1880, and Sister Eliza was called to preside over the same, Sister Zina was chosen as her first counselor, which position she occupied until the death of Sister Snow, in 1887, when she was appointed to fill the former's place as president of the society—a position which she held until her death. When in 1891 the local body became connected with the National Council of Women, Sister Young became vice president of the great national organization. One of the most useful fields of her labor was serial culture. She raised cocoons, attending to them with her own hands, and had charge of a large cocoonery and mulberry orchard belonging to Pres. Young. When the Silk Association was organized, June 15, 1876, she was chosen president. Great good was accomplished, mulberry trees were planted and cocoons raised in every part of the Territory where the climate would permit. A good article of silk was manufactured with home machinery. Sister Zina also took a course of medical studies, being one of the first to adopt the wish of Pres. Brigham Young, for as many of the sisters as would be useful for the practice in the many settlements, among their own sex, to qualify themselves. Ladies came from different settlements, stimulated by her example. In all departments of woman's labor for the public good, Sister Zina was found at her post doing her share of active work in the best manner possible. She traveled among the different settlements, visiting, organizing societies or assisting Sister Eliza R. Snow, or the local authorities in organizing. At a mass meeting of ladies held in Salt Lake City, Nov. 16, 1878, Sister Zina delivered a very eloquent impromptu address. Sister Augusta J. Crocheron, one of the reporters on that occasion, noting the increasing earnestness in her voice and words, writes: "I raised my eyes to her standing just before the table we were using. Suddenly, as though her words struck home like an electric shock, several gentle-

men sitting at my right hand, clutching the arms of the chairs, started as though they would rise to their feet; their faces burning with the truths they heard, their eyes fixed upon her fearless face and uplifted hands. I can never forget that moment. It was more than eloquence, it was inspiration. Following is a portion of her address: 'The principle of our religion that is assailed is one that lies deep in my heart. Could I ask the heavens to listen; could I beseech the earth to be still, and the brave men who possess the spirit of a Washington to hear what I am about to say. I am the daughter of a master mason! I am the widow of a master mason, who, when leaping from the window of Carthage jail pierced with bullets, made the masonic sign of distress; but, gentlemen (addressing the representatives of the press that were present), those signs were not heeded except by the God of heaven. That man, the Prophet of the Almighty, was massacred without mercy! Sisters, this is the first time in my life that I have dared to give utterance to this fact, but I thought I could trust my soul to say it on this occasion; and I say it now in the fear of Israel's God, and I say it in the presence of these gentlemen, and I wish my voice could be heard by the whole brotherhood of masons throughout our proud land. That institution I honor. If its principles were practiced and strictly adhered to, would there be a trespass upon virtues? No, indeed. Would the honorable wife or daughter be intruded upon with impunity? Nay, verily. Would that the ladies of America, with the honorable Mrs. Hayes at their head; would that the Congress of the United States, the law makers of our nation, could produce a balm for the many evils which exist in our land through the abuse of virtue, or could so legislate that virtue could be protected and cherished as the life which the heaven has given us. We, in common with many women throughout our broad land, would hail with joy the approach of such deliverance, for such is the deliverance that woman needs. The principle of plural marriage is honorable. It is a principle of the Gods, it is heaven born. God revealed it to us as a saving principle; we have accepted it as such, and we know it is of him, for the fruits of it are holy. Even the Savior, himself, traces his

lineage back to polygamic parents. We are proud of the principle, because we know its true worth, and we want our children to practice it, that through us a race of men and women may grow up possessing sound minds in sound bodies, who shall live to the age of a tree." During the summer of 1879 Sister Zina decided to take a trip to the Sandwich Islands for her health, and was accompanied by Miss Susa Young. She had the opportunity of meeting many persons of note to whom she imparted correct information regarding our people, distributing tracts and books. Great respect was paid her and many ovations. She assisted the native members of the Church in getting an organ for their meetings, and contributed liberally for other benevolent purposes. On her return she spent most of her time attending meetings of the various organizations. Sericulture was not forgotten or neglected. She also continued her labors in the House of the Lord. In the fall of 1880, Sisters Zina and Eliza R. Snow went to St. George, to labor in the Temple, and visited the organizations of the women and children, wherever practicable. They held meetings by the way, often camped out over night, and traveled thus over one thousand miles. Returning March 31, 1881, they were met at the depot by a party of thirty ladies, in carriages, who escorted them to the Lion House where a reception of welcome home awaited them. Aug. 20, 1881, accompanied by her foster son, Lieut. Willard Young, she started for New York to gather up the records of her relatives. Dr. E. B. Ferguson was going to purchase her medical studies further in some branches, to be of greater service among the people. Previous to their going they were blessed and set apart by the First Presidency of the Church, to speak upon the principles of the gospel if opportunity presented. Sister Zina was cordially received by her relatives, and invited to speak in Sunday school and temperance meetings. She visited New York city, and listened to many celebrated divines, attended the Woman's Congress at Buffalo, N. Y., but was refused five minutes to represent the women of Utah, visited Watertown, N. Y., then to Vermont, and thence to Albany county, and spoke in several meetings. Sister Zina returned to New York to attend the N. W. S. A. convention, without opportunity of addressing them.

She, however, assisted the brethren in organizing a Relief Society in New York. With Lieut. Willard Young she visited West Point, and returned home March 7, 1881, received by her daughters and many friends, the return being the occasion for a most delightful party. Sister Young died at her home in Salt Lake City, Aug. 28, 1901. Sister Augusta J. Crocheron describes Sister Zina in the following language in her book, entitled "Representative Women of Deseret," published in 1884: "Picture and words are alike powerless to convey the beauty of her face, her spirit and her life. Each succeeding year adds a tenderer line to her face, a sweeter, gentler intonation to her voice, a more perceptible power to her spirit from the celestial fountains of faith, widens the circle of her friends, strengthens and deepens their love for her, and brings a richer harvest of noble labors to her name."

**SMITH, Bathsheba Wilson**, fourth president of the Relief Societies in the Church of Jesus Christ of Latter-day Saints, was born May 3, 1822, in Shinnston, Harrison county, West Virginia, daughter of Mark Bigler and Susannah



Ogden. Her father was from Pennsylvania, her mother from Maryland. The school facilities in her vicinity were limited. The county of Harrison was hilly, and the roads of primitive character; the mode of travel was chiefly on horseback riding, in which few could excel her. In her girlhood she was re-



Religiously inclined, loved virtue, honesty, truthfulness and integrity; attended secret prayers, studied to be cheerful, industrious and happy, and was always opposed to rudeness. During her fifteenth year some Latter-day Saints visited the neighborhood; she heard them preach and believed what they taught. She knew by the spirit of the Lord, in answer to her prayer, that Joseph Smith was a Prophet of the Lord, and that the Book of Mormon was a divine record. Aug. 21, 1837, she was baptized; and most of her father's family joined the Church about the same time. They soon felt a desire to gather with the rest of the Saints in Missouri; her sister, Nancy, and family sold their property, intending to go in the fall, and Bathsheba was very anxious to go with them. Her father having not yet sold out his property, she was told she could not go. This caused her to retire very early, feeling very sorrowful. While weeping, a voice said to her, "Weep not, you will go this fall." She was comforted and perfectly satisfied, and the next morning testified to what the voice had said to her. Soon after, her father sold his home, and they all went to Missouri, to her great joy, but, on their arrival there, they found the State preparing to war against the Saints. A few nights before they reached Far West, they camped with a company of Eastern Saints, but separated on account of each company choosing different ferries. The company that Sister Bathsheba and her family were members of arrived safely at their destination, but the others were overtaken by an armed mob at Haun's mill; seventeen were killed, others were wounded, and some maimed for life. In a few days after their arrival in Missouri, a battle was fought between the Saints and the mob, in which David W. Patten (one of the first Twelve Apostles) was wounded, and he was brought to the house where they were stopping. Sister Bathsheba witnessed his death the same day, and saw thousands of mobbers arrayed against the Saints, and heard their dreadful threats and savage yells, when the Prophet Joseph and his brethren were taken into their camp. The Prophet, Patriarch and many others were taken to prison; and the Saints had to leave the State. In the spring they had the joy of having the Prophet

and his brethren restored to them at Quincy, Illinois. In the spring of 1840 the family of Sister Bathsheba moved to Nauvoo, where she had many opportunities of hearing the Prophet Joseph preach, and tried to profit by his instruction, and also received many testimonies of the truths which he taught. July 25, 1841, Bathsheba was married to George A. Smith, the then youngest member of the Twelve Apostles, Elder Don Carlos Smith (brother of the Prophet) officiating. George A. Smith was first cousin to the Prophet Joseph. When Sister Bathsheba first became acquainted with George A. Smith, he was the junior member of the first quorum of Seventies. June 26, 1838, he was ordained a member of the High Council of Adam-Ondi-Ahman, in Daviess county, Missouri. Just about the break of day on the 26th of April, 1839, while kneeling on the corner stone of the foundation of the Lord's House at Far West, Caldwell county, Missouri, he was ordained one of the Twelve Apostles, and then started on a mission to Europe, from which he returned in July, 1841, ten days previous to their marriage. July 7, 1842, a son was born to them; they named him George Albert. Two months afterward George A., as the Saints loved to call him, went on a mission to the Eastern States. On his previous mission (to England), he injured his left lung, causing hemorrhage. In the fall of 1843, George A. and Bathsheba received their endowments and were united under the holy order of celestial marriage. Sister Bathsheba heard the Prophet Joseph charge the Twelve with the duty and responsibility of the ordinances of endowments and sealing for the living and the dead. She met often with her husband, Joseph and others who had received their endowments, in an upper room dedicated for the purpose, and prayed with them repeatedly in those meetings. In the spring of 1844, Elder Smith went on another mission, and soon after he left, persecution began in the city of Nauvoo, which ended in the martyrdom of the Prophet and Patriarch. Geo. A. Smith returned to Nauvoo in August, 1844, and on the 14th a daughter was born, whom they named Bathsheba. Having become thoroughly convinced that the doctrine of plurality of wives was from God, and firmly believing that she should partake with her husband in all his

blessings, glory and honor, Sister Bathsheba gave to him several wives during the year of his return home. She says of this: "Being proud of my husband and loving him very much, knowing him to be a man of God, and having a testimony that what I had done was acceptable to my Father in heaven, I was as happy as I knew how to be." In 1846, Geo. A. Smith and family left Nauvoo for the unknown west, as exiles for the gospel's sake. "It would be vain," writes Sister Smith, "to describe how we traveled through snow, wind and rain, how roads had to be made, bridges built and rafts constructed, how our poor animals had to drag on day after day with scanty food; nor how we suffered from poverty, sickness and deaths, but the Lord was with us. His power was made manifest daily. We arrived in Great Salt Lake valley in October, 1849, after traveling over sterile deserts and plains, over high mountains and through deep canyons, ferrying some streams and fording others, but all was joy now." Sister Bathsheba went to her sister's house, and oh! how delightful it did seem to be once more in a comfortable room with a blazing fire in the hearth, where the mountain's rude blasts nor the desert's wild winds could not reach them. In March, 1850, Sister Bathsheba moved into their own house. In December, 1850, George A. Smith was called to go south to found a settlement in Little Salt Lake valley, two hundred and fifty miles from Salt Lake City. In 1851, he returned, having been elected a member of the Utah legislature from Iron county. In 1856 he was sent to Washington, D. C., to ask for the admission of Utah as a State. In May, 1857, he returned to Utah, and in 1858 he went south with his family. In leaving their homes the Saints felt as they did when they left Nauvoo, that they should never see them again, as they were fleeing before the approaching army. However, President Buchanan sent out his peace commissioners with his proclamation which declared a general amnesty to "all offenders." Peace being restored, the Saints returned to Salt Lake City in July, having been gone three months. When Geo. A. Smith and family entered the city, it was almost sundown; all was quiet, every door was boarded up. From only two or three chimneys smoke was rising.

How still and lonely, yet the breath of peace wafted over the silent city, and it was home. They had left a partly finished house, and they now resumed work upon it; by October it was finished. Sister Bathsheba says: "It was so comfortable and we were so happy. We had plenty of room. My son and daughter took great pleasure in having their associates come and visit them frequently. They would have a room full of company, and would engage in reading useful books, singing, playing music, dancing, etc. My son played the flute, flutina and was a good drummer. My son and daughter were good singers; they made our home joyous with song and jest." In 1860 this son was sent on a mission to the Moqui Indians. He was interested in this and apt in learning the new language. After being set apart by the authorities for that mission, he started Sept. 4, 1860, and had traveled about seven hundred miles, when on Nov. 2, 1860, he was killed by Navajo Indians. In 1873, Sister Bathsheba made a tour with her husband and Pres. Brigham Young and party to the Colorado and up the Rio Virgen as far as Shonesburg. In 1872, they made another tour with Pres. Young and party, visiting at St. George, Virgin City, Long Valley and Kanab. In 1873, she went again with her husband, Pres. Young, and company and spent the winter in St. George, going by way of Sanpete and Sevier counties. During this journey Sister Bathsheba attended several meetings with the sisters, returning home in April, 1874. She has visited the Saints as far south as the junction of the Rio Virgen with the Colorado, has visited the settlements on the Muddy and also the Saints as far north as Bear Lake and Soda Springs. On their travels they were often met by bands of music, and thousands of children bearing banners and flags, and singing songs of welcome. Sister Bathsheba enjoyed these tours very much. She accompanied many explorations down into deep gulches to see the water pockets, over beautiful plains in carriages or cars, and over mountains and deserts. In reference to her position in duties of a public and spiritual character, we find the following recorded: "Returning from a tour, Feb. 19, 1876, they arrived in Salt Lake City, finding all safe at home. Her husband was not well; she thought she

could soon nurse him up to health, but her efforts were all in vain; he expired Sept. 1, 1876, after a long sickness. The departure was a shock to many. For many months prayers had been offered up through all parts of the Territory, for his restoration to health. Seated in his chair, his faithful wife beside him, he turned from his conversation with Dr. Seymour B. Young and others who constantly attended him, and leaning upon her devoted heart breathed his last." Sister Bathsheba W. Smith belonged to the first Relief Society which was organized at Nauvoo, March 17, 1842, and was present when it was organized, the Prophet Joseph presiding. She officiated as Priestess in the Nauvoo Temple, acted as first counselor to Pres. Rachel Grant in the Relief Society of the Thirteenth Ward, Salt Lake City, for many years; was a counselor to Mary L. Horne in the General Retrenchment Association in the Fourteenth Ward, and acted as treasurer of the Relief Society of the Salt Lake Stake. She also officiated in the holy ordinances of the Endowment House in Salt Lake City for many years, and was one of the board of directors in the Deseret Hospital. In the Seventeenth Ward, where she located several years ago, she acted for a long time as treasurer of the Ward Relief Society and subsequently as president of the organization. In 1887, when Sister Zina D. H. Young became president of all the Relief Societies in the Church, Sister Bathsheba was chosen as her second counselor, which position she filled until Sister Young's death. At a meeting of the First Presidency and the Apostles held in the Temple, Salt Lake City, Oct. 31, 1901, Sister Bathsheba W. Smith was chosen to act as president of the Relief Societies in all the world. This action was ratified by the unanimous vote of 10,000 Saints in conference assembled Nov. 10, 1901. Sister Bathsheba was an ordinance worker in the Logan Temple for several years, and when the Salt Lake Temple was completed in 1893, she was chosen as one of the workers in that sacred edifice. June 30, 1893, Pres. Lorenzo Snow and his assistants appointed and set apart Sister Zina D. H. Young to take charge of the woman's department in the Salt Lake Temple with Bathsheba W. Smith as her first and Minnie J. Snow as her second assistant. Owing

to the illness of Sister Young it soon fell to the lot of Sister Bathsheba to preside over the sisters in the Temple, — a position which she still occupies. Sister Bathsheba is often reverently spoken of as "the beloved wife of George A. Smith." To her, in one sense, this would be the dearest praise that could be spoken. But yet a loftier, holier, and even the earth-love seems to hover around her very presence. A little child once said, "When I look at Sister Bathsheba, I do not see her with her bonnet on; I see her as she will look when she wears that crown that is waiting for her." Such is the impression her face, her gentle voice and manner convey.

**HYDE, Annie Taylor**, first counselor to Bathsheba W. Smith, president of the Relief Societies of the Church, is the daughter of Pres. John Taylor and Jane Ballantyne, and was born in



Salt Lake City, Utah, Oct. 20, 1849. She was educated by private instructors and in the Deseret University. At the age of eighteen she became a teacher in the Relief Society. For more than six years she served as a Sabbath school teacher in the Fourteenth Ward, and she was private teacher in her father's family school for five years. Dec. 15, 1870, she was married to Alonzo E. Hyde, a son of Apostle Orson Hyde, the fruits of which union are eight children, four boys and four girls,

all of whom are living. Sister Hyde has taken an active part in the work of the Y. L. M. L. A., and for many years she labored in the presidency of the 17th Ward association. June 15, 1895, she was appointed to be first counselor in the presidency of the Relief Societies of Salt Lake Stake, and held that position till Nov. 10, 1901, when she was chosen to be first counselor to Sister Bathsheba W. Smith, in the general presidency of Relief Societies of the Church, and she is at present laboring to fulfill the duties of that responsible calling. Sister Hyde has also been called and set apart to officiate in the Salt Lake Temple as one of the regular workers. She has traveled quite extensively in Europe and America, but notwithstanding this, and the time occupied in the discharge of her public duties, she has creditably reared a large family, and proven herself a model wife and mother, feeling always that her first duty was to her family, and that the proudest and noblest aim of a woman should be to make her home bright and happy and raise her children in the faith of the gospel. April 11, 1901, she organized the Society of the Daughters of the Utah Pioneers and was chosen as its first president. She has been given the permanent title of "Founder of the Society."

**BALLANTYNE, Richard**, founder of the great Sunday School system of the Latter-day Saints, was born in Whiteridgebog, Roxburghshire, Scotland, Aug. 26, 1817, son of David Ballantyne and Ann Bannerman. Both his parents were born in Scotland, his father in Merton or Earlston, in 1743, and his mother, in the Highlands, in 1781. His father was first married to Cecelia Wallace, who died leaving three children, William, Henry and Margaret, all of whom died in Scotland. When sixty years of age he married his second wife, who was then nineteen years of age. Her children's names and the dates of their birth are as follows: Ann, born Aug. 7, 1809; died Feb. 10, 1819. Peter, born June 15, 1811; died in Ogden, Sept. 12, 1893. Jane, born April 11, 1813, died in Salt Lake City Dec. 26, 1900. Robert, born Dec. 9, 1815; died in infancy. Richard, born Aug. 26, 1817; died in Ogden, Nov. 8, 1898. Annie, born Sept. 2, 1819. James, born August, 1821; died in 1833; buried in Earlston cemetery. Richard's

father, David Ballantyne, a large, handsome man, six feet tall and weighing over 200 pounds, died in 1829, in Springhall, near Kelso, Roxburghshire, Scotland, and was buried in Ednam churchyard, without hearing the gospel; but he was a good, devout and faithful follower of Christ, and a lover of his divine truth and mission. His mother and all her family joined the Church, becoming devout believers in the doctrines of Christ as restored through the Prophet Joseph Smith. After gathering to Nauvoo, Ill., with her family in 1843, she continued a faithful member of the Church, cheerfully bearing all the severe trials and privations of the expulsion the travelers



in the wilderness, and the settling of a new country in the Salt Lake valley, finally passing away from the troubles of this life in peace, in October, 1851. She was buried in the Salt Lake City cemetery, in the lot of President John Taylor, who had married her daughters Jane and Annie. Richard Ballantyne, who was early taught to be moral and religious, was baptized by sprinkling when an infant, into the "Relief Presbyterian Church," being later taught in its doctrines. When twenty-one years of age he became an elder, and later a ruling elder whose duties consisted of visiting among the members with the priest, and looking after the finances of the church, in which he was greatly blessed. It was while still a young man that he began his labors as a Sunday school teacher, which work he contin-

ued to his dying day. After due investigation, he was baptized into the Church of Jesus Christ of Latter-day Saints by Elder Henry McCune, president of the branch in Edinburgh, in the waters of Leith, on a beautiful moonlight night, in December, 1842. "All nature seemed to be at peace," he writes; "to look at the broad expanse of waters, and to contemplate the mysteries of the unfathomed deep, might well suggest the mysteries of the unknown future that now lay before me; and what if a picture thereof had been unfolded to me! What would I have seen?" What, indeed, but persecution at home; pilgrimage to a foreign land; tempestuous seas; Nauvoo, with its sore trials and martyred Prophet and Patriarch; the pioneer journey over the deserts to the Rocky Mountains, surrounded by wild beasts and savages, in the midst of sickness, hunger and death; the new and barren home where there was supreme war with the elements and crickets for a scant livelihood; himself, moved upon by the spirit of God to build a house, without money or other help, in which to teach the children the gospel of Jesus Christ, and establish the Sunday Schools which, under the fostering hand of God's providence, were to grow in his lifetime to be a mighty aid in God's "marvelous work and a wonder;" travels over unknown seas to proclaim the gospel to the heathen, until, without purse or scrip, he should girdle the earth in his mission of love; the peculiar days of the "Reformation" in his desert home; the armies of the nation unwittingly sent to Utah with a view to accomplish what other trials and sufferings had failed to achieve; again the abandonment of home in the "Move;" the return in peace and the marvelous growth of his chosen people until the silence of the mountain valleys is broken by the voice of thrift and industry; himself standing as the husband of three wives, and father of twenty-two children, and over one hundred grandchildren, with sons-in-law, and daughters-in-law; the "raid" and legal persecution of 1882-90, with its fearful apprehensions, imprisonments and fines; the light and prosperity of the decade closing the nineteenth century, darkened to him by financial failure; the end of his days, marked by the peace of a life well spent; and the joy of beholding a

united and honored family, and having a mind full of faith and hope and trust in God, which could in the end exclaim, "I know that my Redeemer lives." Having at length reviewed most of these incidents, he writes: "The foregoing, to show how wise it is in God to keep the future mostly hidden from our view!" As to the employments of his life up to this time: When seven years of age, he herded his mother's cows on the public roads; at ten he tended garden, walks, and the lawn of a wealthy gentleman, working also on the farm; from twelve to fourteen, he worked exclusively on the farm. His education was obtained during the time from nine to fourteen that he occasionally attended school, mostly in the winter months. At fourteen he was apprenticed as a baker, to a Mr. Gray, serving three years. When he was sixteen, he was made foreman of the business; he also served one year as baker's foreman in Kelso, under a Mr. Riddle. His former master, Gray, dying, he purchased his business for \$25 and became his own master, for five years conducting his business in Earlston; quitting to remove to Nauvoo when he quit baking forever, for he never liked it. Leaving his native country in 1843, with his mother, two sisters and a brother, he came by way of New Orleans, to Nauvoo, Ill. Here he became the manager and bookkeeper of the Coach and Carriage Association, where many of the wagons were built which aided the first emigrants to cross the plains to Utah. In 1846, he settled the affairs of John Taylor's printing establishment, hired a flouring mill with Peter Slater, 36 miles east of Nauvoo, and he also engaged in farming on the east bank of the Missouri river. During the troubles in Nauvoo, he with others, was in the hands of the mob for over two weeks, suffering greatly from exposure and hardship. In 1846 he went with the scattered remnants of Nauvoo to Winter Quarters, where he remained about eighteen months, until May 18, 1848, at which date he started for the Valley, crossing the plains in Pres. Brigham Young's company, which arrived in Salt Lake City in September. In the year previous, he married Huldah Meriah Clark, and their first son, Richard, was born while crossing the plains. Arriving at the "Old Fort," he again went to farming, on

Mill creek. He lost his crop for three years in succession, and finally obtained five acres on Canyon creek. Here a terrible hail storm destroyed his crop. In 1816, he was ordained a Seventy by Pres. Joseph Young, and shortly thereafter a High Priest by Apostle John Taylor, which latter office in the Church he held and honored to the time of his death. He labored with constancy in the Priesthood, considering all his duties a pleasure, but his Sabbath school labors were his chief delight. Upon arriving in the Valley, he immediately began to consider how the moral and spiritual welfare of the children might be advanced; and, having obtained a little home, he asked his Bishop for permission to establish a Sunday school. Permission was granted, but there was no prospect for obtaining a house to meet in for months to come. Under this predicament, he resolved to build an addition to his home, and there begin the work. In the summer of 1819 he hauled rock from the Cottonwood quarries and laid the foundation of red sand stone, and also made the adobe, hauled logs to the saw mill for a share of the lumber, exchanged work with a carpenter who made the doors and windows, and so the first Sunday school house was built, and the first school, numbering some fifty students, was held in it on the second Sunday in December, 1819. Later it was held in the Fourteenth Ward meeting house. I asked him at one time, why he was so desirous of organizing a Sunday school. He replied in writing: "I was early called to this work by the voice of the spirit, and I have felt many times that I have been ordained to this work before I was born, for even before I joined the Church, I was moved upon to work for the young. Surely no more joyful nor profitable labor can be performed by an Elder. There is growth in the young. The seed sown in their hearts is more likely to bring forth fruit than when sown in the hearts of those who are more advanced in years. Furthermore, I had passed through much trouble, had been sorely tried by friends and foes, and in it all the gospel had proved such a solace to me that I was very desirous that all the children of the Saints should learn to prize it as I valued it. And more, I saw that the children, from the very nature and circumstances of the people, were being

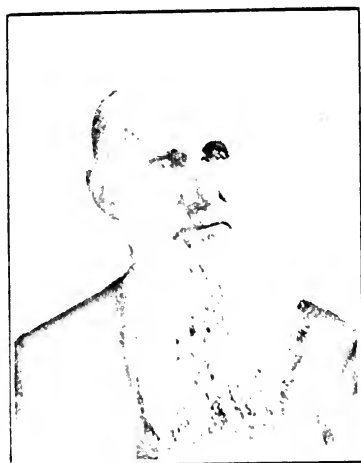
neglected, and I wanted to gather them into the school where they could learn not to read and write, but the goodness of God, and the true gospel of salvation given by Jesus Christ." In this way he was engaged temporarily and spiritually, when in the fall of 1832, he was called to go on a mission to Hindoostan, India. After a long and perilous voyage, he arrived, with twelve other Elders, in Calcutta, July 24, 1833. In St. Thomas Mount, near Madras, he helped to organize a branch, Aug. 3, 1833, with three members, he having been appointed to labor in that vicinity, with Elders Robert Owen and Robert Skelton. He also published several issues of the "Millennial Star and Monthly Visitor," in which many of his writings on the gospel are set forth. Sailing for England, via Cape of Good Hope, July 25, 1834, he arrived in London, Dec. 6, 1834, and then made his way, in charge of a company of Saints, to St. Louis, Mo., via New Orleans. In the spring of 1835 he was placed in charge of a company of emigrants, numbering about five hundred, with fifty wagons, all of whom arrived in Salt Lake City in first class condition, Sept. 25, 1835. Thus, in so early a day, he had encompassed the earth on his mission. He was met by Pres. George A. Smith, who remarked: "You have accomplished a journey around the world without purse or scrip, and brought in your company with a band of music and flags flying." Immediately upon his arrival, Pres. Young appointed him to a home mission to preach to the Saints in the well-remembered "reformation." In this he devoted his time till May, 1837. He was married to Mary Pearce, Nov. 27, 1835, and about two years later to Caroline Sanderson. Taking a fencing contract on the Jordan, after his release, he earned a team with which, making several trips, he moved his family to Nephi, prior to the coming of Johnston's army. Here he remained farming for two years, raising 400 bushels of wheat each season, returning to Salt Lake City in the fall of 1839. In 1860, having been offered a \$3,000 stock of merchandise, he removed to Ogden, becoming one of the first business men of that city, where he opened a store and prospered exceedingly. Reasons of a religious nature induced him to quit business and go to farming: Brigham Young had

publicly said that "unless the Elders of the Church quit their merchandising, they will all go to hell." He thought so much of his religion, and believed in the word of President Young (although the latter had privately told him to do as his judgment dictated) to such an extent that he immediately abandoned his business pursuits. Said he: "I did not want to go to hell, and I had previously noticed that nearly every 'Mormon' merchant I had known had apostatized." He then purchased a farm in Eden, Ogden valley, where he raised some large crops, and had six successively destroyed by grasshoppers. He assisted in building the Union Pacific railway in 1868, and also the Central Pacific. He became the manager. Later, of a combination of three co-operative stores, on call from Pres. Franklin D. Richards, which he afterwards purchased and closed out in 1871. For the next six years he returned to farming, until, in May, 1877, he sold his farm and purchased the "Ogden Junction," established in 1870, successfully publishing the paper for eighteen months, to November, 1878, when he sold out. Then he went to railroading, helping to build the Oregon Short Line. Returning in 1881, he entered 480 acres of land under the Davis and Weber Counties Canal, and, with others, began and completed the stupendous task of building that waterway. In 1889 he sold his interests for \$16,000 and purchased the lumber business of Bernard White. The "boom" in Ogden followed; he was induced to dabble in real estate, which, with reverses in business, brought about by the panic of 1893, completely ruined him financially, and doubtless hastened his death, which took place in Ogden, on Nov. 8, 1898. Elder Ballantyne was fourteen years a member of the Weber county court, and several times an alderman in Ogden city, with an unimpeachable record for honesty and conscientious work. In 1872 he was chosen superintendent of Sabbath schools for Weber Stake, which position he held and magnified until death. Prior to this, he was a zealous worker in the schools, being the founder of the Sunday school idea in Weber, as well as he had been in Salt Lake City. From him and from his labor the work gradually extended to the whole Church. He helped to erect the Central and other school-houses, being

one of the trustees, and was ever an advocate of the system of schools which would place a good common school education within easy reach of the people. He was the senior member of the High Council at his death, having been a member thereof for over seventeen years. Here he was known as a firm defender of the right, and a lover of fair play and justice. Aug. 26, 1897, he was honored by a public celebration of his natal day, he being then eighty years old. Thousands of children, with their teachers from all parts of the county, marched in procession through the streets of Ogden, with music and banners, in his honor; at Lester Park, where the festivities were continued, he was literally covered with a wilderness of flowers, contributed by the little ones from every settlement and Ward in the county. The Sunday schools, upon request of General Superintendent George Q. Cannon, contributed towards assisting him to build a small home in which the last three months of his life were spent in quiet peace, marred only by the weakness of his body. He was conscious to the last, and full of ideas and plans for the progress and welfare of the schools. His work in this line kept him young in spirit, his interests being entwined about the hosts of Sunday School children whom he dearly loved. Elder Ballantyne was, in his early days, very strict and sometimes austere; close in business, but strictly honest. In later years, he was full of sympathy and affection. He was a strong-minded man, but ever moved by justice to the oppressed, and mercy to the sinner and the weak. He was one of the strong characters common to the pioneers and the early members of the "Mormon" Church to whose cause his whole soul was devoted. He was a thorough Christian, of whom it is truly said: "He sought first the kingdom of God and his righteousness." His labors and devotion to Zion, and his noble life, will shed sunshine upon many generations yet to be.—Edward H. Anderson.

**GODDARD, George**, first assistant general superintendent of Latter-day Saints' Sunday schools, from 1872 to 1899, was born Dec. 5, 1815, in Leicester, England. He was baptized into the Church Jan. 21, 1851, his wife also joining at the same time. Six days later

he was confirmed by Elders Jacob Gates and Claudius V. Spencer, and on the 3rd of the following month Jacob Gates ordained him an Elder. He left England with his wife and eight children on the ship "Essex," Oct. 11th of the same year, and on New Year's day, 1852, arrived at St. Louis, Mo., having lost two children on the way. Another child died in St. Louis, and two more of cholera on the plains, which he crossed in the summer of 1852, reaching Salt Lake City Sept. 15, 1852. Before joining the Church he had been in comfortable circumstances, doing a good business, but by becoming a "Mormon" and preaching the gospel in the market place every Wednesday night, he alienated his customers, and within eight



months after his baptism his business passed into the hands of his creditors and he was left in poverty, with a large family on his hands. It was through the unsolicited assistance of one of his brothers, who felt disgrace at his becoming a "Mormon" and was anxious to get rid of him, that he and his family crossed the Atlantic as related. He saw hardships and poverty prior to and after reaching the haven of his hopes

Salt Lake City, Utah, where he first engaged in peddling on a small scale, gradually gathering around him the comforts of life. He was much interested in home industries, and manufactured hats, ink and other articles. In a sketch of his life written by himself he mentions the following items of his experience: "Fourteen months'

mission to Canada, by hand-cart to the Missouri river, 1857 and 1858. Three years gathering rags as a mission, in 1861, 1862 and 1863. Nine years superintendent of the Thirteenth Ward Sunday school, from 1867 to 1876. Twenty-seven years clerk to Presiding Bishop Edward Hunter, from 1856 to 1883. Twenty-six years First Assistant General Superintendent of Sunday Schools, from 1872. Ten years clerk of general conference, from 1874 to 1884. Four years clerk of the School of the Prophets. Three years clerk and treasurer to the Salt Lake Stake Assembly Hall, from 1877 to 1880. Twenty years a member of the Tabernacle choir. Twenty-five years a member of the Thirteenth Ward choir. Twenty-three years a member of the Old Folk's Committee, from 1875." The sketch in question was written in October, 1898, and in it he says: "I am now eighty-three years old, lacking only a few weeks, and during the past five years I have traveled between twenty and thirty thousand miles by railway and several thousand miles by team, over all kinds of roads, in heat and cold, by night and by day, in the interest and for the benefit of the youth of Zion, who are connected with our Sunday schools. I have visited thirty-eight Stakes of Zion. I use neither tea, coffee, wine, liquor nor beer, and I am blessed of the Lord with good health, which causes my heart to rejoice exceedingly." It was Brother Goddard who instituted the printing of the Articles of Faith in card form, having several thousand of these published for use in Sunday schools on Feb. 18, 1878. He held the office of a Seventy from Dec. 27, 1854, and for many years was one of the presidents of the 27th quorum and afterwards of the 8th quorum. He was ordained a High Priest Feb. 24, 1894, and a Patriarch Oct. 28, 1897. Elder Goddard died at his home in Salt Lake City Jan. 12, 1899, as a victim to la grippe, following a severe cold contracted some time before.

**MAESER, Karl G.**, second assistant general superintendent of Latter-day Saints Sunday schools, from 1894 to 1901, was born Jan. 16, 1828, in Melszen, Saxony, Germany. His father was an artist employed in the china works where the famous Dresden china is produced. He was in easy circumstances but by no means wealthy. Karl



attended the public school of Melszen, and finished his education in the normal school at Dresden, graduating from that institution in May, 1848. He became one of the teachers in the city schools of Dresden, and later was employed as a private tutor in the families of prominent Protestants in Bohemia. He again connected himself with the city schools of Dresden. His superior ability was soon recognized and he was given the position of head teacher in the Budig institute. While connected with that institution the two most vital events of his life transpired. One was the securing of a wife, the daughter of the principal of the normal college, who was his faithful helpmeet for a half a century, evincing a devo-



tion seldom equalled even by her own sex. His wife was the sister of Mrs. Edward Schoenfeldt of East Brighton, and also of Camilla Cobb. The father of these girls, Emmanuel Melth, died when Camilla was a little girl, and Dr. Maeser adopted her. She was brought up under the good man's teachings and example, and was brought to Utah by him. The other event was that which turned the current of his life, the meeting with three "Mormon" missionaries, viz. the late Apostle Franklin D. Richards, Pres. William Budge, of the Bear Lake Stake, and Elder William H. Kimball, son of the late Pres. Heber C. Kimball. When a boy Dr. Maeser's attention had been attracted to the "Mormons" by an illustration that appeared in a newspaper, and the impression

made upon him at that time was so profound that he anxiously waited for an opportunity to meet with a representative of the "Mormon" Church, or to investigate the much criticized religion by other means. But that opportunity did not present itself until 1855, when he met the Elders mentioned. They were promptly invited to the home of the eager young teacher, and as they recited the story of the gospel and its restoration, his soul glowed with an inward fire. He accepted their message with as much avidity as a starving man would have received a loaf of bread. On the night of Oct. 14, 1855, the three Elders, Dr. Maeser, Edward Schoenfeldt and some others, repaired to the banks of the historic Elbe, in which river Dr. Maeser was baptized by Apostle Richards. It was the first baptism in Saxony in this dispensation. After performing the baptism the party started back towards the home of Dr. Maeser. The only Elder who could talk German was Elder Budge, and the conversation was carried on between Apostle Richards and Dr. Maeser, with Elder Budge acting as interpreter. The colloquy had not proceeded long, however, when Apostle Richards told Elder Budge that it was not necessary for him to interpret any more, as he and "Brother Maeser understand each other perfectly." Elder Schoenfeldt relates that it was a very dark night, and when he first realized that the two men were conversing together with perfect felicity, yet neither understood the native tongue of the other, his feelings were undescrifiable, for he knew that it was a divine manifestation. Dr. Maeser in later years testified that when he emerged from the water, he prayed that his faith might be confirmed by some manifestation from heaven, and he felt confident that his prayer would be answered. Realizing that the moment it became known that he was a "Mormon" he would be almost scourged from the city, Dr. Maeser resigned his position and went to London, where he labored for some time among the German people in that city. He succeeded in building up a branch of the Church in their midst. He then took passage for America, disembarking at Philadelphia, Penn., where he was retained as a missionary under Pres. Angus M. Cannon. The Panic of 1857 came on and he had to

seek employment or perish. In company with four young Elders, he traveled by foot to Virginia. In Richmond he obtained a position as music teacher in the family of ex-President John Tyler and others. He remained there six months, when he was called to preside over the Philadelphia conference, holding that position until June, 1860. Dr. Maeser emigrated to Utah in 1860, arriving in Salt Lake in the company of Patriarch John Smith, in October of that year. As naturally as water seeks its level Dr. Maeser turned to the school room. Opening a school in the Fifteenth Ward, Salt Lake City, he remained there until the attention of Bishop Sharp, and others, was attracted to him, when he accepted a school in the Twentieth Ward at their urgent solicitation. How well his labors were appreciated at that place is evinced in the unwillingness of Bishop Sharp and Charles R. Savage and others to give him up. In 1864 Pres. Brigham Young, having recognized the excellent qualities as a teacher possessed by Dr. Maeser, made him the private tutor to his family. At this time he also acted as organist for the Tabernacle choir. In 1867 he was called to preside over the Swiss and German mission, and among other monuments of his efficient and intelligent labors in that field, stands "Der Stern," the mission paper. The paper is still flourishing and has been of incalculable benefit to the mission. In 1876 Pres. Brigham Young called Dr. Maeser to go to Provo and organize the Brigham Young academy. With one of less resources the behest could not have been obeyed, but Dr. Maeser was fitted by nature for the work he had in hand. He possessed the learning, the experience, the wisdom, and above all the spirituality to bring about the full fruition of his ambitious dreams. The motto that guided his life was, "be yourself what you would have your pupils become," and every pupil who ever came under his benign influence, knew that his walk was as true, and that his heart was as pure as was necessary to form an example for their emulation. The growth of not only the academy but all of the Church schools, from such crude and poor beginnings to their present proud station among the educational institutions of the West, is due mostly to his indefatigable efforts, coupled with intelligence

and devotion. On the system of the Church schools is stamped the impress of his organizing genius; in that field he stands forth pre-eminent. He could bring order out of chaos and mold small beginnings to large endings. With a rare gift of prescience he understood the needs of the future and laid the foundations of his work deep and wide so that they will stand for the requirements of future years. Wherever children needed help and sympathy there was Dr. Maeser with his hands outstretched eager to assist them. The Sunday schools being largely an institution for children and the youth, he was a conspicuous and able worker in that field, and in 1894 he was chosen second general superintendent of all the Latter-day Saint Sunday schools, to fill a vacancy caused by the death of Elder John Morgan, a position which he filled with great credit until his death. In 1898 the students of the B. Y. Academy at Provo gave Dr. Maeser a jubilee in commemoration of his fifty years of service as a teacher. It was a gala day. The building was too small to accommodate half of the people who clamored for admittance. Addresses were made by some of the venerable men's eminent pupils, among whom were Dr. James M. Talmage, Benjamin Cluff, Prof. Geo. H. Brimhall, and others. In 1895 an effort was made to place Dr. Maeser at the head of the State schools, the Democratic State convention nominating him for State Superintendent of Public Instruction, but it was not destined that he should be drawn away from the channel through which he had directed all of his efforts. He was honored with a seat in the constitutional convention, where he helped to inject into the organic law of the State many wise and wholesome laws regulating the educational system of Utah. Elder Maeser died Feb. 15, 1901, at his home in Salt Lake City.

**TANNER, Joseph Marlon**, second assistant general superintendent of Latter-day Saint Sunday schools, was born March 26, 1859, in Payson, Utah county, Utah. He is the second but oldest living son of Myron Tanner and Mary Jane Mount, who when their son was about three years of age moved to Provo, where he received his earliest education in the public schools. From his fourteenth to his seventeenth year he

was an employee of the Provo Woolen Mills. He worked during the day in the factory and attended a night school organized at the Brigham Young Academy, under Dr. Karl G. Maeser. The class originally consisted of some twenty-six factory hands who gradually lost their interest in the studies, and he finally became the only student of the class which continued during the entire school year. It was during these night classes at which he was the only student, that a sympathetic friendship sprang up between the boy and Dr. Karl G. Maeser—a friendship that became increasingly intimate during Dr. Maeser's life. At the age of seventeen he entered the academy as a regular student and was a member of its first graduating class in the year 1878, thus



becoming one of the first teachers who had graduated from the institution. He remained at the academy as a teacher of various subjects, especially of mathematics, from his nineteenth to his twenty-fifth year. In 1879 he was engaged in engineering work in the construction of the Denver and Rio Grande railroad, and in 1882 was appointed city surveyor of Provo. In 1884 he left for a mission to Germany. In view of his profession as teacher he traveled extensively in America and Europe on his way to the missionary field, and was finally assigned to the Berlin conference. In the fall of 1885 he was transferred to Turkey for the purpose of opening a mission in the Sultan's do-

minion. During the spring of 1886 he visited the principal Oriental countries bordering on the Mediterranean, and especially the Holy Land, where an opportunity was discovered to open a mission among the German colonists who were colonizing Palestine under the idea that the chief feature of the gospel in these last days was that of gathering. A number of these Germans subsequently accepted the gospel and emigrated to America. After 3½ years of missionary labor and travel in most of the countries of Europe and in the Holy Land, he returned home, reaching Utah in December, 1887. Owing to the ill health of Dr. Karl G. Maeser at that time, he took the latter's work in the Brigham Young Academy for the remaining part of the year. In the summer of 1888 he was elected president of the Brigham Young College at Logan, and the same year was appointed a member of the Church Board of Examiners, and the Church Board of Education at the same time conferred upon him the doctor's degree. After three years' presidency of the Brigham Young College, he resigned his position to take up a course of study in the East, and passed three years at Harvard University, chiefly in the study of law. On his return from Harvard he entered the practice of law in Salt Lake City, where in 1896 he became the first Supreme Court reporter under the new State government. While occupying that office he edited the first five volumes of the Utah State Reports. He was the same year elected president of the Agricultural College, at Logan, a position which he held for four years. Upon resigning his position as college president. In 1900, he again entered the practice of law in Salt Lake City and became a member of the law firm of Ferguson, Cannon & Tanner. After a practice covering a period of ten months, in 1901, he was appointed deputy superintendent of State schools and later in the same year received the appointment of general superintendent of Church schools, to succeed Dr. Karl G. Maeser, who had recently died. Dr. Tanner, who had been a member of the Deseret Sunday School Union Board since 1896, was chosen second assistant superintendent of Sunday schools in 1901, and about the same time was appointed second assistant superintendent of religion classes.

For more than twenty years Dr. Tanner has been a constant contributor to Church magazines, and at present is assistant associate editor of the "Juvenile Instructor," and edits "Current Topics" in the "Improvement Era." His studies and teaching during the past twenty-five years have covered a wide range, including, as they do, mathematics, languages, history, and law. His travels in Europe, Asia and Africa have extended to most of the historical fields of those continents and have been undertaken in pursuance of his interest in historical research. These accumulated experiences in educational institutions and in travel are particularly helpful to his work in the school and in the editor's chair.

**GRIGGS, Thomas Cott,** one of the presidents of the 2nd quorum of Seventy and a member of the Sunday School Union Board, was born June 19, 1845, in Dover, county of Kent, England. His mother having joined the Church, he,



while quite young, also became interested in the teachings of the Elders, and was baptized May 17, 1856, in the Straits of Dover by Elder Thos. Liez. Two years before this he was rendered fatherless. Together with his mother he emigrated to America in 1856, crossing the Atlantic in the ship "Wellfleet," and arrived in Boston, Mass., July 11, 1856. There was a branch of the Church in Boston at that time and the boy and his mother remained there for several years, and there Thomas first

became interested in music. Some time after his arrival in Boston a brass band was organized there composed of Church members, led by Elder John Eardley, and with it the young man became identified as an active and enthusiastic performer. Upon the breaking out of the great civil war, Brother Griggs and his mother started for Utah, in company with other emigrating Saints. They traveled by rail and steamer to Florence, Nebraska, where they were met by Church teams from the Valley. Crossing the plains in Captain Joseph Horne's company, they reached Salt Lake City on Sept. 13, 1861. The young man continued his interest in music, and for some time after his arrival in Utah he played in John Eardley's band, the leader and most of the members of the band having emigrated to the gathering place of the Saints. Later he became a member of Mark Croxall's band—celebrated in those days for its excellent accomplishments as a musical organization. For a few years during the early sixties Brother Griggs was in the employ of Walker Brothers, and engaged at their branch mercantile house in Fairfield, better known as Camp Floyd. While there he undertook to acquire a knowledge of vocal music. A class in vocal music was organized in the settlement by a brother named B. B. Messenger, who afterwards became the choir leader in the branch of the Church at that place. Some of Brother Griggs' young associates were intending to join the class and they persuaded him to go along with them. As an instrumentalist he had already gained a knowledge of the rudiments of music and he found it an easy matter to apply this knowledge to his vocal studies; and, having this advantage, he became one of the teacher's most apt pupils. In the course of time the leader of the choir removed from the settlement, and Brother Griggs was called to take his place. The members of the choir were very much interested in their musical labors and for a time they formed an efficient and creditable organization. From this time dates Elder Griggs' career as a choir conductor. On his return to Salt Lake City he joined the Tabernacle choir, in 1866-67, and has sung under five of its leaders—Professors Charles J. Thomas, Robert Sands, George Careless, Ebenezer Beesley and Evan Stephens. While

filling a mission to Great Britain, to which he had been called in April, 1880, he was appointed conductor of the Tabernacle choir. He had frequently led the choir before this time in the absence of the previous conductor. At that same time Professor Ebenezer Beesley was chosen as assistant conductor, and took charge of the choir during Elder Griggs' absence. On his return from England, recognizing the ability with which his assistant conducted the choir and the unity and good feeling existing in the organization, Elder Griggs cheerfully and graciously proffered to exchange positions with him, and requested that Elder Beesley continue to conduct as he had been doing. With the consent and approval of the Church authorities this change was made. For ten years previous to his departure upon the English mission already mentioned, and for ten years after his return, Brother Griggs led the choir of the Fifteenth Ward of Salt Lake City; and during his leadership it had the reputation of being among the best of such organizations in this city. His missionary labors in England were in the London conference, and here his musical talents were brought into requisition for the advancement of the cause in which he was enlisted. In addition to his active interest in musical matters, Elder Griggs has been an untiring worker in the Sunday school. From 1874 to 1891 he was superintendent of the Fifteenth Ward Sabbath school, and from 1891 to 1901, superintendent of the Sunday schools of the Salt Lake Stake. In 1878 he was appointed a member of the publication committee of the Deseret Sunday School Union, although he had been connected with the Union for some two years previous to that date. In this capacity he has had especial charge of the preparation of the musical works issued by that body. In 1882, through his suggestion, prizes were offered by the Union for original musical compositions suitable for Sunday school and choir use. In response to this offer a collection of songs and other pieces was received. These songs, with others already at hand, were compiled by Brother Griggs, with Brother Beesley associated, into what is known as the "Deseret Sunday School Song Book." Brother Griggs was also a member of the committee that compiled the "Latter-day Saints' Psalmody,"

now in general use in nearly all Ward choirs and Church schools. As a member of the Deseret Sunday School Union Board he has been a constant worker ever since his connection with it, having rendered practical assistance in the establishment of the various projects of the Union for the general benefit of the Sunday school movement. He has traveled extensively among the Stakes of Zion in the Sunday school cause. In May, 1900, he was appointed business manager for the Union, and since then his whole time has been occupied in Sabbath school work. In September, 1901, he was released from his position as superintendent of Sunday schools in the Salt Lake Stake, in order that his whole attention might be given to the general Sunday school cause. As a composer of music Brother Griggs began his training under the tutelage of Professor George Careless. His compositions are mostly hymn and Sunday school song tunes. A number of these are found in the Psalmody and the Sunday School Song Book already referred to; pieces from his pen have also appeared from time to time in the pages of the "Juvenile Instructor." His musical settings to the songs entitled, "Jubilee Hymn," "Land of the Blest," "The Sabbath Day," "God is Love," etc., are among the favorite pieces found in Utah's musical publications. Elder Griggs has been active in various callings in the Priesthood since he was a boy. He was called to the office of a Teacher by Elder George Q. Cannon, at a conference held in Boston, Sunday, April 2, 1860, and ordained the Sunday following, April 9th, by Elder John Eardley. Sept. 5, 1863, he was ordained an Elder by Samuel L. Sprague, and received his endowments the same day. Feb. 9, 1867, he was ordained a Seventy, by Elder Jesse W. Fox, and received into the 36th quorum. He joined the second quorum Oct. 29, 1883, and was chosen as one of the presidents in that quorum Aug. 30, 1886. This latter position he still holds. Both the name and the features of Thomas C. Griggs are familiar throughout the Stakes of Zion. As a worker in the interest of Sunday schools he is as well known as he is for his labors in the musical line; and he has made himself eminently useful in both pursuits. He has been a Sunday school worker for over thirty-five years, and

for the past twenty-five years has been prominently connected with the Deseret Sunday School Union. His record as a musician dates still farther back, and for the past thirty-five years he has been an active member of the Salt Lake Tabernacle choir. Brother Griggs is a man of a genial, happy disposition, considerate and thoughtful in his intercourse with his fellow-man; he is methodical, systematic and punctual in his habits, possessed of original ideas and plans; he has the patience, persistence and tact to carry out his projects. He takes pride in his labors and is admirably adapted to his calling as a teacher and leader among the youth of Zion, his example as well as his precept being such as may be followed with profit. —Edwin F. Parry.

**CUMMINGS, Horace Hall**, a member of the Sunday School Union Board, was born June 12, 1858, in Provo, Utah county, Utah, son of B. F. Cummings and Catharine Hall. His father was a pioneer of Utah, arriving in the Valley in September, 1847, in the first company that followed the pioneers under the immediate leadership of Pres. Brigham Young. Horace was born at the time of the famous "move south." His parents, having arrived at Provo from their northern home, secured from a kind friend a graveyard for shelter, and some straw on the floor for a bed, and here he was born. After the danger from the army was over, the family returned north, living a time at Ogden and then at Willow Creek, Salt Lake county, but finally removed to Salt Lake City, where they lived for many years. Horace obtained such schooling as the district schools at that time afforded, supplemented by some excellent training in the 14th Ward Sunday school which was under the able superintendency at that time of Geo. H. Taylor, and in August, 1877, he entered the Deseret University as a normal student. Before completing the one year normal course, however, his father and eldest brother were both called on missions, and he quit school to support the family. After their return, he re-entered the University and successfully completed the normal course, which had been extended to a two years' course. Being successful as a teacher, he followed that profession for several years. In 1895 he obtained a degree of bachelor

of science, with a State normal certificate. He has taught in the B. Y. College, in Logan, the 18th Ward Seminary, the Central Seminary and Church schools, besides teaching in several district schools of Salt Lake City. He has been teaching in the University of Utah since 1895, and at present holds the position of Director of Science in the State Normal School. In June, 1885-87, he went on a mission to Mexico, mastering the Spanish language and doing a good work. He has been a Sunday school



worker for over twenty-five years, was a member of the "Central Committee" which started the Y. M. M. I. A. and almost ever since has been connected with that work. He is a member of the High Council of the Granite Stake and superintendent of the Academy of that Stake as well as of the Religion classes. In October, 1901, he was appointed a member of the Deseret Sunday School Union Board, and in November an aid in the Church Religion Class Board. He is now at work with a committee chosen by these two boards on a course of study for the Latter-day Saint Sunday schools and religion classes. Elder Cummings' life thus far has been a very active one, his labors mostly being with the young. He has been fairly successful in a financial way and served as a member of the third State legislature. He is now a resident of East Mill Creek, where he mar-

ried Barbara M. Moses, the daughter of Julian Moses, one of the early pioneers of that place.

**WELLS, Junius Free**, the first organizer of Young Men's Mutual Improvement Associations in the Church, was born June 1, 1854, in Salt Lake City, Utah, son of Daniel H. Wells and Hannah Free. He attended school in the Union Academy under Dr. Henry I. Doremus and afterwards in the Fifteenth Ward and old Seventies' Hall under Professors Bartlett, Tripp and O. H. Riggs. He completed his education at the Deseret University, of which he was a student under David O. Calder, the Misses Cook and Dr. John R. Park. He was baptized when about eight years old and ordained an Elder when quite a youth. In 1872-74 he filled a mission to Great Britain, laboring in the London and Nottingham conferences. He also visited the Scandinavian and the Swiss and German missions, and made a tour of other parts of the continent of Europe, going as far east as Vienna and south to Naples. Later, he visited Europe twice (in 1885 and in 1890). He was ordained a Seventy in October, 1875, and called to go on a mission to the United States. On this mission he labored in Iowa, Missouri and Illinois, and in the summer of 1876 in New England, and among his father's kindred in the State of New York. In the first week of June, 1875, he was called, by Pres. Brigham Young, to organize the societies of the young men, and he effected the first organization of the Young Men's Mutual Improvement Associations, as now constituted, in the Thirteenth Ward, Salt Lake City, on Thursday evening, June 10, 1875. He has labored ever since in the cause of these associations, devoting almost the whole of his time to that work for a period of seventeen years. In October, 1879, he established "The Contributor," a monthly magazine published in the interest of the improvement associations, of which he was the editor and publisher for thirteen years.

**BRIMHALL, George H.**, a member of the general board of Y. M. M. I. A., is the son of Patriarch George W. Brimhall and Rachel Ann Mayer and was born Dec. 9, 1852, at Salt Lake City, Utah. He is the eldest of ten children

born under the eternal covenant of marriage: George H., Rachel E., Elmer M., Orilla M., Omer M., Ruth R., Prudence M., Ether R., Tryphena M., and Grace M. When twenty-two years of age he was united in marriage for time and eternity to Aelsina E. Wilkins, who became the mother of six children, Lucy Jane, Aelsina E., George W., Mark H., Wells R., and Milton H. At thirty-one he received in marriage for time and eternity Flora Robinson. The children from this union are, Dean R., Fay R., Fawn R., Burns R., and Paul R. Bro. Brimhall has been ordained a Teacher, an Elder, and a High Priest. He has filled the appointments of president of an Elders' quorum at Spanish Fork, clerk of the High Priests' quorum, at Provo, home missionary, and member of the



High Council of the Utah Stake of Zion, and missionary to the State of Colorado. For twenty-six years he has been a Sunday school worker, as teacher, as Ward superintendent, as a member of Stake superintendency, as a teacher of Sunday school normal class in the Church Normal Training School and for twenty-six years a worker in the Young Men's Mutual Improvement Association, as Ward secretary, as Ward president, as Stake superintendent, and as member of the general board. For thirty-one years he has labored as a teacher, an assistant in a mixed school, as a regular teacher, as principal of the schools in Spanish Fork, as superintendent of Utah county schools, as superintendent

of Provo city schools; teacher in the intermediate department of the Brigham Young Academy, assistant teacher of pedagogy, professor of pedagogy, director of the Normal Training School, principal of the High School department, and acting president of the Brigham Young Academy. He has conducted teachers' institutes and delivered educational lectures in Utah, Idaho and Arizona. Elder Brimhall has always loved labor; has an inherent dislike for idleness and aimless activity. He gleaned wheat for bread in times of scarcity, drove cows to Dixie on foot, did janitorial work to pay tuition at Provo High School, has had the management of a farm since he was nineteen years of age, and as a rest from mental strain he finds no more enjoyable recreation than working on the farm or in the canyon.

**ANDERSON, Edward H.**, a member of the general board of Y. M. M. I. A., was born Oct. 8, 1858, in Billeberga, Malmohus lan, Sweden. He emigrated to America in 1864, crossing the Atlantic



in the "Monarch of the Sea," and arrived in Salt Lake City Sept. 15, 1864, having crossed the plains in Capt. Wm. B. Preston's company. He resided in Mill Creek, Farmington, and Huntsville, successively, alternately laboring on the farm and attending the common schools; and, in 1877, graduated from the normal department of the University of Utah, taking up the profession of

teaching in Weber county. He was baptized July 1, 1869. In April, 1879, he became interested in the newspaper business, and for a decade figured as the leading newspaper manager and editor in Ogden. He was ordained an Elder in 1880, and in 1881 he married Jane S. Ballantyne, a daughter of the late Richard Ballantyne, founder of the Sunday schools of the Latter-day Saints. She is a woman of strong character and excellent ability. With her he has a family of six boys and one girl. For nearly two years, prior to Sept. 3, 1890, Elder Anderson edited and managed the "Contributor" under Junius F. Wells. On that day, he left for Europe, having been called on a special mission to preside over the Scandinavian mission. He took charge of the office Sept. 28, 1890, and presided with honor over the mission with all its arduous duties until his release and return home in October, 1892. On his return, he wrote "A Brief History of the Church," and "A Life of Brigham Young," for the publishing house of Cannon & Sons. He was elected city recorder of Ogden in 1893, and was twice re-elected, holding the office till January, 1900, not being a candidate for re-election. He has held many local Church positions, having acted as Stake clerk of Weber Stake of Zion, and superintendent of the Y. M. M. I. A. for about ten years; he also acted as assistant historian of the Weber Stake for some time, and filled the position of county superintendent of public schools for eight years, prior to his departure for Europe. In 1893 he became a member of the Board of Aids to the general superintendency of the Y. M. M. I. A., and in 1899 he succeeded Elder Brigham H. Roberts as associate editor of the "Improvement Era." Nov. 24, 1900, he was chosen a member of the High Council of the Weber Stake. He had previously acted as an alternate member of that body and was ordained a High Priest as early as 1882. At the general election in November, 1900, he was elected a member of the fourth State legislature, serving for the term. March 2, 1901, he was confirmed by the U. S. Senate for surveyor-general of Utah, to which position Pres. McKinley nominated him Feb. 23, 1901. Elder Anderson is a hard student and diligent worker, and one of the brightest men in the Church.



**HULL, Thomas**, secretary of the general board of Y. M. M. I. A., was born Dec. 27, 1855, in London, England, and was baptized when but a young boy. He was ordained a Priest April 19, 1874, by Bishop Robert T. Burton and ordained an Elder by Bishop Robt. T. Burton March 7, 1875. He emigrated to Utah in 1875 and located in Salt Lake City. During the winter of 1875-76, when the organizing of the Y. M. M. I. A. was in progress throughout the Church, he was called as a missionary to labor in the interest of that work in Salt Lake and Davis Stakes. He was ordained a Seventy Jan. 28, 1876, and became a member of the 30th quorum; later (June 26, 1893) he was chosen to be one of the presidents in the 2nd quorum of Seventy, which position he still fills. April 28th, 1877, he married Margaret C. Swan. In 1891 he labored as a mutual improvement missionary in Davis, Weber and Box Elder Stakes.



He was appointed general secretary of the Y. M. M. I. Associations in 1897, and in 1898 was also made general treasurer of that organization, both of which positions he is efficiently filling at present. He is also assistant business manager of the "Improvement Era," the official organ of the Young Men's Mutual Improvement Associations.

**DONE, Willard**, a member of the general board of Y. M. M. I. A., is the son of John Done and Sarah Barker, and was born Dec. 10, 1865, in Moroni, Sanpete County, Utah. His

early years were passed in his native place and in Payson, Utah county; and at the age of fifteen he entered the Brigham Young Academy for a brief course of study. Graduating in 1883, he immediately accepted a



position as an instructor in the academy. He continued this work for a little over three years, when, on Nov. 15, 1886, he was called to Salt Lake City to take charge of the newly organized Salt Lake Stake Academy, now the Latter-day Saints' University. He remained connected with this institution until June, 1899, when he resigned to become professor of theology in the Brigham Young College, at Logan. He remained in that position only a year; and in the summer of 1900 he left the school room on account of impaired health, and went into other lines of work. In the meantime he had occupied several ecclesiastical positions, among them that of home missionary and Stake reporter in the Salt Lake Stake of Zion; and one of the presidents of the 10th quorum of Seventy. He resigned these positions on going to Logan; and there he was appointed second counselor to Samuel Roskelley, president of the High Priests' quorum, of the Cache Stake of Zion. He was released from this position when the Cache Stake was divided, in the spring of 1901. In the meantime he had returned to Salt Lake City, where he has since resided. Dec. 23, 1885, he was married in the Logan Temple to Miss Amanda Forbes, of American Fork. They have had seven children, six of whom are now living. As one of the aids in the General Board of Mutual Improvement Elder Done has each year, since 1897, been a member of the Manual Committee, which is entrusted with the work of preparing a course of study for each season's work. He

has also devoted himself considerably to other literary work, being the author of the little volume, "Women of the Bible," and a contributor to the local magazines.

**TANNER, Henry S.**, a member of the general board of Y. M. M. I. A., was born Feb. 15, 1869, in Payson, Utah county, Utah, son of Joseph S. Tanner and Elizabeth Clark Haws. After leav-



succeed Dr. Karl G. Maeser (who was then located in San Francisco), Aug. 15, 1894; and was released to return home Nov. 22, 1896. After returning from the California mission, Elder Tanner taught in the B. Y. Academy until June, 1897. In September, of the same year, he commenced the study of law in Ann Arbor, Michigan, where, in two years, he completed the three year law course, graduating a Bachelor of Laws from the University of Michigan June 22, 1899. In July, 1899, he located in Salt Lake City, Utah, and began the practice of law; and he was elected to the office of city judge of Salt Lake City, Utah, Nov. 5, 1901. He is a member of the 19th ecclesiastical Ward, of the Salt Lake Stake, is one of the presidents of the Thirtieth quorum of Seventy, and a member of the General Board of the Young Men's Mutual Improvement Associations of the Church.

**CLAYTON, William**, a prominent Elder in the Church, was born July 17, 1814, at Penwortham, Lancashire, England. When the first Latter-day Saint missionaries arrived in England in 1837, Wm. Clayton was among the first to embrace the doctrines of the restored gospel, and soon after his baptism he was ordained to the Priesthood and sent out to labor as a missionary. In March,

ing the district school of Payson, he attended the B. Y. College at Logan and the B. Y. Academy at Provo for five years, graduating from the latter institution as a Bachelor of Pedagogy in June, 1894, and in June, 1897, the degree of Bachelor of Didactics was conferred upon him. He married Laura L. Woodland in the Logan Temple March 5, 1890, and on March 12th, of the same year, he started on a mission to the Southern States. Being assigned to the South Carolina conference his labors were confined to South Carolina, North Carolina and Georgia. He presided over the conference for several months and was released to return home Oct. 2, 1892. During the summer of 1894 he filled a short mission in Park City, Summit county, and immediately upon his return to Provo, where he resided, he was called to preside over the California mission. He left Salt Lake City, to

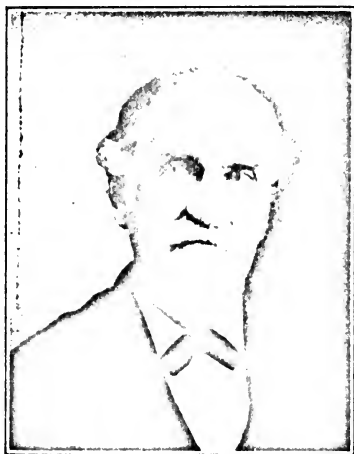


1838, when Heber C. Kimball and Orson Hyde returned to America and left Joseph Fielding in charge of the British mission, Wm. Clayton was appointed to act as second counselor to Pres. Joseph

Fielding, which position he occupied until the arrival of the Twelve in 1840. In October, 1838, he quitted his temporal business to give himself wholly to the ministry, and he soon commenced preaching and baptizing in Manchester. Eighteen months later (April 15, 1840), he reported 240 members in the branch he had built up in that city. Being honorably released from his missionary labors in Great Britain he emigrated to America, sailing from Liverpool, England, in the ship "North America," Sept. 8, 1840, and arrived in Nauvoo, Ill., in December of that year. Locating temporarily on the west side of the Mississippi river he was chosen clerk of the High Council in Iowa in July, 1841, but he soon became a permanent citizen of Nauvoo, where he, in June, 1842, succeeded Willard Richards as clerk to the Prophet Joseph Smith. Subsequently he was appointed clerk and recorder of the Nauvoo Temple, and was also elected treasurer of the city of Nauvoo. He was present when Joseph Smith received the revelation on celestial marriage, and was an intimate associate, and tried and trusted friend of the Prophet, to whom he continued to act as private secretary up to the time of the latter's martyrdom. While laboring in that capacity, he transcribed the revelation on celestial marriage and other revelations, under the Prophet's dictation and direction. At the time of the exodus from Nauvoo in 1846, Elder Clayton came west with the rest of the Saints and was a prominent figure in the "Camps of Israel," and at Winter Quarters. In 1847 he came to Great Salt Lake valley as one of the original pioneers under the immediate leadership of Pres. Brigham Young, and acted as clerk of the camp. He returned east the same year, but came to the Valley the second time in 1848, after which he resided permanently in Salt Lake City till the day of his death. He held various offices of public trust and responsibility in the community after his arrival in the Valley. Thus he served for several years as treasurer of Z. C. M. L.; for many years he was Territorial recorder of marks and brands, and up to a few months before his death (when he resigned his office on account of sickness) he held the position of Territorial Auditor of Public Accounts. Elder Clayton died at his home in the 17th Ward, Salt Lake City, Dec. 4, 1879.

At the time of his demise the "Deseret News," speaking of him editorially, said: "He was a man of sterling integrity, remarkable ability, a faithful Latter-day Saint, and a good and useful citizen, whose death, though a happy relief from his sufferings, was felt deeply by hosts of personal friends." Elder Clayton left a large family (over thirty children), having during his lifetime married several wives.

**RICHARDS, Samuel Whitney**, a veteran Elder in the Church, is the son of Phineas Richards and Wealthy Dewey and was born Aug. 9, 1824, in Richmond, Berkshire county, Mass. His mind was naturally religiously inclined and as a boy he took much interest in spiritual matters. When he was eleven years old, the fact that a

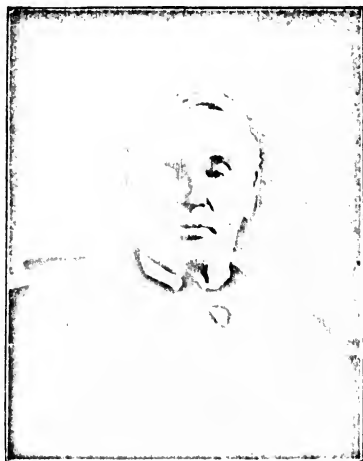


new dispensation from God had come to man on earth in this day was first brought to his mind, by the visits of the "Mormon" Elders to his father's house. Samuel eagerly investigated their message, and at fourteen he yielded obedience to the principle of baptism and became a member of the Church. He was ordained to the Priesthood at the age of fifteen and sent out to labor as a missionary in parts of New York, Connecticut and Vermont. While on this mission he passed through many trials, but notwithstanding his youth and his lack of a collegiate education, he was able, with the assistance of the Lord, to present the gospel in a convincing manner to many

of the honest in heart. In 1842 he gathered with his father's family in Nauvoo, Ill., where he became personally acquainted with the Prophet Joseph, his brother Hyrum and the other general authorities of the Church. As a daily occupation he labored on the Nauvoo Temple as a carpenter till the completion of the structure. He was present at its dedication, and then began performing ordinance work therein, which work he continued till the final closing of the Temple. In 1846 he left for Europe to perform his first foreign missionary labor. Since that time he has filled three other foreign missions, covering a period of nine years. Though his missionary work in Europe was performed mainly in Great Britain, it also extended to France, Italy, Switzerland and Germany. He has spent altogether sixteen years of his life as a missionary. In America he has labored in all of the New England States, and in eight of the Eastern and Middle States as well as in Canada. For twenty years he held such civil offices in Utah as member of the first city council of Salt Lake City, alderman, police judge, president of the city council, U. S. commissioner for Davis county, justice of Salt Lake county, member of the Territorial legislature, etc., in all of which offices he conducted himself with credit and marked ability. His military career commenced with the Nauvoo Legion, in which body he officiated as drill sergeant. Next he was commissioned in Salt Lake City as colonel of the 2nd regiment of Infantry and did service as such till the Legion was disbanded by Gov. Shaffer. From his regiment he furnished and mostly fitted out at his own expense, a company to suppress the Indian uprising in Sanpete county. In 1852-54, as president of the European mission, he edited and published the "Millennial Star," and also published a number of the standard books of the Church. He has also contributed many articles to the different Church periodicals during his long and useful career in the Church. There are few men living who have had a more varied experience in the Church than Elder Samuel W. Richards; he has mingled with lords, peers and rulers of monarchial governments, as well as people in the humblest walks in life; he has faced mobs and tyrants who were try-

ing to stop the progress of God's work; he has associated with Prophets, Seers and Revelators; he has seen angels and conversed with them; he has enjoyed heavenly visions of untold grandeur on many different occasions, in which he has been permitted to look deep into the future, and he has witnessed the manifestations of the power of God in the healing of the sick, the casting out of devils, the speaking in tongues, etc., almost during his entire life. Elder Richards is still hale and hearty, considering his advanced years, and enjoys his labors in the Temple of God (in Salt Lake City), where he has been a worker for a number of years. He is always full of blessings and words of encouragement for the Saints and carries a heavenly smile on his countenance. The mere touch of his hand bespeaks a heart full of that sympathy and love which is characteristic of a true servant of God.

**SMITH, Elias**, president of all the High Priests in the Church from 1870 to 1877 and president of the High Priests' quorum in the Salt Lake Stake of Zion from 1877 to 1888, was born Sept. 6, 1804, in Royalton, Windsor



county, Vermont, near Sharon, where his cousin, the Prophet, was born. In 1809 his father emigrated to the town of Stockholm, St. Lawrence county, New York. There Elias was raised in the wilderness, with but few opportunities for schooling. Most of his knowledge was acquired by observa-

tion and "study without a master." In his youth he assisted his father in clearing the wilderness and making a farm. After he was twenty-one years of age he entered public life and held various offices of trust in the new town, Stockholm. He also taught school several terms. The announcement of the mission of the Prophet and the rapid growth and strange career of the Church of Jesus Christ of Latter-day Saints very naturally drew into the faith several of the Smith family. The famous Apostle George A. Smith was a missionary of the Church at the age of sixteen, but his elder cousin Elias was 31 years of age when he embraced the faith. His mind was well matured, for he had already been ten years in public life. Soon after the Prophet had his remarkable visions, which resulted in the raising up of the great latter-day work, he communicated with his uncles Asahel, Samuel, Silas and John, all of whom lived in the same neighborhood. After the organization of the Church Uncle Joseph Smith, first Patriarch of the Church, with his son Don Carlos, paid the families of his brothers a visit in August, 1830, and brought them the Book of Mormon. They all believed it pretty much, but none of them were baptized till 1835, excepting Uncle John Smith, afterwards the Patriarch of the Church and father of Apostle George A. Uncle John was baptized Jan. 9, 1832, and started for Kirtland, Ohio, May 1, 1833. In 1835 Hyrum Smith and David Whitmer came into the neighborhood, and the families of Asahel and Silas were baptized, most of them on the 1st of July, but Elias was not baptized until Aug. 27, 1835, his cousin Hyrum administering; the next morning he was ordained an Elder. In the town and neighborhood of Stockholm they raised up a branch of the Church, and in May, 1836, the two families of the Smiths before named, with their converts, making quite a little company, started for Kirtland, Ohio. The company took steamer at Ogdensburg, St. Lawrence county, and sailed up the St. Lawrence river to Rochester, where a portion of the company disembarked, at the mouth of the Genesee river, on account of the boat being heavily loaded. One part of the company, including the brothers Asahel and Silas, continued the journey by land, while the other part under Elias came

from Buffalo by steamer, where he landed the company of Saints bound for Kirtland. With him was his grandmother, Mary Duty Smith, aged 93 years. During the landing of the company he sat her on the wharf to give her fresh air, but a shower coming on, he sought a public house near by for a room for her during the night, but was refused; whereupon he went to a hotel, on the same block, and was cordially treated. While he was taking his grandmother to the hotel, Joseph the Prophet, his brother Hyrum and Fred. G. Williams, from Kirtland, came down to the wharf to meet them. They followed them to the hotel, and Joseph and Hyrum went into the room to see their grandmother, but would not make themselves known that night. They left their grandmother there for the night in comfortable quarters, and with their cousin Elias returned to Kirtland, in the midst of the storm, arriving very late. Next morning they took carriage and drove down for their grandmother, while Elias hired teams and went down to the emigrants, whom he had sheltered for the night in a warehouse. The meeting between the grandmother and her Prophet descendant and his brother was most touching. Joseph blessed her and said she was the most honored woman on earth. She had desired to see all her children and grandchildren before she died, which, with one exception was providentially granted her, and she passed away contented. She arrived in Kirtland May 17, 1836, and died on the 27th, aged 93 years; she was buried near the Kirtland Temple. Elias Smith and his cousin Joseph had not seen each other since they played together when small boys until they met at the hotel at Fairport. In 1837-38 Elias Smith taught school at Kirtland; but in the latter part of 1837 a great apostasy occurred at that place, when several of the original Twelve and other prominent men sought to divide the Church. The Prophet, his brother Hyrum, Sidney Rigdon, Brigham Young, and others of the leaders fled from Kirtland to save their lives, while a company of over six hundred of the faithful was organized to follow them to Far West. This company, known in Church history as the Kirtland Camp, was under seven captains, namely: James Foster, Josiah Butter-

field, Zera Pulsipher, Joseph Young, Henry Harriman, Elias Smith and B. S. Wilder. The company was principally organized and sustained by the Seventies (of whom Elias Smith was at this time secretary), who undertook the removal of this part of the Church from Kirtland to Missouri; and it was done greatly on the co-operative plan. Not having sufficient means to get through, the company stopped on their way and took a big job on the Springfield and Drayton turnpike. They left Kirtland early in July, 1838, and arrived at Far West on the 2nd of October. From Far West they went to Adam-ondi-Ahman, where they disbanded. But scarcely had the company disbanded when the exterminating army of Governor Boggs, under Generals Lucas and Clark, marched upon Far West to drive the "Mormons" en masse out of Missouri. The brethren nobly took up arms to defend their people, as massacres and extermination threatened the whole, from the Prophet leader down to the last born babe. Already, before the fall of Far West, had occurred the horrible massacre at Haun's Mill, where men and children were actually butchered by the mob. During the dreadful scenes of the extermination of the Saints many were wounded and murdered and several women were ravished to death. That the defenders would have fought heroically in the defense of their people is certain, but they were betrayed by their own commander into the hands of General Lucas. "I saw," says Brigham, "Brother Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson delivered up by Colonel Hinkle to General Lucas, but expected that they would have returned to the city that evening or the next morning, according to agreement and the pledge of the sacred honor of the officers that they should be allowed to do so, but they did not so return. The next morning General Lucas demanded and took away the arms of the militia of Caldwell county, assuring them they should be protected; but as soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon, and also attempted to violate the chastity of the women in the presence of their hus-

bands and friends. The soldiers shot down our oxen, cows, hogs and fowls at our own doors, taking part away, leaving the rest to rot in the street. They also turned their horses in our field of corn." Elias Smith was one of those defenders of Far West who were forced to give up their arms, and one of the committee chosen to effect the removal of the Saints from Missouri to Illinois, and was one of the last that left Far West. Hastily gathering up the remnant whose lives were again threatened by the mob, he started with them from Far West April 19, 1839, but meeting the Twelve on the way, he returned with them to fulfill a revelation concerning a conference to be held at Far West, April 26, 1839, when work on the Temple was to be resumed and certain men were ordained to the Priesthood. Yet notwithstanding the threatenings of the mob this imposing ceremony was performed, and Wilford Woodruff and George A. Smith ordained Apostles. After taking part in the solemn performance Elias Smith journeyed with the Twelve to Quincy, then went to Commerce (Nauvoo), and returned to Quincy where a general conference of the Church was held after the escape of the Prophet from prison; and the committee settled up the affairs of the emigration of poor Saints from Missouri. After the removal into Illinois, Elias Smith settled at Nashville, Lee county, four miles from Nauvoo. In the organization of the Stake in Lee county, he was taken out of the Seventies' quorum and made a High Councillor, and subsequently was ordained to act as the Bishop of the Stake, which position he held until the Stake was broken up, when he went to Nauvoo. At Nauvoo he was associated with the press and became the manager of the "Times and Seasons" and the "Nauvoo Neighbor." After the martyrdom of his cousins Joseph and Hyrum, he followed the leadership of Brigham Young, as did also the Apostle George A. Smith, with his father John, who was now the chief Patriarch of the Church. Thus, notwithstanding that Emma, first wife of the Prophet, with her sons and "Mother Lucy" Smith, remained at Nauvoo with the relics of their martyred dead, the surviving leaders of the Smith family were with the Saints in their exodus, and were among the founders of Utah. The sons of Hyrum Smith

also came with the people to build up with them the religious fabric which the blood of their father and uncle had sanctified. With his family Elias Smith took up the pioneer journey from Nauvoo in May, 1846, intending to go with the body of the Church to the Rocky Mountains that year, but the call of the Mormon battalion soon afterwards hindering this he sojourned a while in Iowa ville, Van Buren county, Iowa, where his mother died in October, 1846, and his father in July, 1848. In 1851 he emigrated to Utah, and soon after was elected, by the legislature, probate judge of Salt Lake county, in which office he was continued up to 1882. His terms of office ranged from four years to one. In 1852 he was also appointed one of the code commission of three, with Albert Carrington and William Snow, he being chairman. Their duty was to present to that legislature of pioneers, unskilled in legal science, those laws best adapted to the peculiar condition and character of the people; and whatever may be the criticism of the lawyers of today upon their work, undoubtedly these men acted with strict fidelity, and the most conscientious intention. Judge Smith eminently filled the most important judicial sphere in Utah, the probate courts being, until the McKean period, practically the Courts of Justice for the people. Indeed, he was known in all the acts of his life, and in his essential character and quality of mind, to be conscientious in the highest degree. It was not his nature to administer unrighteously; and in the peculiar case of Utah, with "Gentile" and "Mormon" in chronic conflict, that quality of mind and judgment had ample opportunity to manifest itself. In this quality of justice his peer was Daniel Spencer, who occupied an office in the Church analogous to that of chief justice of the State, and to whose ecclesiastical court the High Council

Gentiles did in the early days repeatedly take their cases for arbitration, in preference to "going to law," either in the federal or probate courts. Elias Smith and Daniel Spencer may therefore be offered to the Gentile reader as the proper types of the judges of the "Mormon" Israel. Besides his judicial sphere, Judge Smith filled other important callings. He was business manager of the "Deseret News," under

Dr. Willard Richards, in the early rise of journalism and literature in the West, and was postmaster of Salt Lake City from July, 1854, until the Johnston army came in 1858. In 1856 he became editor of the "Deseret News," retaining the position until September, 1863, when he was succeeded by Albert Carrington; after that time he confined himself mostly to his judicial duties. In 1862, he was a member of the Constitutional Convention, and one of the committee who drafted the Constitution for the State at that time. While in his private capacity he was universally respected, in his public sphere he may also be said to have been without an enemy, notwithstanding he so long administered law and equity. Judge Elias Smith was a bachelor until he was forty-one years of age. He married Lucy Brown, a native of England, at Nauvoo, Aug. 6, 1845. She was born at Biggleswade, in Bedfordshire, Jan. 4, 1820; came into the Church in 1842, and arrived in Nauvoo in 1843; she is the mother of Elias A. Smith, who succeeded his father as judge in Salt Lake county. Judge Smith died at his home in Salt Lake City, Utah, June 24, 1888. (Culled principally from the writings of Edward W. Tullidge.)

**WELLS, Heber Manning,** first governor of the State of Utah, is the son of Daniel H. Wells and Martha



Givens, and was born in Salt Lake City Utah, Aug. 11, 1859. He was educated in the Salt Lake City schools, and in

the Deseret University. At the age of sixteen he began to work for the city as tax collector, and he steadily rose in position till he became the deputy city recorder. In 1882 he was appointed by the city council to be city recorder, a vacancy having been caused by the resignation of John T. Calne. This position he filled so acceptably that he was successively elected to that office in 1884, 1886, and 1888. He was nominated by the Republican party, in 1895, for governor of Utah, and he was elected to serve five years in that capacity. During those five years he displayed marked executive ability and made such a clear, clean record that he was again elected to that office, for a term of four years, in 1900, and is the present incumbent of that position. In 1890 he became the cashier in the State Bank of Utah. Gov. Wells is extensively interested in various business enterprises and is a director in the State Bank of Utah; the Consolidated Wagon and Machine Co., the Brigham Young Trust Co., etc., etc. He is a descendant of revolutionary forefathers, as well as being a son of a pioneer of Utah, and he is a member of the "Society of the Sons of the American Revolution" and the "Sons of the Pioneers of Utah." Jan. 15, 1880, he married Mary Elizabeth Bente, who died Oct. 12, 1888, leaving him two children. He married Teresa Clawson, Oct. 15, 1892, who bore him two children and died July 12, 1897. In 1901 (July 5th) he married Emily Katz, of Salt Lake City. Gov. Wells is a man of ability and good judgment, and possesses the moral courage to carry into effect his honest convictions.

**HAMMOND, James Thaddens**, first Secretary of the State of Utah, is the son of Milton D. Hammond and Louisa Miller, and was born Dec. 11, 1856, at Farmington, Davis county, Utah. He was baptized into the Church when about eight years of age and was later ordained an Elder. In religious work he has always taken an active part, having labored in responsible positions in the various Church organizations. During 1881-82 he filled a mission to the Southern States, where he performed a good work in the State of Tennessee. On his return home he was called to labor as a home missionary in the Cache Stake of Zion, in which capac-

ity he labored for two years, and was chosen to be the assistant recorder in the Logan Temple. Dec. 18, 1884, he married Leonora Blair, the issue of which union is three boys, all of whom are living. In civil life Bro. Hammond is by profession a lawyer, but



has also been a merchant, having conducted a book and stationery store in Logan, Utah. He has always been an ardent and enthusiastic worker in the field of politics, and he has been entrusted with many offices within the gift of the people. For six years he served as county clerk of Cache county; he served as a senator in the Territorial legislature in 1884 and 1886; and was a member of the House in the session of 1890. In 1887 he was a member of the constitutional convention; and in 1895 he was the nominee of the Republican party for secretary of State and was elected, and served efficiently in that capacity for five years. He was re-elected to the same office again in 1900. Bro. Hammond is unassuming in manner, stable in character and a hard worker in all that he undertakes to do.

**BERNHISEL, John Milton**, Utah's first delegate to Congress, was born June 23, 1799 in Tyrone township, Cumberland county, Pennsylvania, son of

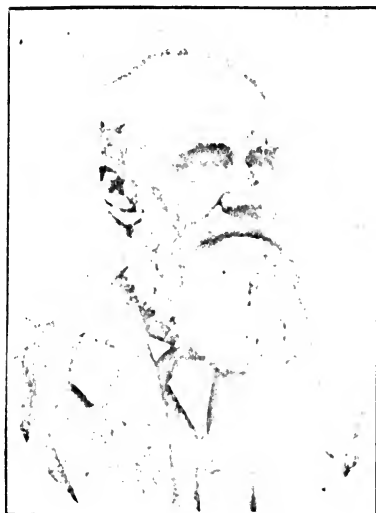


Samuel and Susannah Bernhisel, and was engaged in the practice of medicine in New York for many years. He joined the Church at an early day in New York, and at a conference held in that city April 15, 1841, he was ordained a High Priest and set apart to act as a Bishop in the New York branch of the Church, under the hands of Geo. W. Harris and Lucin R. Foster. In 1843 he cast his lot with the Saints in Nauvoo, Ill., and became at once a prominent factor in the community at that place. When the Prophet Joseph was kidnapped at Dixon, Ill., Elder Bernhisel was one of the first to take steps looking to his rescue. In March, 1844, he met with the Prophet and other leading men of the Church in Nauvoo, to council upon the best policy for the Saints to adopt, in order "to obtain their rights from the nation and insure protection for themselves and children, and to secure a resting place in the mountains, or some uninhabited region," where they could enjoy the liberty of conscience guaranteed them by the constitution of their country. After the destruction of the "Expositor" press in Nauvoo, Dr. Bernhisel presented the plain facts concerning that matter in a letter which he wrote to Governor Thos. Ford. A few days later he testified under oath about the movements of the mob which was preparing to attack Nauvoo and reported in person to the governor in Carthage, whither he went in company with Apostle John Taylor for that purpose. After the Prophet Joseph had started for the Rocky Mountains, June 22, 1844, Dr. Bernhisel crossed the river to visit him and render him and companions what assistance he could under the circumstances. Subsequently, after Joseph had gone to Carthage, to give himself up, according to the governor's request, Dr. Bernhisel was selected as a witness to testify in Joseph's case at the intended trial and he also visited Joseph and his fellow prisoners in the Carthage jail twice on the 26th of June—the day before the martyrdom. After the Prophet's death, Elder Bernhisel remained firm in the faith and sustained the Twelve Apostles to the fullest extent of his power, during the exodus of the Saints from Nauvoo and in their location in the Rocky Mountains. He arrived in the Valley in

July, 1851, accompanied by four of the newly appointed Federal officers for Utah, and at the first general election held in Utah Territory Aug. 4, 1851, Dr. Bernhisel was elected Utah's first delegate to Congress. He was subsequently re-elected three times (in 1853, 1855 and 1857), and thus served the Territory as its delegate for eight years, or until 1859, when he was succeeded by Hon. Wm. H. Hooper. Doctor Bernhisel died in Salt Lake City Sept. 28, 1881. At the time of his demise, the "Deseret News" contained the following: "He (Dr. Bernhisel) was a man of learning, of very temperate and abstemious habits, a perfect gentleman in manner, and a much respected veteran among the people of God. He joined the Church of Jesus Christ of Latter-day Saints while in its infancy, and was a very dear friend of the Prophet Joseph Smith. \* \* \* He was firm in his integrity to the work of God, and in modesty as well as talent in his profession, and exemplary bearing, he was a type of unostentatious worth, and inspired all who had the pleasure of his acquaintance with feelings of esteem."

**HOOPER, William Henry**, Utah's second delegate to Congress, was born in Dorchester county, on the eastern shore of Maryland, Dec. 25, 1813. He received a limited common school education, and early engaged as a mere bank clerk in Baltimore. He was subsequently for some years a merchant on the eastern shore of Maryland. In 1825 he emigrated to Illinois, where he engaged in mercantile pursuits. He afterwards became a steamboat captain on the Mississippi. In 1850 he removed to Utah. In December, 1852, he married Mary Knowlton, by whom he had nine children, three sons and six daughters. He was elected a member of the Utah legislature and served as secretary of the Territory. He was chosen United States senator under the State organization of Deseret, adopted by the people of Utah in 1862. He was elected a delegate to the thirty-sixth, thirty-ninth, fortieth, forty-first and forty-second Congresses, receiving each time an almost unanimous vote. The service of Mr. Hooper in the forty-first Congress was specially distinguished on March 23, 1870, by his celebrated

and masterly speech in defense of "Polygamy in Utah." In a summary of the speech given by himself, near the close of its delivery, he said he had aimed to show: "1. That under our Constitution, we are entitled to be protected in the full and free enjoyment of our religious faith. 2. That our views on the marriage relation are an essential portion of our religious faith. 3. That in considering the cognizance of the marriage relation as within the purview of Church regulations, we are practically in accord with all other



Christian denominations. 4. That in our views of the marriage relation as a part of our religious belief, we are entitled to immunity from persecution under the Constitution, if such views are sincerely held; that if such views are erroneous, their eradication must be by argument, not by force. 5th. That of our sincerity we have, both by words and works and sufferings, given for nearly forty years abundant proof. 6th. That the bill, in practically abolishing trial by jury, as well as in many other respects, is unconstitutional, uncalled for and in direct opposition to that toleration in religious belief which is characteristic of the nation and age." He displayed great energy in his congressional career, as in every sphere in life in which he moved, and made a splendid record, doing excellent service to an appreciative constituency. His characteristic gentility of address and manners, as

well as his recognized ability, gave him a powerful influence in the National legislature, being a universal favorite among the members of the House of Representatives. He got a settlement of two unpaid and unrecognized sessions of the Territorial legislature; he obtained payment of Governor Brigham Young's account against the United States treasury, and succeeded in getting an appropriation to pay the expenses of the Indian War of 1850. The latter portion of the history of Captain Hooper, as he was familiarly called, in a business sense was closely interwoven with Zion's Commercial Mercantile Institution. At its first organization, in the winter of 1868, he was elected a director, retaining that position until October, 1877. In 1873 he was elected superintendent of the institution, acting in that capacity until April, 1875. In October, 1877, he was elected president of the mammoth concern, retaining that position until his demise. In every capacity in that connection he labored assiduously and intelligently to further its interests, manifesting remarkable quickness of perception and good judgment, in which he was admitted to have no superiors. He was also one of Utah's most prominent bankers. In 1869, associated with Horace S. Eldredge and Lewis S. Hills, he started a bank. In 1870 the capital was increased and the bank organized under the title of the Bank of Deseret. In 1872 the capital was still further increased, the necessary bonds being deposited and \$180,000 of national currency issued. The institution was then styled the National Bank of Deseret, of which he was president; he retained that position till his death. Elder Hooper died at his residence in the 19th Ward, Salt Lake City, Dec. 30, 1882. In an obituary published in the "Deseret News" at the time of his demise, the following occurs: "In appearance Captain Hooper was tall and slender, of dark, almost swarthy complexion. His face was, in his pleasanter moods, lighted with a genial smile. He was hearty in his address, almost amounting to joviality. Like most men of uncommon calibre he had peculiarities, which almost extended into eccentricity. It was his habit after making a pointed statement to utter a monosyllable and poke the party addressed with his right thumb, as much as to say,

"You know that's so; don't you know?" He was the embodiment of physical and mental activity and was exceedingly sensitive, capable of feeling the very extremes of joy and sorrow. He had a kindly word for everybody, and his hand was frequently open to the calls of benevolence, as many people have practical occasion to know."

**CAINE, John Thomas,** Utah's fourth delegate to Congress, is the son of Thomas Caine and Elinor Cubbon, and was born in the parish of Kirk Patrick, Isle of Man, Jan. 8, 1829. Speaking of the days of his childhood, Elder Caine says: "I knew if I ever amounted to anything, it would be by my own exertions, for I had no one to help me and was practically alone in the world. I had confidence, however, that a straight forward, honorable course, backed by energy and perseverance, would succeed, and such a course I have endeavored to pursue." At the tender age of six years, in his far-off island home, young Caine found himself virtually an orphan, homeless and friendless, so far as parental roof, father, mother, brothers and sisters were concerned. His father emigrated to America, and his mother died, leaving him in the care of his grandfather, Hugh Cubbon, a small farmer and tailor. When about nine years of age, he was taken to Douglas, the principal town of the island, where he lived with an aunt, Mrs. William Cowley, his father's sister, who sent him to school, thus giving him his first tuition. When about eleven, he took up his residence at Peel, and another aunt, his mother's sister, Mrs. John Richardson, who lived at the Ballamoore, near Peel, placed him in a position to continue his education and otherwise treated him with great kindness. The Richardsons were wealthy, possessing valuable business and property both in the Isle of Man and in Liverpool. At the latter place, Mr. Richardson (an Englishman) was the head of a large merchant tailoring establishment. With a view of fitting John T. to take a lucrative place in this establishment, his relatives urged him to obtain some knowledge of the tailor's trade. In deference of their wishes, he made the attempt, and for a time became an apprentice to the trade, but his heart was not in it, the occupation being distasteful to him. His de-

sire was to become a printer. Neither of these trades, however, was he destined to follow. At Peel he first heard of "Mormonism" in 1841. Apostle John Taylor was preaching in a school house, when young Caine happened to be passing by. With a boy's curiosity, he stepped into the building, just before the speaker closed, and there had his first view of a "Mormon" Elder. Subsequently, he heard other Elders preach, and was present at the first "Mormon" baptism at Peel; it was at the seaside, near the home of his Uncle John Gracey, who afterwards joined the Church. Though favorably impressed with "Mormonism," as taught by such men as William Mitchell, William C. Dunbar, William Gill Mills, and others, he had did not at once embrace



it, though it influenced to some extent his determination, formed about this time, to leave the Old Country, where he saw little chance to succeed, and seek his fortune in America. A few pounds left him by his grandfather, added to means furnished him by the Richardsons, enabled him early in 1846 to carry out his intention. He proceeded to Liverpool, and on the 17th of March sailed from that port on the bark "Shanunga," accompanied by a cousin two years younger than himself. An uneventful voyage of six weeks brought him to New York, where he landed on the 30th of April. He first found employment in a merchant tail-

lor's establishment. Having made an investigation of the claims of various churches, he became convinced of the truth of "Mormonism," and was baptized by Elder William H. Miles in the East River, New York, March 28, 1847. In the branch of the Church existing in New York City at that time, John T. Caine acted as a Teacher, an office to which he was ordained on July 11th, following his baptism. The Saints held their meetings at the corner of Broadway and Grand streets, now in the very heart of the metropolis. William L. Appleby was president of the Eastern churches, and such notable Elders as Jedediah M. Grant, Parley P. Pratt, Wilford Woodruff, Erastus Snow, Franklin D. Richards, Jesse C. Little, Robert Campbell and others were continually coming and going. John T. Caine remained a resident of New York city until October, 1848, when he removed to St. Louis, Mo., going by steamboat to Perth Amboy, New Jersey the nearest railroad station to New York via Philadelphia to Harrisburg, Pennsylvania, which was as far west as the railroad then extended. Thence he went by canal to the foot of the Allegheny Mountains (which were crossed in open cars worked on inclined planes by stationary engines), by canal to Pittsburg and thence by steamboat via Cincinnati and Cairo to St. Louis. He there became actively engaged in Church work, was made assistant to the clerk of the conference, Daniel Mackintosh, and on the 7th of July, 1849, was ordained an Elder by Nathaniel H. Felt, president of the St. Louis conference, which comprised at that time about two thousand Latter-day Saints. The immediate cause of Elder Caine's ordination was the presence of cholera in the city, which was suffering terribly from that scourge. It having come up from New Orleans in the spring. Elder Caine's assistance was needed in administering to the sick. The cholera raged for three consecutive years in St. Louis, and though continually in the midst of it, administering to its victims, he himself was never attacked. While there he met the estimable woman who became his wife, Miss Margaret Nightingale, a connection of the Nightingale and Leach families who were among the first converts to "Mormonism" at Preston, England, in 1837, her grand-

mother Leach being the second woman baptized into the Church in Europe. They had emigrated to Nauvoo, and in the exodus drifted to St. Louis. John T. Caine and Margaret Nightingale were married Oct. 22, 1850, by Elder Alexander Robbins, who had succeeded Elder Felt in the presidency of the St. Louis conference. Their first child, a daughter, Agnes E., now Mrs. Arthur Pratt, of Salt Lake City, was born in St. Louis, Oct. 1, 1851. That year Bro. Caine became an American citizen, being naturalized in the court of common pleas. Elder Caine acted as general agent for the "Frontier Guardian," a paper edited and published by Apostle Orson Hyde at Kanesville, Iowa. He also assisted in emigrational and other business matters for Elder Hyde and for the emigrating Saints generally. He succeeded Elder Mackintosh as clerk of the conference, and during the last year of his residence in St. Louis was first counselor to its president, Thomas Wiggley. The Caine family left St. Louis en route for Utah May 8, 1852. The company in which they crossed the plains, the eleventh of the season, consisting of fifty wagons, was commanded by Captain James McGaw, with John T. Caine as captain of ten, arrived at Salt Lake City Sept. 20, 1852. The journey was uneventful except for the death of several persons from cholera, which attacked the company while on the plains. Brother Caine's first employment in Utah was at digging beets, carrots, etc., on shares. He subsequently engaged at school teaching, having secured through the influence of Elder Milo Andrus a district school at Hollidayburg (Big Cottonwood), ten miles southeast of Salt Lake City. He taught school during the winter of 1852-53, and meantime having become identified with the Deseret Dramatic association, made several appearances upon the stage of the Social Hall, the main temple of the drama in Utah at that period. He was present at the opening of the Social Hall in January, 1853. His first appearance upon the boards at Salt Lake City was as Glauis in the "Lady of Lyons," but his first hit was as Ammadab Sleek in the "Scorious Family," a play in which he had appeared at a charity entertainment in St. Louis. His Ammadab Sleek captured the play-going public, and John T. Caine was a man of prominence from

that hour. In January, 1854, Bro. Caine became a clerk in the Tithing Office, having charge simultaneously of the Social Hall, where dramatic performances were given. April 7, 1854, Elder Caine was called, with a number of others, to take a mission to the Hawaiian Islands. He was poorly prepared, in a worldly way, for such an undertaking, having a wife and two children dependent upon him, and no home in which to leave them. In this extremity he found a kind friend in Elder Joseph Cain, who opened the door of his own home to the missionary's wife and children and treated them with every consideration. To assist him on his way, Bro. Caine was given a benefit by the Deseret Dramatic Association, as were three other members of that organization, namely, James M. Barlow, William C. Dunbar and James Ferguson, who were going on missions to Europe. It was arranged to have one of the four benefits on consecutive nights, and divide the aggregate receipts equally among the four missionaries. John T. Caine's benefit took place on the evening of April 22nd. The play was "Pizarro," in which the beneficiary sustained the title role, while James Ferguson impersonated Rollo, Joseph M. Simmons, Alonzo, Mrs. Hyde (afterwards Mrs. Woodmansee) Cora, and Mrs. Wheelock, Elvira. The series of performances was well patronized, notwithstanding the inclement weather that prevailed, and each of the Elders named received eighty dollars as his share of the proceeds. Elder Caine bade farewell to family and friends May 4, 1854, and started for the Hawaiian Islands, via southern Utah and southern California. Elders Joseph F. Smith, Silas Smith, Edward Partridge, William W. Cluff, Henry P. Richards, Silas S. Smith, Eli Bell, Simpson M. Molen, Ward E. Pack, Orson K. Whitney, Sixtus E. Johnson, Joseph A. Peck, John R. Young, Smith Thurston, John A. West, Washington Rogers, George Spiers and William King were members of the same company. Pres. Brigham Young with a party set out at the same time for a tour through the southern settlements, in the course of which he held a conference at Chicken Creek, Juab county, with the Indian Chief Wauk-aw (Walker) and concluded a treaty of peace. The missionaries accompanied Pres. Young as far as Cedar

City, and thence, under the leadership of Apostle Parley P. Pratt, crossed the country to San Bernardino, then a "Mormon" colony. Much of the route was over a sandy desert, and travel, which was by means of wagons and saddle horses, was very difficult. To avoid the intense heat on the deserts they traveled by night, resting and sleeping during the day. They reached San Bernardino on the 9th of June, and were kindly received by Apostles Amasa M. Lyman and Charles C. Rich, Bishop Crosby and others in charge. Selling their outfits for barely enough to enable them to reach San Francisco for which they took steamer from San Pedro, the missionaries arrived there on the 10th of July, and met Elders George Q. Cannon, William Farrer, James Hawkins and Henry W. Bigler, just from the Hawaiian Islands. Elders Nathan Tanner and William McBride of that mission were also in San Francisco. During the summer the missionaries, in order to procure funds to pay their passage to the islands, sought and found employment in San Francisco and its vicinity, some of them working on ranches during the harvesting season. Elder Caine had the temerity to hire out as a cook at one of the ranches where threshing was in progress. Finally they set sail for the islands, but not all upon the same vessel. Elder Caine, with three or four others, took passage on the brig "Susan Abigail," which sailed from San Francisco Dec. 1, 1854, and arrived at Honolulu the day before Christmas. At the first conference of the Hawaiian mission held after his arrival, he was appointed counselor to Silas Smith, who was made president of the mission. Elder Caine also presided over the Oahu conference. Most of the time he resided at Honolulu, where some one was needed to attend to the correspondence, transact business for the Church and represent the mission in controversies that arose from time to time with the Hawaiian government, owing to sectarian and other anti-Mormon influences. While thus engaged, he answered an attack made upon the "Mormon" people and secured its publication in the "Polynesian," the government official organ. This was the first defense of "Mormons" ever published in an Hawaiian newspaper. Elder Caine had charge of an English-speaking

branch of the Church, made up largely of emigrants from Australia who were detained at Honolulu, the vessel in which they sailed having been condemned as unseaworthy. Owing to his residency at Honolulu, where English was very generally spoken and where he conducted services in English, he did not acquire a perfect knowledge of the Hawaiian tongue. The climate of the islands did not agree with him, and this, with the further fact that his presence was needed at home, induced Pres. Young to send for him to return earlier than was originally intended. He sailed from Honolulu Aug. 1, 1856, on the packet ship "Francis Palmer," arriving at San Francisco on the 24th of that month. After some delay in San Francisco and neighborhood securing means for his trip home, he proceeded by way of San Pedro and Los Angeles to San Bernardino, and there cast his first vote for a President of the United States, having lived in California thirty days before election, and thus gained that right according to the laws of that State. He voted for James Buchanan, the Democratic candidate. This was the only opportunity he had to vote for President until he voted for William Jennings Bryan in 1896. From San Bernardino he retraced the same route that he had formerly traveled, riding horseback all the way to Cedar City, Utah. At a point between Fillmore and Salt Lake City, some time in November, 1856, he met the legislative party on its way to the former place to hold the regular session of the assembly. Being informed that his name had been proposed for assistant secretary of the council, he returned with the legislators to Fillmore. They there held one meeting and adjourned to Salt Lake City, where Elder Calne served in the position for which he had been nominated. This was his first political office. At subsequent sessions of the legislature, which met yearly, he continued to be assistant secretary of the council, and was afterwards secretary of that body for many sessions. In 1857 he was military secretary with the rank of lieutenant-colonel on the staff of Lieutenant-General Daniel H. Wells, commander of the Nauvoo Legion. Soon after his return from the Islands he became one of Pres. Brigham Young's private clerks, to attend to his personal business, and was associated with

Hiram B. Clawson and Thomas W. Ellerbeck, the President's business manager and chief book-keeper respectively. At the breaking up of Camp Floyd in 1861, John T. Calne was sent, with Hiram B. Clawson and David O. Culler, of the President's office, to attend the great auction sale of government property at the post, where they purchased large quantities of goods for Pres. Young's private stores. In the meantime he had resumed his connection with the Deseret Dramatic Association, and in a short time had succeeded David Candland as stage manager at the Social Hall. This was the inauguration of his extended managerial career. Warmly seconding Pres. Young's proposition that "the people must have amusements—the best and most wholesome ones that could be provided"—he with others now urged upon the President the advisability of erecting a large theatre to supersede the small and inadequately equipped Social Hall, where the legitimate drama might be fostered and the play-going, fun-loving public be properly entertained. This led to the building of the Salt Lake Theatre, ground for which was broken July 1, 1861, and the building dedicated on the evening of March 6, 1862. The first dramatic performance given at this theatre was witnessed two nights later, the plays presented being "Pride of the Market" and "State Secrets," with a comic song by Wm. C. Dunbar intervening. In "Pride of the Market," Bro. Calne sustained the role of the Marquis de Volage. Until the introduction of outside talent, he continued to play leading roles at the theatre, and was associated with Hiram B. Clawson in its management. As stage manager, all performances were put upon the boards under his personal supervision. After retiring as an actor he continued to be stage manager, and in one way or another was connected with the theatre for a period of twenty years. Early in the spring of 1866, he, in company with a party composed of Wm. Jennings, Hiram B. Clawson, Thos. Taylor and John W. Young, crossed the plains to the Missouri river by stage and spent some six months in New York and other eastern cities, assisting in forwarding that year's "Mormon" emigration from Europe, and transacting other business for Pres. Young. In 1867

Messrs. Clawson and Caine leased the Salt Lake Theatre from Pres. Young, paying him the first year a rental of \$15,000. The lessees did not make much money out of it that season, but afterwards the rental was reduced and the railroad having reached Salt Lake, the next two years they prospered. In March, 1870, Elder Caine went to Washington, D. C., to carry the protest of the people of Utah against the Cullom bill, which had passed the House of Representatives and was pending in the Senate of the United States. He remained for several months at the capital, assisting Hon. William H. Hooper, Utah's delegate, in his labors, and returned home in July of that year. His extended legislative experience, first in a clerical capacity, and afterwards as a member of the legislative council, in which he served for the sessions of 1874, 1876, 1880 and 1882, was preparing him for his own Congressional career. During his absence in Washington, two of his old-time friends, Edward L. Sloan and Wm. C. Dunbar, had established the "Salt Lake Daily Herald." The "Herald" was founded in June, 1870, Mr. Sloan being its editor and Mr. Dunbar its business manager. They solicited Bro. Caine, upon his return from Washington, to take stock in their enterprise and act as the paper's managing editor. He took a third interest in the paper, retaining the position of managing editor until the "Herald" Company was incorporated. He continued for many years to own stock in the "Herald," and, as is the case with the Salt Lake Theatre, his name will always be identified with its history. Elder Caine's standing in the community at this period is shown by the simple fact that in October, 1871, when the great Chicago fire swept away a large portion of that city, rendering a hundred thousand people homeless and destitute, he was appointed at a meeting called by the mayor of Salt Lake City chairman of a committee of "Mormon" and non-Mormon citizens to receive subscriptions for the relief of the sufferers. In 1872 he figured in the Constitutional Convention held in Salt Lake City, in which both "Mormons" and non-Mormons participated. In 1873 was formed the Salt Lake Theatre Corporation, which purchased from Pres. Young the famous place of amusement he had founded, and proceeded to trans-

form the somewhat old-fashioned interior, making it in every respect a modern and finely equipped temple of the drama. The managers of the theatre under this regime were Hiram B. Clawson, John T. Caine and Thomas Williams, with James Vinson as stage-manager. As a business venture it was a failure, owing in part to the heavy expense of remodeling the theatre and supporting its newly organized stock company, but mostly to the fact that 1873 was a panic year through the nation, and the effects of the wide-spread financial depression were felt for several years following. In 1875 Bro. Caine, almost broken down in health owing to his arduous labors as a theatrical and newspaper manager for both these burdens were upon him simultaneously, took a trip to Europe to recuperate his exhausted energies. He left home in May, and returned about the middle of August, much benefitted in health. During his absence he visited his birth-place on the Isle of Man, and also toured England, France, Belgium and the Netherlands. Soon after his return he was nominated and in February, 1876, elected recorder of Salt Lake City, an office which he filled with great efficiency, and to which he was re-elected in 1878, 1880 and 1882. He also served as a member of the board of regents of the University of Deseret from 1876 to 1886, and held various other responsible positions, figuring prominently in most of the public events of the period. Ecclesiastically he was also prominent as a member of the High Council of the Salt Lake Stake of Zion, to which position he was set apart Oct. 16, 1859, and he acted as second counselor in the Stake presidency during the consecutive administrations of Stake Presidents Daniel Spencer, John W. Young, and George B. Wallace, from October, 1868, to April, 1876. At the reorganization of the Stake just prior to the death of Pres. Young, Elder Caine retired, but in 1878 was chosen an alternate counselor and in 1881 became a regular member of the High Council, which position he holds at the present time. He has also served as a home missionary in the Salt Lake Stake, for many years faithfully fulfilling all the calls made upon him. In the winter of 1880-81 he was associated with Hon. William H. Hooper as a representative of Hon. George Q. Cannon, Utah's delegate in

Congress, in the contest which then arose while the latter was absent at his post of duty in Washington, D. C., over his right to a seat in the House of Representatives. It was against the protest of Messrs. Hooper and Calne that Governor Eli H. Murray, on Jan. 8, 1881, thwarted the will of the people expressed at the polls in the previous November, and gave to Allen G. Campbell, the defeated Liberal candidate for the delegateship, the certificate of election rightfully belonging to George Q. Cannon, who had been re-elected by a vote of 18,568 as against 1,357, the number of ballots cast for his opponent. In the subsequent litigation by which it was sought to compel Acting-Governor Thomas, in the absence of Governor Murray, to give a certificate of election to the sitting delegate, Bro. Calne acted alone as the agent for Bro. Cannon. In April, 1882, he was a representative of Salt Lake county in the Constitutional Convention, which met at Salt Lake City on the 19th of that month, and proceeded to frame a State constitution prior to petitioning Congress for Utah's admission into the Union. In June of the same year he was one of seven delegates appointed by the convention to present the constitution and its accompanying memorial to Congress, and with a portion of the delegation immediately proceeded to Washington and discharged that duty. While in all the offices and positions of trust held and occupied by him he performed the duties in such a way as to command the respect, esteem and confidence of the public whose servant he was, it was as a member of Congress that his more arduous work was done and which elevated him to the distinguished place which he has occupied in the minds of the people of Utah. Elder Calne entered Congress at a stormy period in the history of Utah, and for long years thereafter the fight was incessant, bitter and unrelenting. He succeeded Hon. George Q. Cannon who had been elected to the forty-seventh Congress, but whose seat, after an ugly contest, had been declared vacant under the provisions of the newly enacted Edmunds law in April, 1882. At a People's Party convention held at Salt Lake City Oct. 13, 1882, he was nominated as delegate to Congress, not only to the Forty-eighth Congress, beginning March 4, 1883, but to serve out

the unexpired portion of his predecessor's term in the Forty-seventh Congress as well, and on the 7th of November following was overwhelmingly elected, receiving 23,039 votes, as against 4,884 votes cast for his opponent, the Liberal candidate, Hon. Phillip T. Van Zile. Upon retiring from the city government of Salt Lake City, and resigning the office of city recorder and auditor, he was presented with the following testimonial signed by the mayor, alderman, councilors and all the officers of the city: "We, the undersigned, mayor, alderman, councilors, and officers, of the Corporation of Salt Lake City, desiring to express our confidence in and appreciation of the ability and integrity of Hon. John T. Calne, city recorder and auditor of public accounts, on the occasion of his retirement from the duties of those offices, take pleasure in reviewing our association with him in his official position and in adopting this testimonial. Hon. John T. Calne was elected recorder of Salt Lake City Feb. 11, 1876, and entered immediately upon the duties of his office. On the 22nd of the same month he was, on the nomination of Councillor Brigham Young, appointed by the unanimous vote of the council, auditor of public accounts. To these, the chief clerical offices of the municipality, Mr. Calne brought the advantage of long experience, thorough education, and strict discipline, which have been manifested in the adoption of a complete system of accounts in all the departments of the city government, reporting to him for auditation, in the great improvement of the council records, and in the general regulation of the recorder's office. When the construction of a canal to supply the city with water from the Jordan river was projected, Mr. Calne took an active and energetic part in securing the necessary legislative authority to provide the means required, and in carrying the project to its successful issue, his last official act as auditor being to report the satisfactory condition of the canal fund. Mr. Calne's ready aid and counsel to the various city officers and the assistance of his recognized legislative ability in the deliberation of the city council, have won from all, who have been associated with him, the highest sentiments of respect and confidence which we hereby take occasion to gratefully acknowl-



edge. While we regret the necessity which compels a severance of the very cordial official relationship that has for more than seven years bound him to the interests which we represent, it is with undiminished confidence and cordiality that we sustain Mr. Caine in the more distinguished position which the suffrages of the people of Utah have called him to occupy, Territorial Delegate to the Congress of the United States, in which capacity we wish him great prosperity and the completest success." Elder Caine was one of a number of public spirited citizens, who, in May, 1883, after the veto by Governor Murray of the bill passed by the legislature appropriating money for the completion of the University building on Union Square, advanced means out of their private purses for the completion of the half finished edifice, trusting to what then seemed the forlorn hope of reimbursement through the act of some future governor of the Territory, whose anti-Mormon proclivities were not so pronounced as those of the then reigning executive. Upon a favorable report in his case from the House Committee on Elections, Delegate Caine was sworn in and took his seat in the United States House of Representatives Jan. 17, 1883. It would not be profitable, though decidedly entertaining, to recount in full the story of his combats, his victories and his disappointments and defeats in the 48th, 49th, 50th, 51st and 52nd Congresses, to each of which he had been elected by overwhelming majorities; that at the election to the 52nd Congress amounting to nearly 10,000 plurality. It may almost be said that a battle royal was waged from start to finish through all the eleven years of his service, the victory coming to Bro. Caine and the people for whom he fought unremittingly, at the close of his long service, in the practically unanimous consent of all parties to admit Utah to the Union and confer upon the long suffering citizens the rights and privileges which had been denied them for so many years. Bro. Caine had barely taken his seat in the House when he was confronted with a measure proposing to amend the so-called Edmunds bill which had been introduced in the Senate by Senator Edmunds, the author of the original, and was called to the attention of the House Committee on the Judiciary by Mr. Van Zile, who

solicited and was granted a hearing upon the measure. This bill was the original of what after many disappointments and defeats became, five years later, the Edmunds-Tucker bill. Delegate Caine's maiden effort in his Congressional career was in an argument before the House Judiciary Committee in opposition to this measure and in answer to Mr. Van Zile. The measure was defeated in the Senate by parliamentary tactics on the part of the Democrats, who on general principles were opposed to the bill. It came up again, however, in an enlarged form in the 48th Congress and was known as the Hour bill. While it passed the Senate, which was Republican, no action was taken upon it in the House of Representatives, which was Democratic. Numerous bills on the Utah and "Mormon" question were introduced both in the Senate and House during the 48th Congress, and also many joint resolutions proposing an amendment to the Constitution of the United States prohibiting polygamy. The bill which attracted the most attention in the House of Representatives, and the passage of which was urged the most persistently was the Cassidy bill, proposing to reorganize the legislative power of the Territory by conferring all legislative authority upon a commission composed of fifteen men to be appointed by the President and confirmed by the Senate. This measure was referred to the House Committee on the Territories, where it was considered at great length, its passage being urged by Representative Cassidy, of Nevada, and other enemies of Utah and her people. Delegate Caine, almost single-handed and alone, combatted this measure day after day before the committee and had the satisfaction of seeing it side-tracked by the committee reporting a substitute in the shape of a marriage bill for the Territory which was never considered by the House. Early in the 49th Congress, the warfare against Utah and the "Mormons" was resumed in both houses. Many new bills and joint resolutions were introduced. One by McAdoo of New Jersey proposed to disfranchise all polygamists; another by Woodburn of Nevada provided for the institution of a test oath and to make it a crime to be a member of the "Mormon" Church or to contribute to its support. The temper of Congress and the nation

was such that there was a disposition to pass some very drastic measure against the "Mormons." This feeling culminated in the introduction and passage by the Senate of the new Edmunds bill, which afterwards passed the House and has since been known in Utah as the Edmunds-Tucker law. Delegate Caine declares that when this measure was referred to the House Judiciary committee, its chairman, Hon. J. Randolph Tucker, was utterly opposed to it. What influences were brought to bear to cause him to change his mind have not yet been found out. Upon the passage of the measure in the House of Representatives, Delegate Caine delivered what was designated at the time a most vigorous, eloquent and logical speech against its passage. His argument was widely published and elicited much complimentary comment, not only in the House, but in the press of the country. However, the disposition of the people of the United States was such that no degree of eloquence, and no amount of argument, could stay the passage of the bill. Upon the Senate's refusal to accept the House amendments to the measure, and it being sent to a committee of conference, he secured the appointment of Hon. Patrick A. Collins, a Democratic member from Boston, as one of the conferees on the part of the House, much to the annoyance and chagrin of Mr. Tucker, who desired that the committee should be composed entirely of the friends of the bill. Mr. Collins fought bravely against the bill, and secured the elimination or modification of many of the most objectionable features. In this Congress, also, Delegate Caine introduced the bill which finally culminated in giving Utah a fourth district judge. Bro. Caine was elected a delegate from Salt Lake county to the Constitutional Convention which convened in Salt Lake City June 30, 1887. He was president of the convention and strongly urged the adoption of the clause in the proposed Constitution prohibiting bigamy and polygamy, believing this to be the true solution of the "Mormon" problem, and the only course that would satisfy the government and people of the United States. The opening of the first session of the 50th Congress was characterized by the introduction of another flood of bills relating to Utah, joint resolutions proposing

amendments to the Constitution, empowering Congress to legislate upon the subjects of marriage and divorce, and prohibiting bigamy and polygamy, were introduced by Senators Dolph of Oregon, Cullom of Illinois, and by Representatives Springer of Illinois and Culberson of Texas. Senator Paddock of Nebraska, an ex-member of the Utah Commission, introduced in the Senate a bill constituting the governor, secretary and members of the Utah Commission a board to redistrict and re-apportion Salt Lake City into aldermanic and councilmanic districts. The object being to so district the city as to give the Liberals the control of the city government. Senator Cullom presented to the Senate another bill for a legislative commission for Utah, to be composed of the governor and twelve citizens appointed by the President; Delegate Dubois of Idaho presented a similar bill in the House. Delegate Caine opposed all these measures, making the plea to senators and members that they should wait and see if the Edmunds-Tucker law would not accomplish all they desired in settling the "Mormon" question. Jun. 12, 1888, Delegate Caine presented in the House of Representatives the memorial and constitution adopted by the constitutional convention of 1887. About the same time he introduced a bill for an enabling act for the Territory of Utah, all of which were referred to the Committee on Territories and ordered to be printed. The same documents having been presented to the president of the Senate by the delegation sent by the constitutional convention, a bill for an enabling act was introduced by Senator Butler of South Carolina and referred to the Senate Committee on Territories. The Senate Committee having granted a hearing to the delegation from Utah in the interest of statehood, Delegate Caine, Feb. 18, 1888, made a strong argument showing the honesty and sincerity of the people of Utah in adopting the constitution with the clause prohibiting polygamy and pledging their good faith in executing the law upon all violators of that provision. In this session of Congress, the fight over the proposed removal of the Southern Ute Indians from Colorado to San Juan county, Utah, was precipitated by the introduction in the House of a bill by Representative Symes provid-

ing for such removal. Delegate Calne antagonized the proposition through that and the two succeeding Congresses, appearing both before the Senate and House Committees on Indian affairs, securing adverse reports in two Congresses and by combination with other interests defeating its consideration in the last Congress in which it was agitated. The removal was, therefore, not effected, notwithstanding all the efforts put forth in its interests by the State of Colorado, with two Senators and a Representative in Congress. Among other bills presented by Delegate Calne in the 49th Congress, was one providing for the erection of a government building in Salt Lake City at a cost of \$500,000. It was at this session of Congress, on Aug. 25th and on October 14th respectively, that he delivered in the House of Representatives his well-remembered speeches "Polygamy in Utah a Dead Issue" and "Mormon Facts vs Anti-Mormon Fiction," in which he set the people of the Territory right before the country and made plain the circumstances of the wrong doing to which they were being subjected in the face of their sincere promises, professions and actions. At the beginning of 1889, the House Committee on Territories at the solicitation of Delegate Calne, accorded a long and patient hearing to delegations from Utah in regard to the admission of the Territory as a State; and on the 16th and 17th of January, he delivered before the committee a forcible argument in favor of admission. The outcome of this hearing was a report by the committee through Chairman Springer favorable to the claims of Utah for statehood, but the report came too late to receive action during that Congress. On April 29th and 30th and May 1st, 1889, Delegate Calne, as the representative of the Territory of Utah, upon invitation of the committee, attended the three days' celebration in the city of New York in honor of the centennial anniversary of the inauguration of George Washington as President of the United States, and participated as a guest in reviewing the great naval, military and civic parades of the occasion, being the most magnificent pageants ever witnessed in that city. He was also a guest at the banquet given at the Metropolitan Opera House on April 30th. Among the guests, which numbered between eight and nine hundred,

were the largest number of prominent men, not only officials, but celebrities from all parts of the country, ever assembled at a banquet on the American continent. With the opening of the 51st Congress came another deluge of anti-Utah bills and resolutions, among them being one by Representative Ezra R. Taylor, who was among the most prominent supporters of the Edmunds-Tucker bill in the previous Congress. This was a joint resolution providing for the stock Constitutional Amendment forbidding polygamy; a bill introduced by Stewart of Vermont, but the text of which was furnished by Salt Lake Liberals, proposed to disfranchise all members of the "Mormon" Church and forbidding the naturalization of such persons, denying them the privilege of settling upon or filing on public lands, etc.; another bill by Senator Platt of Connecticut taking away the right to vote or hold office from persons who taught, advised, counseled or encouraged others to enter into polygamy or celestial marriage; a bill by Senator Edmunds to take the control of the public schools out of the hands of the people and to practically revolutionize the school system of the Territory; another measure by Senator Cullom to amend the Edmunds law of 1882, making that act far more stringent, and punishing by disfranchisement not only polygamists, but all members of the "Mormon" Church; the notorious Struble bill, introduced in the House of Representatives by Struble of Iowa, similar in its disfranchising provisions to that of the Cullom bill in the Senate. This bill and one which had passed the Senate under the whip of Senator Edmunds, proposing to devote the personal property escheated from the "Mormon" Church to the public schools of the Territory, were very strongly urged, and much pressure was brought upon Congress to act upon them. While it is well known that all these iniquitous bills were defeated, it is not so well known that it required incessant watching and work on the part of Delegate Calne and other workers to bring about that result. April 23, 1890, he delivered, before the House Committee on Territories, which had the Struble bill under consideration, a strong argument against the disfranchisement of the "Mormons," and other objectionable features of that measure.

The bill was favorably reported to the house by Chairman Struble, and its passage recommended, but by various processes he was prevented from getting it before the House for action. The Edmunds bill relative to the escheated personal property of the Church was defeated by parliamentary default, in losing its place on the calendar, and Delegate Calne and congressional friends preventing its being reinstated. On the passage of the bill for the admission of Idaho as a State, he delivered a speech in which, while favoring the admission of the Territory, he opposed the provision of the enabling act which disfranchised "Mormon" citizens residing there, because of their Church membership. Delegate Calne's labors during the 52nd Congress, the last of his long service in the House of Representatives, can only receive brief reference to some of his more important efforts in behalf of his constituents and the great Territory which he represented. The first measure calculated to affect Utah adversely, which came up in this Congress, was the perennial Ute removal bill. The bill was strongly opposed before the House Committee on Indian Affairs by Delegate Calne and other opponents of the scheme, but the influence of Colorado appeared to dominate the committee, which reported the measure favorably to the House. But the opponents of the bill in the House gave the committee plainly to understand that if they attempted to bring that measure up, all their proposed legislation would be defeated. This ended the matter in that Congress. Jan. 7, 1892, he introduced in the House bills for the erection of a government building in Salt Lake City, and one in Ogden as he had previously done in the 51st Congress. He also introduced a bill for creating another land district in the Territory, with an office in Ogden. He appeared before the House Committee on Public Buildings and Grounds, and urged favorable action on the Salt Lake and Ogden Public Building Bills. A bill, through the efforts of Senator Paddock of Nebraska, had passed the Senate, making an appropriation for the Salt Lake building of \$500,000. Delegate Calne pressed the House committee to place the same amount in the House bill, but the committee assured him that such a large amount might kill the measure in the

House; they therefore favored and so reported the measure carrying an appropriation of \$250,000, and recommended its passage. But opposition or indifference to giving public buildings to cities in Territories prevented its consideration by the House. Jan. 7, 1892, the celebrated "Home Rule" bill was introduced in the House of Representatives by Delegate Calne. It had already been presented in the Senate by Senator Charles J. Faulkner of West Virginia. On Feb. 10th, a delegation from Utah favoring the passage of the measure appeared and made arguments before the House Committee on Territories, being introduced for that purpose by Delegate Calne. The hearings were continued on Feb. 16th, 17th, 19th and 20th. Hearings on this bill were also had before the Senate Committee on Territories, commencing Feb. 11th, and continuing on the 13th, 18th, 20th and 23rd. Those who made arguments in favor of the measure were Hons. H. W. Smith, C. C. Richards, J. W. Judd, Franklin S. Richards, T. J. Anderson, Joseph L. Rawlins, Frank H. Dyer and Ex-Governor West; those who opposed were the Hons. O. W. Powers, C. E. Allen, C. W. Bennett and John Henry Smith, the two latter arguing in favor of Statehood rather than "Home Rule." During the hearing before the Senate Committee, Delegate Calne introduced and read the petition for amnesty, dated Dec. 19, 1891, signed by the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, thus securing its insertion in the Congressional Record, and publication in a government document. Delegate Calne worked zealously for the passage of the Home Rule bill and saw his efforts crowned with success by its passage through the House of Representatives on July 8, 1892, the vote being, yeas 161, nays 41, absent and not voting 123. He regarded the passage of this bill as clearing the way for Statehood for the Territory. March 4, 1892, he introduced a bill granting to the University of Utah, for a University site, a tract of sixty acres of land on the Fort Douglas Military Reservation at Salt Lake City. This measure, at that time, met with some opposition from the War department and the bill was not pressed. It, however, be-

came law in a subsequent Congress. In June, 1892, Delegate Caine having been elected as a delegate by a regular Democratic convention, held in Ogden, attended the National Democratic Convention at Chicago, which placed in nomination Grover Cleveland for president and Adlai E. Stevenson for vice-president. There was a strong contesting delegation, headed by Judge O. W. Powers, representing the Tuscaroras, a society claiming to be Democratic, made up mostly of members of the Liberal party. Delegate Caine's acquaintance with public men who were members of the convention, largely assisted in securing the seating of the regular delegation from Utah, consisting of Judge Henry P. Henderson and himself. Delegate Caine was appointed a member of the committee on platform and resolutions, and was instrumental in securing a clause in the platform favoring admission into the Union of all territories having the necessary population and other qualifications for statehood. Jan. 14, 1893, Delegate Caine introduced in the House of Representatives a bill for an enabling act for the admission of Utah as a State in the Union. A similar bill was, at his request, introduced in the Senate by Senator Faulkner, of West Virginia. This bill was practically identical with the one which became a law in the next Congress. The bill was referred to the committee on territories, before which Delegate Caine soon after secured a hearing in advocacy of the measure. The committee considered the bill fully and ordered it to be reported back to the House with a favorable recommendation for its passage. Representative Charles H. Mansur of Missouri was appointed to draft the report; at his request Mr. Caine assisted him in its preparation. The bill and report were presented to the House Jan. 24, 1893, and the bill placed on the calendar. This report was adopted verbatim by the Committee on Territories of the Fifty-third Congress and was the report upon which the enabling act became law. That Delegate Caine's bill failed of passage in the Fifty-second Congress was due to the flood of business which came at the close of the session, and the change of administration. Through the personal efforts of Delegate Caine and others, the Democrats in each house and many Republicans were unitedly

committed to the bill, and if the rules had permitted getting the measure before the House for action, it would doubtless have gone through by a large and enthusiastic majority. Aside from preventing the passage of legislation inimical to the people of Utah, Elder Caine during his congressional career did much to benefit his constituents. No citizen of Utah, or even of Idaho or Arizona, ever appealed to him for assistance in any matter before the government, but that he received a ready and courteous response and such prompt action as the object demanded. This he did irrespective of who the applicant might be, never asking if he were friend or foe, "Mormon" or Gentile. During the anti-Mormon raid, when many old and feeble men were undergoing terms of imprisonment in the Utah and other penitentiaries, he rendered valuable services in securing presidential clemency and free pardons for many such. In these matters, and many others requiring executive action, Brother Caine speaks in the highest terms of the magnanimity and high sense of justice always manifested by President Cleveland in the consideration of Utah affairs. While in Congress, he secured the passage of a measure for the relief of the inhabitants of the town of Ferron, Emery county, and the cities of Richfield and Morgan, by which their corporations were enabled to increase the area of their townsite entries by filling upon school land within their corporate limits. He also secured large appropriations for the construction and completion of the Utah penitentiary, making it the substantial, commodious and well equipped prison it stands today. He was actuated in this matter by a double motive, first to benefit the inmates who might be imprisoned therein, and second to have a good prison to turn over free of cost to the State of Utah when admitted into the Union. He also secured appropriations amounting to \$15,000 for the benefit of the Shoshone Indians of Washington county to purchase land, seeds and agricultural implements, to place them in a position to become self-sustaining. During his several terms in Congress, Elder Caine served as a member of the House committee on Post-office and Post-roads, and in addition thereto, in the Fifty-second Congress he was a member of the Committees on the "Pacific Rail-

roads, on Coinage Weights and Measures, on Private Land Claims, and of the special Committee on Irrigation or Arid Lands in the United States. During his whole term in Congress he served as a member of the Democratic Congressional Campaign Committee, and the representative of the Territory of Utah, and took an active part in all the deliberations and plans of the committee for the advancement of Democratic Interests in the several Congressional districts. He thus formed the acquaintance of quite a large part of the leading men of the party. Brief as is this reference to the more important work performed by Elder Caine in a public way, it is extended enough to prove the character of the man, to show his capabilities for work, his comprehension of the requirements, his patriotism, his devotion to duty and to Utah and her people. In his intercourse with public men, he was ever dignified and courteous. He enjoyed the respect and confidence of his associates in Congress, among whom, while he made no enemies, he had many warm friends. With the president, the heads of departments and the attaches of the several government offices, he always maintained the most cordial relations. Upon the dissolution of the People's and Liberal parties, and the division of the citizens of Utah upon national party lines as Democrats and Republicans, Bro. Caine, who had always been a Democrat in spirit, became fully identified with, and has since figured as one of the leaders of the Democratic party of Utah. After the organization of the Democratic party, it was suggested to him by personal friends in the party that in order to show to the country that the dissolution of the People's party was an honest reality, it would do much to stimulate confidence in the movement to nominate a non-Mormon for delegate to Congress for the election of 1892. While feeling that the long fight he had made towards settling the so-called "Mormon question" and his efforts to secure statehood for Utah which was then in sight, entitled him to re-election and the privilege of consummating the work of bringing Utah into the Union, yet for the sake of restoring confidence, establishing peace

and good fellowship between "Mormons" and non-Mormons throughout the Territory, he willingly sacrificed his own political interests and heartily joined in the nomination and worked for the election of Hon. Joseph L. Rawlins, as delegate to Congress. In the interim between his retiring from Congress and the advent of statehood in January, 1896, he held the office of auditor of public accounts for the Territory of Utah, to which he was appointed by Gov. Caleb W. West, Dec. 28, 1893. At the fall election of 1893, the Territory of Utah went Republican, that party electing a majority of the members of the legislative assembly. This caused the Democrats of the Territory to fear that it might have a detrimental effect upon Congress, which was strongly Democratic, and prevent favorable action by the Senate upon the Utah statehood bill, which had passed the House of Representatives in December of that year. In order to ascertain what the feeling really was among the Democratic leaders in Congress, at a suggestion of some prominent Utah Democrats, Bro. Caine made a trip to Washington in January, 1894, and had a consultation with some of the prominent men of the party over the Utah situation. While, as Democrats they were disappointed at the result of the late election in Utah, they declared that the Territory had all the qualifications for statehood and was entitled to admission into the Union irrespective of politics, and it was the avowed policy of the Democratic party that the Territory should be admitted before the close of that session. This assurance was highly satisfactory to him and the friends at whose instance he undertook the delicate mission. Future events proved that the assurance then given by the Democratic leaders in Congress was faithfully carried into effect. The enabling act for the admission of Utah into the Union passing the Senate in July, 1894, and being approved by Pres. Grover Cleveland, on the 16th of that month. The Democratic convention for the nomination of State officers, in anticipation of the early admission of the State of Utah, convened in Ogden, Sept. 5, 1895, when Hon. John T. Caine was almost unanimously nominated for the first governor of the State. He entered

heartily into the campaign, and in company with Hon. Brigham H. Roberts, the Democratic candidate for Representative in Congress, made a very thorough canvass of the State, visiting all the most populous counties, and speaking in nearly all the cities and towns that could be reached in the time at their command. The Democratic State ticket, however, was defeated at the polls, and Bro. Caine shared the fate of his party. In 1896 he was nominated by the Democrats of Salt Lake county as a candidate for State senator, and after a sharp canvass of the county, he was elected. During the session he acted as chairman of the committee on appropriations. The family record of John T. Caine and wife show them to be the father and mother of thirteen children. Though a public man, whose duties have taken him much from home, Elder Caine is domestic in his tastes and devotedly attached to his wife and children, whose affection for him is likewise unbounded. Compiled principally from sketches by Orson F. Whitney and Byron Groo.

#### **CARELESS, George Edward Percy,**

director of the Tabernacle Choir for several years, was born Sept. 24, 1839, in London, England. He was baptized and confirmed a member of the Church by Elder John Hyde, Oct. 6, 1850, and was later ordained to the Priesthood and labored in different positions in the London branch for fourteen years. In 1864 he emigrated to Utah and located in Salt Lake City, where he became a member of the sixth quorum of Seventy. As a boy, Bro. Careless exhibited marked budding musical talent and became a student in the Royal Academy of London, afterward taking orchestral positions under the baton of several prominent leaders, playing in Exeter Hall, Drury Lane and the Crystal Palace, in concert, operas and oratorios when the performers reached into the thousands. Having received the gospel, his musical ability was in requisition as a director of the choir and at all the gatherings of the Saints in London, until in 1864, when he emigrated to Utah. Soon after his arrival in Salt Lake City he became the leader of the theater orchestra and held that position first for six years, and again at a later period he served a term of six years in that capacity, making

twelve years altogether. Musical dramas were successfully produced under his direction, and he was appointed conductor of the Tabernacle choir, retaining that supreme position for fourteen years. In 1875 Professor Careless made the first grand effort at oratorio with the "Messiah," having a combination of soloists and instrumentalists "partly 'Mormons' and partly outsiders." In 1879 he organized the Careless orchestra and for seven years he regularly gave orchestral concerts, which grew in public favor and esteem, and were not only satisfactory from an artistic standpoint, but were also financial successes. The receipts for the first concert were about \$500, while

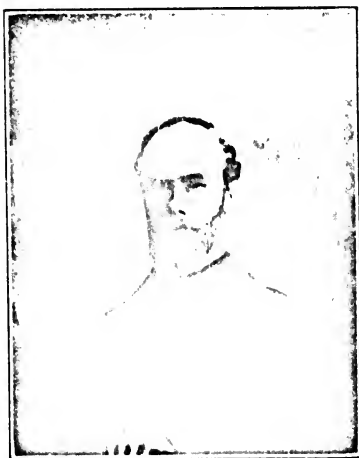


the last one brought in \$1,000. He was a partner for some years with David O. Calder, together with whom he published the "Musical Times," the first publication of its kind in the Rocky Mountains. To publish music in proper type was, however, reserved for a later serial, "The Utah Magazine." In orchestral and operatic presentation, the professor has had no equal and no successor. His success in the "Mikado," "Pinafore," etc., and as an organizer was pre-eminent. This was the secret of his phenomenal success in presenting Handel's famous "Messiah." The labor attending this can hardly be computed, for but one of his instrumentalists, soloists or chorus had ever heard that magnificent work; yet patient, willing, and the inspiration begotten of loving confidence cemented

the incongruous and untrained elements into one, until all the critics were astonished and both the press and the public vied in appreciated encomium. Soon after his arrival in Utah, Elder Careless married Miss Lavina Triplett, who was an associate with him in the London choir. She was an unusually gifted woman. As a composer, Professor Careless is counted by musicians as among the solid ones of our time; his versatility never degenerates into levity, and his sacred music, from the dirge-like melody of "Rest for the weary soul," to the semi-jubilant "Hark, listen to the trumpeters, they call for volunteers," is certainly of wide range. But in the Psalmody it will be seen that while he ran the whole gamut of expression, he in every instance subordinated his musical fancy to the words. There is a fitness, an appropriateness, which tells how faithfully he entered into the spirit of the writers and interpreted their motive with the faculty of the connoisseur and the precision of the master. His supremacy was acknowledged by his coadjutors in both editions of the Psalmody, when they made him their leader in that delicate work, where his inspiration and talent had such scope that all Israel now sings and will continue to sing his music long after he has passed from earth. In 1888, Elder Careless married Jane Davis, daughter of Edward W. Davis, and since his retirement from an unusually busy life, he has quietly resided in the First Ward, Salt Lake City, where he still gives his time to extending the knowledge and love of his fascinating profession, giving lessons in voice training, violin, piano, cabinet organ, harmony and sight-reading, a program which exhibits capacity and ability such as only long experience could venture upon and real worth fully sustain.

**BEESLEY, Ebenezer**, director of the Tabernacle choir from 1880 to 1889, was born Dec. 14, 1849, at Bleester, Oxfordshire, England, eldest son of Wm. S. Beesley and Susannah Edwards. As a child Brother Beesley was naturally endowed with musical talent, which showed itself as early as the age of two years. At that time the Wesleyan Methodist choir of his native town met

for practice at the home of his parents. The child was found to be joining in the singing and was soon able to take his part with the rest; in fact, Brother Beesley does not remember the time when he could not sing. When he was six years old some prominent ladies offered to have him trained as a choir boy at St. George's Chapel, Windsor, but his parents could not consent to part with him, as he was then the only child, his younger brother having recently died. He is now thankful that he remained with his parents, for they soon afterwards joined the Church of Jesus Christ of Latter-day Saints, and thus he became acquainted with the gospel as re-



vealed by God in these days. He was baptized Sept. 22, 1819, by Elder Thos. Tunner, at Woodburn Green, Buckinghamshire, and emigrated to Utah in 1859, crossing the Atlantic in the ship "Wm. Tapscott," and the plains in Captain Geo. Rowley's hand-cart company; arrived in Salt Lake City, Sept. 4, 1859. He first settled in Tooele city, where he remained for a year and a half, and became identified with the Sunday school work there. He was also ordained a Seventy, Aug. 20, 1860, by George Atkin and became identified with the 43rd quorum of Seventy. In 1861 he removed to the Nineteenth Ward, Salt Lake City, where he was called upon by Superintendent William Asper to lead the singing in the Sunday school. There were no Sunday school song books in use at that time, and the music had to be copied by hand. This eventually gave rise



to the call on the "Juvenile Instructor" to print songs with the music, to which request the publishers promptly responded. The publication of Sunday school songs, mostly by our own composers, has been continued up to the present time. Brother Beesley undertaking the labor of revising and preparing the music for the printer for many years. Brother Beesley also led the Nineteenth Ward choir for a number of years, and under his leadership many of our present best known singers gained their first experience in public singing. Soon after arriving in Salt Lake City, Elder Beesley began a systematic study of the violin under Professor Charles J. Thomas, and in 1863 joined the Theater orchestra, of which he is still a member. Later, he studied the violin and harmony under Professor George Careless, and soon after commenced to compose Sunday school and other hymn tunes for general use. He has taken particular interest in compiling these productions and also those of his fellow composers into book form. The first of Brother Beesley's books was a small pamphlet, containing the most frequently used congregational hymns set to the old tunes; next came a larger book of hymns and anthems for the Tabernacle choir. Then he compiled a book of songs and hymns to be used in the mutual improvement associations. He also compiled and supervised the publication of the present Sunday School Union Song Book, being assisted in this labor by Elder Thos. C. Griggs. His latest efforts, in the direction of music books, was the production of the Latter-day Saints Psalmody, he being the prime mover in the matter. In this he called to his aid such composers as George Careless, Joseph J. Daynes, Evan Stephens and Thomas C. Griggs. Brother Beesley, however, had general oversight of the work, and in addition to writing many new pieces, arranged the old tunes for congregational singing, and made many selections from other composers. All this, with proof reading, etc., required constant labor for many months, but the Psalmody, on its completion, proved at once to be of great assistance to the choirs of the Church everywhere. During the absence of Professors Thomas and Careless, for several months he took charge of the Salt Lake Theater orchestra, and enjoyed the support of many of Utah's

best instrumentalists. In August, 1880, he was appointed leader of the Tabernacle choir, and held that position for over nine years; and by the assistance of the orchestra was enabled to give several successful concerts in Salt Lake City and the adjacent towns. After retiring from the Tabernacle choir, Brother Beesley, by invitation of Bishop Thomas Atkins, of Tooele city, moved again to that quiet little town for the purpose of training the choir and teaching music. He remained there four and a half years, then removed to Lehi, Utah county, where he followed the same line of work for two years. During that period he had the satisfaction of seeing the two choirs which he had trained take the first and second prizes at the Eisteddfod given in the Salt Lake Tabernacle in 1898, and he now possesses a gold medal which was presented to him on that occasion. Brother Beesley was for many years, and is still, captain of the martial band attached to the second regiment of the Nauvoo Legion. The Union Glee Club and other musical societies might be mentioned wherein he has taken an active part and enjoyed the association of congenial friends. Now in his more advanced years he is enjoying the satisfaction of having spent the most of his past life in his favorite occupation, and in nothing does he feel more pride than in the good he has been able to do among the youth of Zion.

**STEPHENS, Evan**, director of the Tabernacle Choir, was born June 28, 1851, in the village of Pencader, Carmarthenshire, South Wales, tenth child of David and Jane Stephens. The home of the family at the time was a small straw-thatched cottage, and his parents were compelled to toil long hours and practice rigid economy in order to feed and clothe, in comfort and decency, their multifarious offspring. His father followed the occupation of a farm laborer. Little Evan was a sickly, puny babe and there were many and grave doubts as to whether he would not, at a tender age, be retired from the battle of life by the spectre which sooner or later overtakes all mankind. But he survived the ills and perils of childhood, and as maturity approached developed a stronger constitution; though he was never a robust man, physically. All the family

spoke their ancient native tongue, and before the age of six Evan began to attend the village school, which was a strictly English one, and he did not understand a word of that language. Between the ages of six and ten years he spent much of his time in school; but his earnings were needed for family expenses, and when ten years old he was employed on a farm to herd cattle and sheep, and perform such other labor as he was capable of. His brothers and sisters were all obliged to earn, or aid in earning, their own living, at an early age, and he did likewise. His parents were both Latter-day Saints prior to his birth, and he was baptized when about eight years old. The meet-



ings of the local branch were held at the home of his family, and at least some of the features of the religious exercises made deep impressions upon his mind at a very early age. Speaking of his earliest recollections of the singing of hymns, he says that the effect it had upon him was poetical rather than musical. The singing was all in one part, and to him was not very impressive; but he always noted the metre of the hymns, and readily knew what tune was suited to a given one. In 1866, when he was twelve years old, his parents, with some of their children, including him, migrated from their native country to Utah. An elder son Thomas and a daughter Ann had preceded the rest of the family, and were living in Willard, Box Elder county, and it was through aid extended by them that the parents and other

children were enabled to make the journey. The immigrating family reached Salt Lake City, Oct. 2, 1866, and a week later went to Willard, Box Elder county, where they settled. The experiences and environments into which young Evan plunged, and which engaged and surrounded him during the following twelve years were certainly not of a character ordinarily supposed to tend towards the development of musical talent. They were so completely the reverse of this that the wonder is they did not smother every smoldering musical flame in the soul of the young immigrant. A boy of twelve, and by no means robust, he became a farm hand. His wages being his board. Evan was most of the time, summer and winter, a hired hand with some of the farmers of the little town of Willard. First he herded sheep and performed the lighter kinds of farm labor, and as he grew older he was compelled to acquire an experience in the harder sorts of farm work, hauling wood from the mountains, etc. Even the humble and laborious employment of a hod carrier was embraced in the regiment an overruling Providence had laid out for him; and for some years he carried rock and mortar to build several residences in Willard. When about nineteen years old, Evan Stephens changed his employment as a farm hand and common laborer to become a section hand on the Utah Northern railroad. He regarded this as a decided promotion. It was a change that brought him cash for wages, instead of grain, livestock, etc., in which his employers had usually settled their scores with him. This change brought another advantage, for at his new employment he had to work ten hours a day, whereas farm work and chores filled in all the time from sunrise till sunset. He thus found a little time in which to study music. At the time he went to Willard that place possessed an unusually good choir, for those days, and at the first Sabbath service the boy attended, he was charmed by the singing. He soon became greatly attached to its leader, Daniel Tovey, who ere long enlisted him as an alto boy, in which capacity he soon became a valued member of the choir. Not long after he joined the choir he was seized with an intense longing to learn to read music. For

this purpose he quietly borrowed some of the choir books, and, unaided, tried to grasp the significance of the notes. He at length managed to learn a few easy tunes. No one knew what he was trying to do, consequently he had no assistance. He was now thirteen years of age, and excessively timid and bashful. It was these qualities that prevented him from seeking help. His love for music grew, and soon the tedium of farm work began to be accompanied by a longing in the boy's heart to write music of his own; when he was about fourteen years old, Brother Tovey, the leader of the choir, and several of its members, to whom the boy was much attached, removed from Willard to Mahad valley. Young Evan would gladly have gone with them, had not his parents objected. Brother David P. Jones, who had helped the boy to become an alto singer, now became leader of the choir, and Evan was satisfied to continue singing under him. About this time Evan's brother John arrived from Wales, bringing some new tune books, and the former was permitted to feast on their contents. At this time also, Evan was employed by a stone mason, whose name was Shadrach Jones, and who was a lover of music and the choir's basso. While the boy helped him build walls, Brother Jones would talk to him of leading Welsh musicians, and even of Handel, the greatest master. Evan's brother John who was homesick for his beloved Wales, with its feasts of music, would describe to him the grand choral contests of the Welsh people, "thus inspiring me," as Professor Stephens lately said to the writer, "to new and delightful efforts, and day-dreams of grand performances, though I really thought nothing of myself in connection with them; but my imagination revelled in such conceptions." While Evan was still "clerking" for the musical mason, Brother Shadrach Jones, in other words, carrying the hod for him, Brother Edward Woozley came direct from Wales to take charge of the choir, and organize a brass band, at Willard. The new choir leader brought with him a large quantity of fine music, the kind described by Evan's brother. He liked boy altos, and soon made Evan their leader. The latter copied his part, and generally the entire piece, and soon formed a

taste for really classical vocal music. But the band he did not like, and, much to the annoyance of Brother Woozley, always refused to take part in it. Evan had entered his sixteenth year when his brother Thomas bought a four-octave cabinet organ. Fortune overruled that Evan should spend some months at home that winter, and he thus began to play on what has always been his favorite instrument. At this time he was growing fast and working hard, but his passion for music rapidly increased in intensity. Every leisure moment was occupied in reading, writing or thinking music. A new impetus was soon to be given to his progress in music, and of the circumstances attending it he speaks in the following strain, tinged with a peculiar humor which is one of his characteristics: "A visit to Salt Lake City, for the purpose of attending conference, enabled me to hear the great organ and the Tabernacle Choir, and to witness a concert in the Fifteenth Ward under the direction of Thomas C. Griggs; also to become acquainted with the titling yard as a fashionable resort, with its softly perfumed manure piles on which to slumber. It was many years before I sought any other stopping place in Salt Lake City." Speaking of the same visit Professor Stephens says: "It was during this visit that I entered the Tabernacle in true country style, minus coat, when, under the shadow of the great organ, I was asked to return to my hotel and don that article, which was, even then, in Salt Lake City, deemed essential on such an occasion. I haven't got to the dress coat yet, and I know not how soon I may receive a similar invitation to either vacate or appear in that becoming garment." In 1870, when he was in his seventeenth year, he worked on the road in Little Cottonwood canyon for some months, and music slumbered. But on his return to Willard it was taken up again. This year, during the absence of the choir leader, Brother Jones, Evan was invited to take his place. The Willard choir had been invited to take part with the Tabernacle choir, under Professor George Careless, at the October conference, and there were twenty-four hymn tunes and an hymn to learn in two months. Evan had managed to purchase, with wheat, a small cabinet organ, which was kept in the

thing granary, above the bins, that he might practice without disturbing any one after work hours. He could play the hymn tunes, but not the more difficult anthems, and as he was the only organist, and his the only organ, in town, the hardest part of the work of preparing for the conference was done with the voice alone. The "Hallelujah chorus" from Handel's "Messiah" was the most difficult and the first of the twenty-four pieces the young leader undertook to teach his choir. The latter sang it at home before going to conference. The rising young musician had, by this time, composed considerable music, some of which was sung at local concertingly during the winter of 1870-71. During this winter and most of the time until he ceased manual labor, eight years later, he carried out, in addition to his other duties, substantially the following program of musical work each week: As organist for the Sabbath school, he performed at one rehearsal, and on Sunday morning; he led the choir at two meetings and one rehearsal; and when concerts were given, one or two additional rehearsals were held; and he led the singing at one quorum meeting. There were added to his weekly musical work, a portion of the time, one or two glee club practices, and the training of a music reading class. On reaching his twentieth year he was a railroad section hand, happy in the thought that with a day's work of only ten hours, he would have more leisure time than heretofore to devote to music. Up to this time his musical compositions had been written at odd moments, but now, after work hours, he could give more time, and with greater regularity, to music. He read much of such general literature as was within his reach, and was very fond of poetry and the drama. He had been a member of a dramatic association for two or three years. Several of his plays had been performed to the immense satisfaction of the good people of Willard. Some of them were musical dramas, which after having been successfully given in Willard, were repeated in Logan, after his removal to the latter place. For nearly five years he was a railroad section hand, usually spending the winter in shovelling snow or gravel in the

mountains which divide Salt Lake and Cache valleys. It was this employment that first took him to Logan, at which time he was about twenty-four years old. In 1879 the Logan Tabernacle choir needed an organist. The leader, Prof. Alex. Lewis, had heard Evan Stephens play, one evening, while the latter was on a snow shovelling expedition to Logan, and was pleased with the performance. Prof. Lewis wrote to the young man, asking if he would be willing to come to Logan, provided employment were found for him at the railroad shops there. He had been receiving as a railroad section hand, \$37.50 per month, and when a letter came offering him \$1 per day, he hesitated no longer. He became an inmate of the household of Prof. Lewis, and he speaks most gratefully and affectionately of the home he had there. His connection with the Logan choir, which even at that time was a splendid organization, gave him intense satisfaction, and it was his delight to accompany its singing on the organ. But the daily labor by which he earned his bread, embittered his life. He was striker for a blacksmith, an extra cross one, "made more so perhaps," says Prof. Stephens, "by my incapacity. I was not master of my arm beat." He adds: "This was the second occupation in life that I had tried and which I thoroughly detested. The other was working on a threshing machine, especially at the chaff end." Six weeks of striking for a blacksmith was all he could endure, and he returned to Willard. But he was immediately urged to come back to Logan as a music teacher, and after holding the matter under advisement a short time, decided to do this. This decision launched him on an upward and onward course of remarkable swiftness, and from the time when he put it into execution, which was in the month of April, 1880, dates his career as a professional musician. He began by giving eight or ten hour lessons daily to private pupils on the organ, but soon had singing classes, both juvenile and adult. He had had experience in singing class work in Willard, where most of the young people in town had been under his instruction. From the outset of his career as a teacher, Professor Evan Stephens has

had both a penchant and a talent for teaching singing on a wholesale plan. Large classes have been his forte, and the larger they are the better pleased he seems. He has always appeared able, ever since he began teaching music, to draw children and young people to him in immense numbers. A number of times during Stake conferences Evan Stephens gave concerts in Logan, which surprised and delighted the people, and attracted the attention of some of the general authorities of the Church. These entertainments practically demonstrated his ability to accomplish remarkable results in the training of singing classes composed of the crudest material. Something over two years had thus been spent in Logan (during which time a number of airs and Sunday School tunes, composed by Evan Stephens, had become popular throughout the Territory), when finding himself financially able to do so, he determined to spend some time in Salt Lake City for the purpose of studying the pipe organ. He began this study in March, 1882, under Professor Joseph J. Daynes, but ere long the officers of the Deseret Sunday School Union requested him to organize classes of Sabbath school children and teach them to sing, as he had done in Willard and Logan. He responded and soon was giving instruction to 250 children, gratis. After some months of training, the little ones sang in a concert given in the Salt Lake Theatre, an entertainment which cleared expenses, and created a demand for more juvenile singing classes. Within a week 400 new pupils were added, and this movement led to a series of concerts given in the Tabernacle, at which juvenile choruses, embracing hundreds of children, sang. These concerts were all given partly for the benefit of some public institution, and partly to sustain the classes. After three years of study and labor in Salt Lake City, during which time he had enlisted the sympathy and co-operation of the then leading vocalists of the city by his unstinted aid to their progress, Professor Stephens began to foster a longing desire to go east. He wished to ascertain where he really stood in music, and what his deficiencies were, and to take a course of study. About the time he began to entertain this purpose, the

litigation in which the Church was involved compelled the disuse of the Tabernacle for entertainments requiring an admission fee; but Professor Stephens had been preparing his juvenile classes for a concert in that building, and he gave it at his own expense, admission being free. However, a few enthusiastic friends reimbursed him for most of his outlay. This concert was given in May, 1885, and immediately thereafter Professor Stephens went to Boston, where he remained ten months, studying under George Chadwick and George E. Whiting, at the New England conservatory of music. Owing to the Tabernacle being no longer used for any except free entertainments, Prof. Stephens saw no encouragement in continuing to organize and teach large juvenile classes. He therefore formed some adult classes, which grew in proficiency until they could study operas; and at length out of them was evolved the Stephens' Opera Company, which embraced a large number of young ladies and gentlemen who could sing, and flourished during the years 1886 and 1889. This organization performed "The Bohemian Girl," "Martha" and "Daughter of the Regiment" very creditably, and to immense audiences, in the Salt Lake Theatre. In 1889, the Tabernacle was again opened for concerts, and the great musician Gilmore arranged to give one in it. Prof. Stephens was engaged to organize and train a chorus for the occasion, and did so, thereby adding to his reputation. After the Gilmore concert, the members of the chorus desired to retain Prof. Stephens as instructor, and the result was the organization, in 1889, of the Salt Lake Choral Society, with him as director. This organization embraced a membership numbering about four hundred, and included most of the amateur musical talent of the city. Prof. Stephens labored ardently as its instructor. In 1890 the society gave a musical festival which was a great success, and in the following year it gave another similar entertainment, at which appeared the noted singers Emma Thursby and Myron B. Whitney at a salary of \$2,000. The following two years, Haydn's "Creation" and Dudley Buck's "Ligh of Asia" were given with much success. The success of this society, and the excellence of its performances, led to the desire, that, a

Tabernacle choir of large dimensions should be built up, and Prof. Stephens was requested by the general authorities of the Church to undertake the task. He was appointed director of the Tabernacle choir, and within six months the number of its members had been increased to 300. This increase in the size of the choir necessitated some alterations in that part of the Tabernacle occupied by it. The changes were suggested by Prof. Stephens, and made under the skillful direction of the Church architect, Joseph D. C. Young. The cost was paid partly by the Church and partly out of funds raised by concerts given by the choir. The improvement was found to benefit the acoustics of the building so much that the hanging decorations within it could be removed. Soon after this, in 1892, Prof. Stephens again took up teaching the children by wholesale, and organized a choir of twelve hundred juvenile voices, for preparatory training. The little ones did good work, but on account of the indifference of parents, this organization was disbanded in 1894. At the present time the Tabernacle choir has over six hundred enrolled members, and while it has, for many years, been a noted body of singers, the last eleven years has seen it acquire a world-wide fame. Two hundred and fifty of its members entered the contest at the World's Fair in 1893, and won the second prize of \$1,000 besides giving very successful concerts in Denver, Kansas City, St. Louis, Chicago and Omaha en route. From 1885 to 1900, Prof. Stephens had charge of vocal music at the University of Utah, during which time several thousand students of that institution have been taught to read and teach music, in a simple and effective manner. His energetic work, especially in class teaching, has a marked effect in making popular the study of vocal music throughout the entire State of Utah. About three-fourths of all this labor has been performed gratuitously, and the rest at a nominal tuition fee, seldom more than one dollar per term. At ordinary prices of even class teaching, the public of the northern half of the Territory, mainly of Salt Lake City, have received not less than \$50,000 worth of vocal music lessons gratis from Prof. Evan Stephens. Out of his musical work have grown the popular

concerts which have been given from time to time under his direction, and he gives it as his opinion that they have done more than any other one thing to keep musical interest alive and growing in this community during the term named. He has published several text-books on music, mainly for his own use, containing material suitable for applying his own methods of teaching. Professor Stephens was the first, and, with one exception, the only person to venture opera by local talent on the merit of its musical work. Prof. Stephens was the means of fostering much good will and harmony among vocalists of all creeds, by successfully organizing and for five years keeping together a choral society, which gave several public entertainments and oratorios. The great growth and success of the Tabernacle choir at length compelled him to sever his connection with the former organization. In 1888 he was appointed director of music for the Y. M. M. I. A., and since then has done much to introduce male chorus singing among the members of that numerous order. For this purpose he furnished selections for the "Contributor," and organized and managed male chorus contests under the auspices of the mutual associations. These measures have done much to foster male singing. Prof. Stephens has done much towards bringing into notice and popularity home musical compositions of merit. The fact that anthems, glees and choruses composed by home talent often intersperse the program of a concert given in a Utah town is largely due to his efforts. He has also had the honor and the labor of advancing the study of music in the public schools of Salt Lake City. Since the choir visited the "World's Fair" it has won first prizes at two grand contests in Salt Lake City also. It has taken three great excursions out of the State; one to Colorado and two to California. The making of the Tabernacle choir a financial self-supporting organization, including these great excursions, has involved the raising and expenditure of nearly one hundred thousand dollars, which has been done under Prof. Stephens' management almost unaided, and the two trips to California entirely at his own risk, without either financial backing or aid from any committee. In 1900 he took a rest, and a visit-

ing trip to Europe for a few months, since which time he has wonderfully improved in health. At present his labors comprise the managing and directing of the Tabernacle choir, instructing in vocal music in the L. D. S. University, and teaching a juvenile choir under the auspices of the Sabbath school. He is also director of music for the Y. M. M. L. A.

**DAYNES, Joseph John**, organist of the Tabernacle, Salt Lake City, for many years, was born April 2, 1851, in Norwich, England, son of John Daynes and Eliza Miller. Sanctified (as was said of another) "from his mother's knee," he has been an indefatigable worker from near the beginning of his life, and most likely before, for at the age of eighteen months, Joseph J. Daynes first gave evidence of inspirational instinct by expressions of delight on hearing both singing and instrumental music. His father (by profession a watchmaker) was allied with a glee club in his native town, and the family possessed a piano, which implied at that time culture and respectability. When Joseph was four years of age, both the little family and some visitors were surprised to hear him play that old familiar English ballad called, "The Ratecatcher's Daughter;" and his progress was so remarkable that before six years of age his precocious ability was in requisition for both concerts and special entertainments, even beyond the neighborhood of his birth. In 1862 the Daynes family, father, mother and two children, emigrated to Utah, the lad being then about eleven years of age and quite small of stature. A friend of the family writes: "Our first memory of the father and son was seeing the little fellow, apparently about seven, running alongside his father, who carried, by a strap across his shoulder, the little harmonium, which we first heard with surprise at Pettit's, on the Jordan river, near Salt Lake City, then later in the writer's home, and still later (1869) at the funeral services of a beloved wife, where Joseph J. accompanied on the piano those songs which are spoken of to-day as the most striking and effective of experiences then or since. Prior to this, about 1863 or 1864, the writer had brought from the

east for his own Ward an organ, the first in any chapel of Utah; and the boy, then living with his parents in that Ward (the Twentieth) naturally came to the front as its manipulator, and, of course, an increased choir, under the father, enhanced wonderfully the services of the then favored Ward." When Pres. Brigham Young, some time after their arrival, suggested to Brother Daynes the training of his son by Professor Raymond, the latter concluded that it would become him better to be the pupil rather than the teacher. In March, 1865, the organ donated by the Saints in Australia was ready for use, having been set up by Elder Joseph H. Ridges in the Old Tabernacle, in Salt Lake City, he having been dispatched from that continent on purpose. Joseph J. Daynes was appointed organist; and he continued in that service until the new or big tabernacle



was completed and its mammoth organ ready for use, when he accepted appointment to this more responsible yet developing position. For about thirty-three years he labored incessantly in his vocation under such choir leaders as Professors George Careless, Charles J. Thomas, Thos. C. Griggs and Evan Stephens, until from the necessities of increasing business he reluctantly resigned. The professor's attention was not exclusively confined to this arduous position with its routine of practices, recitals, Sabbath services and concerts, but in the Twentieth Ward his services

were especially felt. As a composer of musical pieces in many moods, Professor Daynes stands high in the community. His anthem, "The Nations Bow to Satan's Thrall," (words by Elder John Nicholson), was produced in 1884, and for the Temple dedication in 1893, he created that grand composition, "Let all Israel Sing," which was afterward sent abroad as one of the representative pieces for chorus work from Utah. "The Psalmody" bears record to his prolific pen and brain, as about one-fifth of its musical contents are his compositions. To this must be added much secular and instrumental music for organ, piano and orchestral work. The marches performed at the funeral of Pres. Brigham Young and Pres. Wilford Woodruff were of his composition, and were very effective, and favorably if sadly received. It was said of the immortal Milton that he considered his "Paradise Regained" as far ahead of the wonderful "Paradise Lost." Professor Daynes, while accepting the general verdict of his associates in the "divine art," has a similar feeling himself. He wrote the hymn tune "Ceel" (page 104 of the Psalmody) almost without concern or pride, but later found it to be among the most popular of his productions; and the whole Church is familiar with that choice tune of his, to those inspiring words written by our too little heard Sister Emily Woodmansee, "Providence is over all." Professor Daynes was married in 1872 to Miss Jennie Sharp, daughter of Joseph Sharp and niece of Bishop John Sharp. He is the father of five living children and two who died in childhood. His oldest son, now twenty-eight years of age, is married to a daughter of President Wilford Woodruff. Professor Daynes' name is as familiar abroad as at home. For many years the free public organ recitals at the Tabernacle, begun while he was organist, have been enjoyed by tens of thousands of tourists visiting Utah. Elder J. J. McClellan, who now presides at this grand instrument, will, doubtless, enhance the memory of his predecessor while establishing his own fame and the renown and enterprise of the "Mormon" Church and people. Brother Daynes has, in his new location (Sugar Ward, near Salt Lake City) been induced to manipulate the organ and to lead the Ward choir.—N.

**McClellan, John Jasper**, organist of the Tabernacle, Salt Lake City, is the son of John Jasper and Eliza H. McClellan, and was born April 20, 1874, at Payson, Utah county, Utah. He was baptized into the Church when about eight years old, and was later ordained to the Priesthood. From early childhood he displayed talent in the musical line, and at the age of ten began the study of music in Payson, his birthplace, with a local teacher, and was organist of the Church there at eleven. Until the age of seventeen years, was



reached, he practiced without the aid of a competent teacher upon the piano and organ. In July, 1891, he left Utah for Saginaw, Michigan, where, for eighteen months, he pursued his studies diligently under the guidance of a splendid German master, Albert W. Platte, who laid the foundation thoroughly for the young man's musical growth. Bro. McClellan was Prof. Platte's assistant at St. Paul's church and for several Sundays (in the absence of the organist) played the fine organ in the First Congregational Church of that city. He also participated in several piano recitals given by Prof. Platte's pupils with good success. The Ann Arbor Conservatory, had been founded in the meantime and Bro. McClellan went to that institution. Here he became the piano pupil of Johann Erich Schmaul, and studied theory and organ with Prof. Stanley, the director of the school. A year and a half later the great Spanish pianist, Alberto Jos-



nas, became head of the piano school and Bro. McClellan was soon one of his favorite pupils and received favors and encouragement galore. During the two and a half years of his stay in Ann Arbor he was engaged as choirmaster and organist in St. Thomas Catholic Church, where he made music a strong feature of the worship. He wrote a "Mass" for orchestra and choir which was given on Easter, 1896, to a crowded church and repeated two weeks later to a packed edifice. Musicians were imported from Detroit and the finest soprano in Michigan was soloist. The Ann Arbor and Detroit critics, chief among them the one on the "Free Press," were enthusiastic over the work, and press notices were exceedingly warm. Other compositions were some songs which were sung by Prof. Lamson, head of the vocal department, at the graduation recital of Bro. McClellan. During his course at Ann Arbor he also founded the University of Michigan Symphony Orchestra and gave several concerts and was elected for two terms to the office of president of the "Enterpe Musical Club," which position he held when he bade adieu to Ann Arbor. He was appointed professor of theory in the conservatory the last year of his stay there, and also first assistant in the piano classes of Prof. Jonas; on the great Columbian organ nearly as large as our present Tabernacle organ and which was used at the World's Fair, 1893) he was assistant to Dr. Stanley, playing it many times and also taking charge of the University Chorus (of one hundred and fifty) at Vespers. He was also pianist of the great Ann Arbor Choral Union (three hundred voices) for the last year of his study. Of his piano recital the press said glowing things and the directors of the conservatory and piano department were very anxious for Bro. McClellan to stay as teacher in the school and made him splendid offers. But he desired to come home; in July, 1896, he arrived in Utah, and in September opened his studio in Salt Lake City. For two years he was director of music in the L. D. S. College, and the year following spent half of his time in charge of musical affairs at the B. Y. Academy, Provo, and the remainder of the week in Salt Lake City with his piano and theory students. During this period he was chosen the pianist

of the Salt Lake Opera Co. In August, 1899, together with his wife, he left Utah for Europe, Berlin being the objective point. Here he spent a year with Xaver Scharwenka, the noted Hungarian pianist, and Ernest Jedlicka, the Russian master, studying piano and theory under their inspired guidance. During his stay he was engaged to play accompaniments for several of Wirth's pupils in the studio of this celebrated man who is counted one of the best ensemble teachers in Europe. After returning to Utah, after very profitable study abroad, Bro. McClellan was tendered the chair of music in the State University and made organist at the Tabernacle. The Salt Lake Opera Company chose him as musical director, and "Fratinitza" and "The Wedding Day" are operas given since his election to the directorship. Seeing the limitations of the old Tabernacle organ, he set about, soon after his assignment as organist, to interest the Church authorities to remodel the old instrument. He accomplished his aims, when, on Dec. 31, 1900, the authorities of the Church decided to spend \$12,000 on the famous organ. The Kimball Company secured the contract and today the Tabernacle contains the most perfect and grandest organ on earth. There are larger and smaller organs, but none so superior in every way. Of course the perfect acoustic properties of the egg-shaped building are a great aid in the securing of the fine tonal perfection of the organ. Bro. McClellan conceived of the idea of giving free organ recitals in the Tabernacle every week (during the summer months at least) for the benefit not only of tourists, but also for the music loving population at home, so that all might become better acquainted with the grand organ. That he has been successful in this undertaking is attested to by the fact that from three to eight thousand people attend these recitals regularly. At present Bro. McClellan is doing some composing, teaches a large class of private pupils and shows off the wonders of the Tabernacle organ to hundreds of tourists annually. He says Salt Lake's greatest need (musically) is a large, complete orchestra, and this matter is now receiving his attention. During his five years of teaching, fifteen of his piano pupils have gone east, or to Europe, to perfect themselves in

music, and most of them are doing exceedingly well. During his stay in Berlin, Brother McClellan edited a new edition of the "L. D. S. Hymnal," used by the German Saints the world over, of which an edition of 10,000 copies was printed; it is a superior work of 210 pages.

**FARR, Lorin**, first president of the Weber Stake of Zion, is the son of Winslow Farr and Olive Hovey Freeman, and was born July 27, 1820, in the

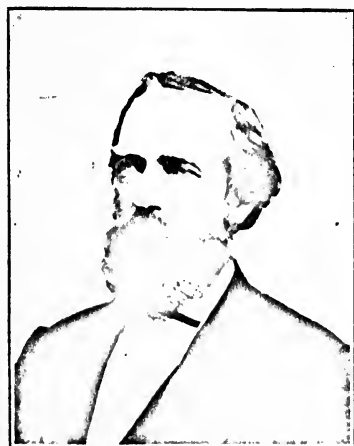


town of Waterford, Caledonia county, Vermont. When he was eight years old, his parents moved north into the town of Charleston, Orleans county, Vermont where his father bought a farm. In the spring of 1832, when Lorin was eleven years of age, the family, for the first time, heard the gospel preached by Orson Pratt and Lyman E. Johnson. Although but eleven years of age Lorin's mind was prepared to receive the testimony of these servants of God, so he was baptized by Lyman E. Johnson, in Cold river, near his father's house, and confirmed by Orson Pratt. In the fall of 1837, Father Farr, who with his family had joined the Church, sold his farm and moved to Kirtland, Ohio. In the spring of 1838, Lorin started for Far West, Mo., where he arrived May 1st, and made his home with the Prophet Joseph Smith. He passed through most of the persecutions heaped upon the Saints in Missouri, and when they were driven from the State, he went to Quincy, and in the spring of 1840 settled in Nauvoo, Ill. In the

spring of 1843 he was called upon a mission, by the Prophet Joseph, to the Middle and Eastern States, with the instruction to go wherever the spirit led him. He was performing this duty when the sad news of the martyrdom of the Prophet Joseph and Patriarch Hyrum reached him. Elder Farr remained in the field, comforting and strengthening the Saints, until late in November, 1844, when he returned to Nauvoo. Jan. 1, 1845, he was married to Miss Nancy B. Chase, by Pres Brigham Young. Elder Farr was with the Saints during all their troubles in Nauvoo and assisted in building the Temple. In the spring of 1847, he prepared to go to Great Salt Lake valley, where he arrived Sept. 20th of that year. He lived in Salt Lake City till the spring of 1850, when he was called by Pres. Brigham Young to go to Ogden to preside over the Saints in the northern part of the Territory. The following year (1851), when the Weber Stake of Zion was organized, Elder Farr was called and set apart as the president of the Stake. This position he held until 1870, when he was called on a mission to Europe, where he remained until 1871. Elder Farr has served as mayor of Ogden city for many terms; he also represented Weber county in the Territorial legislature from the organization of the Territory until he was disfranchised, excepting one year while on his mission to Europe. He is a public spirited man and has done much for the advancement of the kingdom of God and the commonwealth. (See also Tullidge's History, Vol. 2, Blo. 172.)

**WEST, Chauncey Walker**, presiding Bishop of Weber county, from 1855 to 1870, was the son of Myra West and Sally Benedict and was born Feb. 6, 1827, in Erie county, Pennsylvania. His colonial ancestor, Francis West, who settled in Duxbury, Massachusetts, about the year 1620, is supposed to be identical with the Capt. (afterwards Admiral) Francis West, brother of Lord De La Ware who was governor of Virginia in 1609. (See Hist. Duxley Family, Fol. 978.) His parents removed in his childhood to the State of New York, where, in his sixteenth year, he obeyed the gospel, and soon after started out as a traveling Elder. In the fall of 1844 he gathered with his parents to Nauvoo, Ill., where he, early, in 1845, was ordained a member of the 12th quorum

of Seventy—quite a distinguished position in those days for a young man only seventeen years of age. When the Saints were expelled from Nauvoo in 1846, he assisted in starting the first company for the west. In June, 1846, he left with his and his father's family, to seek a home in the Rocky Mountains. He partook of the hardships incident to that memorable journey, losing many of his kindred on the way, among the number his father and mother and brother Joseph, who died at Winter Quarters. With no available resources but his indomitable will and industry he succeeded in bringing his father's large family to Great Salt Lake val-



ley, where they arrived in the fall of 1847. He was one of the first settlers of Salt Lake City and also of Provo, Utah county, from which latter place, in the month of December, 1849, he started with a company of men under the direction of Apostle Parley P. Pratt to explore the southern part of Utah. The company was gone two months and suffered many hardships, but returned in safety. It was upon this return trip, and when the company was threatened with starvation, and came near perishing in the snow, that Brother Pratt selected Chauncey W. West and Nathan Tanner from among the members of his party to go to the settlements for relief; they made a most remarkable night and day journey to Provo. In the fall of 1852, Bro. West and 36 others were called to go upon missions to eastern Asia. They

started from Salt Lake City on the 21st of November, taking the southern route to California. On reaching San Francisco, the Elders, who were practically without means, learned that \$6,250 would be needed to take them to their several fields of labor. Nothing daunted they immediately distributed themselves over the city of San Francisco and throughout the mining regions of the State, seeking employment. Elder West went to the latter section, and in less than two weeks the required amount was raised. Jan. 25, 1853, Elder West made a contract with Capt. Windsor of the ship "Monsoon," for the passage of the Hindostan and Siam missionaries to Calcutta, agreeing to pay \$200 per passenger. On the 28th they set sail and on the 25th of April, 87 days from the time of their embarkation, the vessel cast anchor in the river, in front of the city of Calcutta. From Calcutta Elder West's labors were extended to many of the principal cities of Hindostan, and to the island of Ceylon. He labored principally in the latter place and in the cities of Madras and Bombay. After an absence of two years and eight months, he returned home, arriving at Salt Lake City July 15, 1855. Among the many very marvelous occurrences of this eventful mission, interesting and profitable mention might be made of the following: Five days after leaving San Francisco, Elders Richard Ballantyne and Levi Savage broke out with smallpox to the great consternation of the captain and crew. The Elders promptly called upon the Lord in fervent prayer for the speedy restoration of their brethren, and the preservation of themselves and the crew from the dreadful disease. God gave them an immediate witness that their prayers would be answered, and in less than two weeks the stricken Elders left their bunks and the smallpox, at first so threatening, disappeared from among them. The night previous to their arrival at Calcutta Elder West dreamed of seeing a little boy standing on the wharf among a crowd of people waiting for the arrival of the Elders, and, sure enough, when they did arrive, there he stood. Upon going ashore, Elder West picked him out and remarked to his companions as he did so, "This is the little boy that I saw in my dream." Upon enquiry it was found that Sister Matthew McCune,

learning of the expected arrival of the Elders and having no one else to send to meet them (her husband being away with the British Army at the time) sent her little boy to the wharf. That little boy was Henry McCune, now a resident of Nephi, Utah, who but a little time ago related the incident to the writer. During their voyage from Ceylon to Bombay the Elders encountered a terrific storm, and through an error in the captain's calculations, the ship was driven so near the shore that the vessel grounded and came near being broken to pieces. The life boats were launched, but immediately foundered. In the midst of these dreadful scenes, Elders West and Dewey rebuked the winds and waves in the name of the Lord, and almost immediately the raging elements were calmed, and the vessel swung off into deeper water. Although greatly damaged, and having several feet of water in the hold, the vessel was taken safely to port and no lives were lost. When homeward bound Elder West engaged passage for himself and Elder Dewey from Canton to San Francisco on the American vessel "Hiega," and had gone as far as Hong Kong, China, when the Lord warned him in a dream to leave the ship, which he, in a vision, had seen wrecked upon the coral reefs. The warning was promptly obeyed, and the vessel put out to sea never to return. It was wrecked in precisely the manner seen by Elder West in his vision, for the captain, whom he afterwards met, told him the whole occurrence, and wanted to know why he had left his ship in such a mysterious manner. To his great astonishment Elder West related his dream, when the captain said with an oath, "Why did you not tell me?" The Elder replied, that if he had, he would have paid no attention to the warning, but denounced him as a fool. The captain replied with another oath, "I guess you are right." While waiting to secure another passage home, Elder Dewey was taken violently ill with chills and fever at a boarding house kept by a Mr. Young. In the meantime Elder West had arranged with Capt. Miller of the vessel "Cressy" to ship as a sailor to San Francisco, for \$15 per month, provided his companion was able to accompany him by the time the vessel was ready to sail. Most fervently did they pray for Elder

Dewey's recovery; and one day, while thus engaged, they were irresistably impressed to leave the hotel and go on board the ship. For some days past it had been raining very hard, and soon after they left the hotel, the storm loosened from the mountain side near by a large rock, which came rolling down with terrific force and struck the hotel, completely demolishing it. One of the inmates was killed and several were wounded. In the fall of 1855 Brother West settled in Bingham's fort, Weber county, and on the 29th of May removed to Ogden, having been appointed Bishop of the First Ward. In the fall of the same year he was appointed presiding Bishop of Weber county, a position which he held up to the time of his death, fourteen years later. He was also elected to the House of Representatives by the Weber county constituency about this time and continued a member of that body until the year 1869, when failing health compelled him to retire from the position. As a prominent ecclesiastical officer of the Church he was untiring in his labors and zealous in the extreme. His devotion to the cause, and loving fidelity to his brethren, early won for him the esteem of his superiors, and the affectionate regard of those over whom he was called to preside. As a legislator he was equally efficient. While not overly fluent in speech, he was possessed of a sound judgment, and keen appreciation of the needs of his constituency, and the commonwealth in general, so much so, that he was early called to occupy leading positions on the most important committees of the House, and became prominently identified with all the leading legislative movements of those exciting and crucial times. July 18, 1857, he received his commission from Governor Brigham Young of colonel of the 5th regiment, in the Weber Military District, and in March, 1858, was made brigadier-general in the Nauvoo Legion for distinguished services in the Utah war, which position he filled with honor and ability. Being a man of great courage, unbounded energy and commanding presence, he was frequently selected for the most difficult and dangerous expeditions. He and his command were among the first to be called to the defense of the Saints when the misguided Pres. Buchanan sent an invading army to

Utah. At Echo canyon his regiment, which was said to be among the best drilled and disciplined of the Legion, occupied the post of danger (always the post of honor) in the centre of the defile, and when tidings came of Johnston's intended detour via the Bear river, General West was selected to head him off. By forced marches he and his trusted men made such rapid progress and presented such an aggressive front to the enemy, that hearing of their movements, the invading troops returned to their former rendezvous and went into winter quarters. This practically ended active hostilities, and gave the government an opportunity of obtaining a correct understanding of the Utah situation. In the spring of 1863 Chauncey W. West was a member of the legislative convention of the Incubate State of Deseret which drafted a constitution and sent Hons. Wm. H. Hooper and Geo. Q. Cannon, senators, as a delegation to ask for the admission of Utah into the Union as a State; and at the April conference, 1863, Elder West was selected to go to England and take charge of the European mission, in the absence of Geo. Q. Cannon, then its president. He left Ogden April 21, 1862, in company with Hon. William H. Hooper, and traveled, under cavalry escort, to the frontiers. Upon leaving Ogden, the people of Weber county turned out en-masse to bid him good-bye. The artillery fired a salute and bands of music heading civic and military organizations accompanied him some distance upon his journey. This public demonstration of esteem for one whose brief sojourn of six years among them had so won the hearts of his fellow-citizens, was only equalled by the right royal welcome that met him on his return sixteen months later. At Washington he was introduced to Pres. Lincoln and other distinguished statesmen, and on the 21st of June he sailed per steamer "City of Washington" for Liverpool, arriving there on the morning of the 4th of July. He immediately entered upon the duties of his calling as president of the European mission and so continued until Pres. Cannon's return. He visited all the leading conferences of the British Isles and traveled extensively in Europe, preaching the gospel wherever opportunity offered. Upon the return of Pres. Cannon he assisted him generally with the affairs of the mission until re-

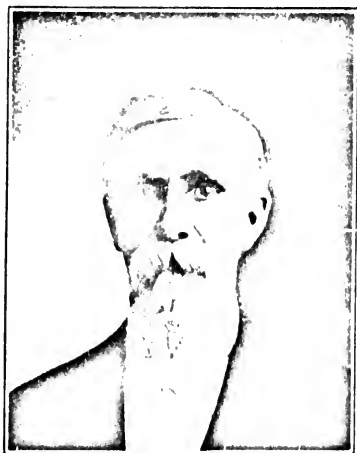
leased to return home in the fall of 1863. As a business man Bishop West was pre-eminently successful until the closing years of his life, when misfortune of an unusual, and seemingly unavoidable character, overtook him. Prior to this he was one of the most resourceful men in Utah, always abounding in enterprises that had for their primary purpose the profitable employment of his people. He was foremost in the building of canals and wagon roads, and the first to develop the lumber industry by the building of saw mills in the mountains. He and Francis A. Hammond established a tannery, boot and shoe and saddle and harness manufactory in Ogden. He also conducted a mercantile business, a hotel, a livery stable, a blacksmith and wagon shop, a meat market and many other minor establishments. In connection with Joseph A. Young he erected what was then one of the largest and finest flouring mills in the Territory. He also engaged extensively in freighting and carried the surplus products of his people to distant markets. In all these enterprises employment was furnished to hundreds of his fellow-citizens. When the Union Central Pacific railways were being built, he and Ezra T. Benson and Lorin Farr took a contract to grade two hundred miles of the latter road from Ogden west. It was in the prosecution of this work, undertaken under circumstances that made it herculean in character, that Bishop Chauncey W. West's eventful life was brought to an early termination. He had been given immediate personal supervision of the work, which was being pushed with all the vigor that money and the competitive energy that the two companies could command. As the Union and Central Pacific forces neared each other, work was kept up night and day, and to add to the already high tension of affairs, the Union Pacific company advanced wages so as to draw off the working force of its competitor. This in turn had to be met by another raise on the part of the Central Pacific contractors, and thus they were placed at the mercy of their men who became masters of the situation instead of servants of those by whom they were employed. It was under these circumstances of labor demoralization that the most expensive part of this work had to be done, and in consequence its cost was enormous, and

far beyond the prices to be paid therefor as specified in the contract. Governor Stanford, who was personally upon the ground and understood the situation fully, promised to make the contractors more than whole, if they would not slacken their efforts, but rush the work to completion with the utmost possible dispatch. This was done, but the promise was never fulfilled, and in consequence, the contractors were financially ruined. Bishop West went to San Francisco to get a settlement with the Central Pacific company, but died without accomplishing it. His health had been greatly impaired by the hardships and exposure to which he had been subjected in prosecuting this work, and the damp, foggy weather of the coast, coupled with his great anxiety to secure such a settlement as would enable him to discharge his obligations, proved too much for him in his enfeebled condition. Jan. 6, 1870, he was compelled to take his bed, from which he never arose again. In his last moments his great anxiety was to prevent grief on the part of his family. Just previous to his demise he declared to his wife that he had been visited by the spirit of his mother and many of his relatives who had departed, who expressed joy at the prospect of welcoming him speedily to their society. At six o'clock on the morning of Jan. 9, 1870, his noble spirit passed away to the realms of the just. In speaking of his death Elder Charles W. Penrose in the "Ogden Junction" says: "Weber county has lost a man of great value, the Church on earth a bright light and a faithful and devoted minister, and the poor a generous and large hearted benefactor. Among the many encomiums passed upon his character, one of the brightest and best and most frequently repeated is, 'He was a friend to the poor.' Chauncey W. West has passed from the sight, but not from the memory of his friends, for his name will be numbered among those of earth's greatest and noblest." Although but 43 years of age at the time of his death, Bishop West left a large family to mourn his loss; he was the husband of several wives and the father of 36 children. This biographical sketch of Bishop Chauncey W. West will be most fittingly closed with the following brief review of his labors in the British mis-

sion, and of his life and character in general, from a private letter written by Pres. George Q. Cannon to his son Hon. Joseph A. West, dated January, 1887: "His labors during this mission were greatly appreciated by myself and the Elders and Saints. During my entire acquaintance with him, from the time of his arrival at Nauvoo until his death, he was a man of untiring energy and industry. He was remarkable for these qualities and for his great hopefulness. I do not think he ever had a feeling of discouragement in his life. His boundless hope doubtless led him into enterprises from which other men would shrink and made him carry burdens which others would not have attempted to lift. He had an excellent command of his temper, and a very pleasing address, and being a man of handsome face and figure, he made friends wherever he went. The experience which he had in public life, combined with these personal advantages, made him a most valuable aid to me in my labors, and our association together, while he was in that mission, forms one of the pleasantest recollections of my life. In the early years of my acquaintance with him, and especially in summer and winter quarters, and in crossing the plains, and the first two years of our settlement in the Salt Lake valley, which was as long as I remained there before taking my first mission, I was always greatly impressed with the ripeness of his physical and mental powers. He was a self-confident, full-equipped and well developed mature man, when others of his age were but youths in appearance and action. I was the more impressed with these characteristics of his because there was not a month's difference in our ages, and I was the older. When he left Nauvoo he was only nineteen years, and when he reached Salt Lake valley only twenty years of age; but among those of his acquaintance who did not know his age, he always passed as a man several years older." From this and many like expressions given to the memory of his life by noble compeers his record may close thus: "Chauncey Walker West was held in the highest esteem, and regarded with the deepest affection by those who knew him best; he is spoken of as having been a worthy citizen; as a militia commanding officer of high spirit and courage, as

a business man of pre-eminent enterprise and ability, and as a never failing friend and benefactor of his fellow-man.—W.

**WEST, Joseph Alva**, a prominent Elder in the Weber Stake of Zion, is the son of Chauncey W. West and Mary Hoagland, and was born in Salt Lake City, Utah, Sept. 12, 1851. His colonial ancestry came to America in the early part of the sixteenth century, and his parents, who had arrived in Utah in 1847, removed to Bingham's Fort, Weber county, in 1855. In the following spring they located in Ogden, where Joseph A. received a common school education. He subsequently attended the Deseret University, at Salt Lake City. In the winter of 1855 he and a number of other young men were called from different parts of the Territory



by Pres. Brigham Young to go to Salt Lake City, and learn telegraphy, preparatory to taking offices on the Deseret Telegraph Line then projected between Paris, Idaho, and St. George, in southern Utah. The first office on this line outside of Salt Lake was opened at Ogden, and here, on Dec. 1, 1866, Joseph A. West received Pres. Young's opening congratulatory message directed to his father. He soon after went to Provo, where he remained in charge of the Provo office without compensation until released to return home the following year. In the meantime the Western Union Telegraph company built a

line into Idaho and Montana; and when he returned to Ogden, he was appointed manager of the Ogden office, embracing the lines of the two companies. When in the early days of Utah's settlement the necessity existed for the maintenance of a well disciplined militia organization, Joseph A. West became associated therewith. He first acted as *ad-de-camp* on his father's staff, and on Feb. 20, 1868, when in his 17th year, he was commissioned by Governor Durkee regimental adjutant in the first regiment, first brigade, in the Territorial militia. In the fall of 1870 he was appointed major of cavalry and detailed to enlist a battalion of volunteer cavalry from among the young men of the Weber Military District, to be known as the Weber county Volunteers. So popular was the movement that the command numbered 250 in a very short time. They soon became very proficient in military tactics, under the command of Major West, and being completely uniformed, presented a very fine appearance. There being quite a demand for surveyors in those early days, Pres. Young, about this time, requested Brother West's father to educate his son for this profession. He was accordingly sent to Salt Lake City, where he entered the office of Jesse W. Fox, then Territorial surveyor-general, and under his direction he received practical training. In 1868, when eighteen years of age, he had so far acquired a knowledge of the profession as to be deemed qualified to act as Deputy Territorial Surveyor. He was subsequently elected city surveyor of Ogden, and county surveyor of Weber county; and when the Utah Central Railway was being built between Ogden and Salt Lake City he was one of the engineers who had charge of its construction. He was assistant chief engineer of the Utah and Northern, or Oregon Short Line, as it is now called, and in addition to having charge of the construction of this line from Ogden north, he made several preliminary surveys into Idaho through regions then comparatively unknown. Since that time he has headed expeditions as chief engineer for projected lines of railways, all over the west, many of which have since been built. As early as 1880 he made extensive surveys between Salt Lake City and California, through central Nevada, of which

work the "Deseret Evening News" of Feb. 25, 1881, made the following complimentary mention: "Joseph A. West is said to be one of the best field engineers in the west. We are informed by a prominent railway man yesterday that he accomplished the unusual feat of surveying for the Salt Lake and Western over a distance of 350 miles of desert last year." Again, in 1888, he had charge of the Union Pacific surveys in California and Nevada, having for their object the obtainment of the most feasible route for a railway between Salt Lake City and Los Angeles, via southern Utah and south-eastern Nevada. While upon this expedition he surveyed three lines through Death valley and encountered many hardships incident to that dreadful locality. In 1890 he went to Oregon and built the Sumpter Valley Railway, of which, in addition to being chief engineer, he was made secretary, and subsequently general superintendent. He was chief engineer and superintendent of construction of the Utah and Pacific Railway, and after its completion remained in charge of the operating department of the road until again called to go to Oregon to superintend the building of the Sumpter Valley Extension. Feb. 17, 1865, he was ordained an Elder, and a Seventy March 20, 1869; he was also set apart as one of the seven presidents of the 75th quorum of Seventy. Oct. 21, 1877, he was ordained a High Priest and set apart as a High Councilor in the Weber Stake of Zion, which position he held until called to go on a mission some five years later. When the young men of Ogden City were organized into semi-religious and literary society by Apostle Franklin D. Richards, in the early 70's, Elder West was called to be their president, and when the mutual improvement associations were organized a few years later, he was appointed Stake superintendent. About this time "The Amateur" was published, with Jos. A. West as its editor. This little periodical ran through two volumes and was enlarged to a four page publication, 12x16 inches in size. It was superseded by the "Contributor." Nov. 1, 1878, Elder West organized the Junction Printing Association, of which he was made president and business manager and bought out the "Ogden Junction," which he greatly enlarged and changed from an

evening to a morning paper. He also published a semi-weekly edition of the same paper, and the following year published a paper at Logan called the "Logan Leader." Hon. Frank J. Cannon and Benjamin F. Cummings, jun., were among its first editors. Having been called upon a mission to England, he left home April 11, 1882, with a large company of Elders (over which he was called to preside) for his appointed field of labor. He arrived at Liverpool on the 29th, and was assigned to the London conference. In June following he was appointed president of said conference, which position he held until his return home. During his absence, he traveled considerably over the British Isles and continental Europe, going so far as Rome and Naples, near which latter place he visited Herculaneum and Pompeii and ascended Mount Vesuvius. The winter after his return from England he was appointed minute clerk of the lower house of the Utah legislature, and he was selected by that body to get up an official map of Utah, which he did the following year. He was likewise appointed a member of the board of directors of the Territorial Insane Asylum, a position which he held for several years and until after the completion of the building in 1885. At the general semi-annual conference of the Young Men's Mutual Improvement Associations, held at Salt Lake City, in October, 1883, he was appointed first assistant in the general superintendency of the organization, in place of Milton H. Hardy. In 1885 he was nominated for the legislature by the people of Weber county and elected by a large majority. He served his constituency with fidelity and distinction, and was made a member of several of the most important committees of the house. During much of the session he occupied the speaker's chair. He was also appointed chairman of the committee on memorials to Congress, and of the committee on the governor's vetoes. These vetoes were annoyingly frequent during the session, occasioned by the rabid anti-Mormon disposition of the governor. They covered nearly every enactment of the session, including the general appropriation bill, carrying with it the pay and expenses of every department of the local government, as well as the appropriations to the several Territorial In-



stitutions, such as the Insane Asylum, the Deseret University, etc., etc. At the close of the session Joseph A. West was selected to go to Washington and assist in the presentation of the legislature's side of the controversy with the governor to the General Government. The Congressional appropriation for the pay of the legislature and the expenses of the session had been withheld, and this he was also instructed to try to recover. On the 23rd of March, 1886, he left for Washington, where he remained until the 10th of June following. He called upon the President and members of the Cabinet, and labored diligently among the members of Congress during the whole period of his absence. These were among the darkest days in the history of Utah, for every department of the General Government seemed to be arrayed against her people, backed by the public sentiment of the entire nation. It was at this time that the notorious Edmunds-Tucker bill was before Congress that infamous measure that wrought such havoc and produced such a reign of terror in Utah a few years later. Early in May John T. Calne and Joseph A. West joined in a communication to the Hon. J. Q. C. Lamar, then secretary of the Interior, fully setting forth the Utah situation, and asking for such legislation as would relieve the Territory of the embarrassing situation occasioned by Governor Murray's sweeping veto messages. The letter having been presented to the Cabinet, the President, under date of May 11th, sent a special message to Congress upon the subject, taking the "Mormon" side of the controversy. He promptly removed the governor, and the desired legislative relief was soon after obtained. Brother West now turned his attention to the withheld legislative pay, and after an arduous struggle with the First Comptroller of the Treasury, Hon. Milton H. Durham, finally succeeded in securing every cent of the illegally withheld appropriation, to the great satisfaction of his legislative colleagues, and the people of the Territory in general. May 4, 1886, Jos. A. West appeared before the full judiciary committee of the House and made a two hours' argument against the Edmunds-Tucker bill, a lengthy report of which was published in the Utah papers at the time. Since his return from Washington

Brother West has been almost constantly occupied in the construction and operation of railroads. His present home is at Ogden, Utah.

**PEERY, David Harold**, president of the Weber Stake of Zion from 1877 to 1882, was the son of Major David Peery and Eleanor Harmon, and was born May 16, 1824, in Tazewell county, Virginia. His early years were spent on his parents' plantation. He received a collegiate education, and commenced a commercial career in his native county in 1846. Dec. 30, 1852, he married Nancy Higginbotham, a daughter of Wm. E. Higginbotham and Louise Ward of Virginia. Her parents had joined the Church in 1841, under the preaching of Jedediah M. Grant, and gathered to



Nauvoo the next year, where they remained until the exodus of 1846, when they went west with the Saints as far as Winter Quarters. Their daughter Nancy at that time was eleven years old. Learning, in 1843, that Mrs. Higginbotham's parents were dead, the family returned to Virginia in 1848, to get their portion of the estate, expecting soon to gather to the Rocky Mountains. David H. Peery became acquainted with the daughter and married her. In 1862 he volunteered and entered the Confederate army of eastern Kentucky as assistant commissary under General Humphrey Marshall. Up to 1861 he had been remarkably prosperous in business, being out of debt and worth more than \$150,000, with a

good name and character. In 1861 a series of misfortunes and disasters began in his affairs. His oldest son died and in June, 1862, while in the army, he himself was taken down with typhoid fever and removed in an ambulance to his father's home. While he was sick, his father and mother and father-in-law all died of the same disease. In July, 1862, being still sick, he was removed to his own home in Burke's Gardens. His wife died Sept. 30, 1862. She had been the beloved companion of his joys and sorrows. Soon after that his other children died with the exception of his daughter Letitia, who is now the wife of Hon. Charles C. Richards, of Ogden. Being still sick and much distressed in mind, he became greatly interested in religion. Reading the Bible and the writings of Parley P. Pratt, he became convinced of the truth of the gospel as revealed in the latter days. In November, 1862, he was baptized by a local Elder, Absalom Young, when the snow was a foot deep and the ice six inches thick. In December, 1862, he returned to the Confederate army, and acted as sutler under the command of General Williams of Kentucky. In the spring of 1863, while in the army, he was again taken down with typhoid fever. During his former sickness he lay six weeks and during the latter he lay four weeks at the point of death. July 18, 1864, while in the army, his residence store and six adjacent houses filled with goods and provisions, property valued at \$50,000, were burned to the ground by the Union army. There was nothing saved and no insurance. After this loss he concluded to go to Utah, and in 1864 he started for the west, in company with Mrs. Louisa Higginbotham, his mother-in-law, and her three children, Simon, Letitia and Frank and his own child, Lottie, and other families from Virginia. Arriving at Omaha they bought three ox-wagons and six yoke of cattle, two cows and goods and provisions, and left Omaha June 4, 1864, in an independent company. The Indians were hostile that year and their train was attacked two or three times, but none of the emigrants were killed, neither did they lose any stock or goods. They arrived in Salt Lake City Aug. 31, 1864. Bro. Peery first settled in Mill Creek, Salt Lake county, where he taught

school, and in 1865 he went to Big Cottonwood, where he bought Dr. Lee's farm and worked the farm for two years. April 10, 1865, he married Letitia Higginbotham, sister of his former wife, and who is still living. In October, 1866, he moved to Ogden, where he taught school in the winter of 1866-67. March 24, 1867, he commenced clerking for Bishop Chauncey W. West in his store. In November, 1867, having sold land and collected debts in Virginia, he bought the merchandise of Bishop West and went into partnership with Lester J. Herrick. Their business was very prosperous. In March, 1869, he and Bro. Herrick sold their merchandise to the Z. C. M. I., and Pres. Brigham Young selected Elder Peery as manager of the Ogden branch. After making a visit to Virginia in 1872, Elder Peery bought the Weber grist mills and adjacent lands of William Jennings and refitted the mills. Feb. 19, 1881, a number of prominent citizens met at Bro. Peery's residence in Ogden to take the initial step for the organization of the Ogden Herald Company. Elder Peery was elected president of the company. New presses, type, etc., were subsequently purchased and the first number of the "Ogden Daily Evening Herald" was issued May 2, 1881. Aug. 5, 1873, Bro. Peery sustained a heavy loss by fire during a terrible conflagration. The amount of the loss was about \$30,000. In October, 1875, he was called on a mission to the Southern States and labored in Texas, Tennessee, and Virginia. March 27, 1877, he was ordained one of the presidents of the 56th quorum of Seventy. May 27, 1877, he was chosen president of the Weber Stake of Zion by Pres. Brigham Young, which position he held until Oct. 19, 1882. He was sent as a representative from Weber county to the legislature of Utah during the sessions of 1878, 1880, 1882 and 1884. June 7, 1882, he was appointed by the Utah Territorial convention as a delegate to Washington, D. C., to labor for the admission of Utah as a State. Later, he went to Washington as a delegate on statehood with Pres. Geo. Q. Cannon and others. In July, 1882, while he was in Virginia, the Weber mill, storehouse, flour, merchandise, etc., burned with a loss of \$60,000, with no insurance. He rebuilt the Weber mills, now called the Phoenix Mills, in partnership with

James Mack, of Ogden; Feb. 12, 1883, he was elected mayor of Ogden city and was again re-elected to that office Feb. 9, 1885. In September, 1883, Pres. Peery was made a director of the First National Bank of Ogden. April 15, 1887, he was elected president of the Ogden Chamber of Commerce. In June, 1887, he was chosen a member of the Utah constitutional convention. In November, 1888, he was made a director of the Deseret National Bank of Salt Lake City; and he was elected president of the First National Bank of Ogden, Oct. 9, 1888, holding that position until Jan. 11, 1891, when he resigned. Dec. 20, 1888, he was elected director of Thatcher Bros. Bank of Logan. At the time of his death he was a director of the Deseret National Bank, the Deseret Savings Bank and the Thatcher Brothers Bank. After a lingering sickness Elder Peery died at his residence at Ogden Sept. 17, 1901. At the time of his death, the following appeared in the "Deseret News:" "Mr. Peery was a Virginian of the old school and cherished the courtly traits and traditions of his chivalrous people. His generous hospitality was proverbial throughout the State, and while he has entertained at his ample board many of the great men and women of the nation, the old friend, though a humble farmer, was never forgotten, and the door of his palatial home swung open to welcome him as freely as to make access for the celebrities of the nation. Mr. Peery was a man of wide reading, and it has often been wondered where he found time to accumulate such a volume of general and accurate information in the midst of a most active business career. His intelligence was far above the average, and his characteristic comments on public characters, current events and every other subject, that the world gives serious attention to, carried with them so much charm that the social hours spent with him were keenly enjoyed. Much of his life was given up to the pursuit of a fortune. He had a hard and discouraging battle with fate in the form of fire. Three times he was burned out and saw the accumulation of years go up in smoke. But he had a great faculty for overcoming such disasters. His strong heart grew stronger and his clear brain grew clearer under misfortune, and when he sank to his final

sleep, he had the satisfaction of knowing that he was leaving to his family between a half and three-quarters of a million dollars. He was one of the most extensive property owners in Ogden and interested in so many enterprises that it would be hard to compute his wealth with a greater degree of accuracy. He was a man who was devoted to his friends and his family, who in turn reciprocated his affection."

**MAUGHAN, Peter**, presiding Bishop and president in Cache valley from 1859 to 1871, was the fourth son of William and Martha Maughan, and was born May 7, 1811, at Breckenridge, in the parish of Farley, county of Cumberland, England. In 1829 he married Miss Ruth Harrison, who died in 1841, leaving him six small children. Early

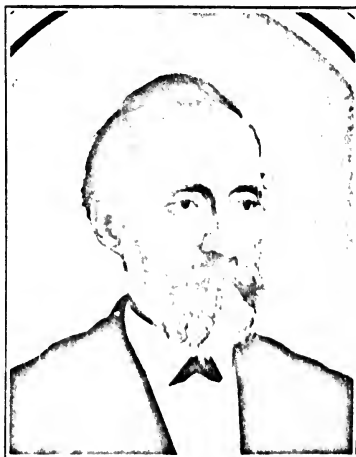


in 1838 he was baptized by Isaac Russell, and in the spring of 1841 he was ordained an Elder by Brigham Young. He emigrated with his children to America in 1841, crossing the ocean in the ship "Rochester," together with Pres. Brigham Young and others of the Apostles who were returning home. He remained a short time in Kirtland, Ohio, and then removed to Nauvoo, where he married Mary Ann Weston Davis, a native of England, where he then lived till the spring of 1844, assisting in building the Temple and the city. In 1846, together with the rest of the Saints, he became an exile for the sake of his religion, and went into the wilderness. He arrived in Salt

Lake City Sept. 17, 1850, and was shortly afterwards sent to Tooele valley to help establish settlements there. When Tooele county was organized in April, 1851, he was appointed county clerk and assessor, which offices he held till 1853. He was also chosen one of the selectmen of the county, and appointed city recorder for Tooele city. Having assisted in forming the settlement of E. T. City he was appointed presiding Elder at that place in October, 1851. In the fall of 1856 he was called to establish settlements in Cache valley, which he did most successfully, and he presided over the same as president and presiding Bishop until his death, which occurred at Logan, April 24, 1871. (See Tullidge's Histories, Vol. 2, Bio. p 34.)

**HYDE, William**, first Bishop of Hyde Park, Cache county, Utah, was born Sept. 11, 1818, in the town of York, Livingston county, New York, son of Heman Hyde and Polly W. Tilton. When he was seven years old his father left the town of York and settled in the town of Freedom, Cattaraugus county, in the same State. That being a new country, he cleared the timber from the land and improved a large farm. He also carried on a considerable business in wool carding and cloth dressing. In 1830-31 the family, which in respectability and wealth occupied a good social position, first heard of the Book of Mormon and of the great latter-day work, through Warren A. Cowdery, whose farm joined theirs. Through his brother Oliver he obtained some proof sheets of the Book of Mormon, which were also read with great interest by Mr. Heman Hyde. In 1833 Elders were preaching through the country, and Heman Hyde and his son William, hearing the gospel, believed it and were baptized April 7, 1834. Soon afterward they were followed by the whole family, which in February, 1836, moved to Kirtland, Ohio. In the spring of 1838 William left his father's house and traveled 1800 miles to the State of Missouri, where he located in the town of Far West. There he suffered with the Saints in their terrible persecutions, and left Far West in December, 1838, for Quincy, Illinois, with the satisfaction that he had done all in his power for the protection and good of his people. Here he found his pa-

rents, who had left Kirtland in September and gone into Missouri, but were soon compelled by the mob to leave. In October, 1839, he cast his lot with his people as one of the founders of the city of Nauvoo, where he, at a conference of the Saints, was ordained an Elder, and on the 6th of the following month, with Elder Dusette for a companion, he started on his first mission. In accordance with the ancient apostolic method, he traveled without purse and scrip, and preached the gospel through the States of Illinois, Indiana and Michigan. After an absence of about three months he re-



turned to Nauvoo. At a conference held in that city April 7, 1840, he was ordained a Seventy, and soon afterwards he started on a mission to the State of Maine, in company with Elder Herrett. He visited Kirtland and preached in the Temple. Traveling and preaching, as opportunity offered, he and his companion arrived on the Fox Islands, off Penobscot bay, in the State of Maine. There they were very successful in proselyting to the truth, and there also Elder Hyde and his companion had an attack of the typhus fever. He recovered, but his companion died. He continued his labors in the State of Maine until March 28, 1840, when he commenced his return journey to Nauvoo. Falling in with a company of traveling Saints he journeyed with them a few days, and, for the first time, saw Miss Elizabeth H. Bullard, whom he afterwards married. He ar-

arrived at Quincy, Ill., April 30, 1841. Near this place his father resided, and with him he remained the most of the season. Feb. 23, 1842, he married Miss Bullard, his former traveling acquaintance. The following summer, in connection with his father, he labored to make a home in the new city of Nauvoo. At the October conference, of the same year, he was again called to labor in the ministry. On the 23rd of the month, after taking leave of family and friends, in company with Benjamin S. Wilber, he traveled to the State of Vermont, as usual preaching and baptizing by the way. He visited the old family home in that State and found many relatives, to whom he delivered the message of salvation. In April, 1843, he parted with his companion and returned to Nauvoo, where he arrived about the middle of June. On his way home he visited that ever memorable spot, the hill Cumorah. But a short time was allotted him in which to enjoy the pleasure of home, for he started on a mission to the State of New York Sept. 23, 1843. He was again eminently successful in his labors. Learning through a notice in the "Times and Seasons" that he had been appointed a mission to Vermont, in company with Elder Erastus Snow, he started for his new field of labor May 5, 1844. At the town of Lynden, on the last day of June and the first of July, a conference of the Saints was held, in which they were instructed as to the course they should pursue in the ensuing presidential election. Thus was Bro. Hyde, in connection with many other Elders, identified with the political moves of the Prophet Joseph just before his death. He and Elder Snow, feeling impressed that serious trouble was upon the Saints in Nauvoo, determined to return to that place. On the 8th of July Elder Hyde parted with the Saints, crossed the Green Mountains and reached Whitehall on the 9th. There they learned of the assassination of Joseph and Hyrum Smith. At Buffalo Elder Hyde fell in with six of the Apostles who were also on their way to Nauvoo to "comfort Zion" in its hour of peril. He arrived there on the 6th of August. In the stirring events which followed he sustained the quorum of the Apostles as the legitimate head of the Church. At the following October conference he was ordained one of the

presidents of the 8th quorum of Seventy. In January, 1845, he was sent in the interests of the Church to the States of Mississippi and Alabama. He was absent about two months. He spent a part of the ensuing season in laboring on the Temple, in which he received the blessings of the faithful, and afterwards assisted in bestowing them upon others, until Feb. 8, 1846. In company with his parents and other relatives, he left Nauvoo May 18, 1846, and followed the trail of the traveling "Camps of Israel" to Council Bluffs, where he arrived on the 12th of July. He was in time to prove his patriotism by joining that immortal body of men, the Mormon Battalion, and was mustered into service in the company of Captain Jesse D. Hunter as second sergeant on the 16th of July. On the same day the company was marched eight miles to the Missouri river. On the 17th he returned to the camp in which his family was located, and in describing the situation, he says: "The thoughts of leaving my family at this critical time are indescribable. Far from the land which we had once called civilized, with no dwelling save a wagon, with the scorching mid-summer sun beating upon them, with the prospect of the cold December blast finding them in the same place. My family at this time consisted of a wife and two children, the eldest of which was but three and a half years old, and the situation of my wife was such as to require, if ever, the assistance and watch-care of her companion." July 31st the Battalion commenced its march for Fort Leavenworth, where it arrived August 1st. On the 13th of August Bro. Hyde, and his comrades, commenced their historic march to the Pacific coast with the thermometer at 101 degrees in the shade and 130 degrees in the sun. From this time until the Battalion was mustered out of service, at Los Angeles, California, July 16, 1847, the personal history of Bro. Hyde is included in its general history. He was one with many of his companions who were desirous at once of returning to their families and to the body of the Church. On the 20th of July they organized into companies of hundreds and fifties for the purposes of defense and assistance in traveling homeward. Bro. Hyde was chosen captain of the first fifty. They started on their journey on the

23rd, crossed the Sierra Nevada Mountains Sept. 5th, and on the 7th met Captain Brown, who was in charge of the detachment which returned from Santa Fe to winter at Pueblo. He came direct from Great Salt Lake valley and brought letters to most of the brethren, and also a letter of counsel from the heads of the Church. By letters from his family Elder Hyde learned the sad news of the death of his only sister, at Council Bluffs, from a lingering sickness caused by exposure. As if to measurably compensate for his grief, he also learned that a son had been born to him. On the 3rd of October he reached Fort Hall, about two hundred miles north of Great Salt Lake valley, and over seven hundred miles, by the route the party had traveled from Sutter's Fort. From there, without so much as an Indian trail to guide them, they arrived at the camp of the Saints, in Great Salt Lake valley, Oct. 12, 1847. Elder Hyde did not, like some of his companions, find his family there, and determined at once to cross the plains to Winter Quarters, where it had remained. After all his toils, he rested but two days and these were days of recuperation. Oct. 15th he left the Valley, in company with sixteen others, for the Missouri river. The party passed Fort Bridger on the 19th, having traveled 118 miles. On the 29th, as a forerunner of the coming winter, the snow fell two inches. On the 5th, 6th and 7th of November the weather was exceedingly cold, making it necessary to use great exertions to keep from freezing. On the 8th they reached Fort Laramie, where they were very hospitably received. When they left the timber on the Platte river on the 11th, the snow was from eight to twelve inches deep. There were 200 miles to travel with only such tires as could be made with "buffalo chips" obtained from under the snow. On the 19th they came to timber. The weather was now stormy and cold and extremely unpleasant even to men inured to hardship. Arriving at the south fork of the Platte it was impossible to cross at the usual ford on account of high water and running ice. The party were therefore compelled to travel twelve or fifteen miles, over very bad ground, to the forks of the stream. There much difficulty was encountered. Elder Hyde first crossed both streams on foot. In

one he had to swim. The water was extremely cold with ice running. After all the hardships that it would seem men could possibly endure, the party reached Winter Quarters on the 11th of December, a bitter cold day. This party was the first of the Battalion that returned to that place. On the 12th Elder Hyde crossed the Missouri river to Council Point where he found his family and father's house. It took him some time to recover from the hardship and hunger he had endured. In the spring of 1849 he started with his family, in company with his brother Rosel, for Great Salt Lake valley. He was appointed captain of a company of sixty-three wagons, under Mr. Gully, the captain of the hundred. With the exception that several of the company died with the colera in the forepart of the journey, the trip was ordinarily successful, Elder Hyde arriving in the Valley Sept. 22, 1849. For some time after his arrival he was employed by the pioneer firm of Livingston and Kinkead. At a special conference of the Church held in Salt Lake City Aug. 28, 1852, he was called to go on a mission to Australia. On the 29th of October he took leave of his family and started on his long journey, by what was then known as the southern route to California. Dec. 3rd he arrived at the camp of the Saints, at San Bernardino, California. On the 17th he left San Bernardino. After a nine days' voyage from San Pedro, he arrived in the city of San Francisco. After spending some time in obtaining funds to meet the further expenses of the journey, he, with the Elders destined for the same field of labor sailed from San Francisco Feb. 2, 1853. After a prosperous voyage and several days spent in quarantine, on account of there having been smallpox on board the vessel during the voyage, Elder Hyde, with his missionary companions, arrived in the port of Sydney, New South Wales, April 5, 1853. There he labored faithfully and with gratifying results, under Pres. Augustus Farnham, in the duties of his calling. At a conference of the Saints held in Sydney, Jan. 1, 1854, he was called to take charge of a company of Saints who were soon to start for Zion. Some change appeared necessary, as his health was failing through excessive labors and the heat of the climate. The company about to emigrate

were from the district where Elder Hyde had principally labored. "Zion's Watchman," the organ of the Saints in New South Wales, speaking of those about to emigrate, said: "The company is under the charge of Elder William Hyde, who during the past year has labored faithfully, diligently and perseveringly in the Hunter's river district. His labors have been blessed; many obeyed the gospel, and are gathering with him. He goes hence with the full confidence and approbation of all true Saints." He sailed from New Castle on the barque "Julia Ann," with a company of 63 Saints, March 22, 1854. The voyage was a prosperous one. After being at sea about three months the company was safely landed at San Pedro, California. Elder Hyde went at once to the colony of Saints at San Bernardino, and engaged teams to bring the emigrants to that place. A description of his journey home across the desert is best given in the following extract from his journal: "I remained in San Bernardino, until the 27th of July, then left for Great Salt Lake valley, in company with the mail carriers. We had mules for both riding and packing. The weather was excessively hot, and my health being much impaired, I soon discovered that I could accomplish the journey only through much suffering. On the fifth day of our travels it seemed that I must give over, as my body was racked with the most excruciating pain, accompanied with a scorching fever. We traveled 55 miles. O, may it never be my lot to experience another such a day! Before we came to our place of encampment, I became so exhausted that I fell from my mule, and was hardly sensible that I was falling, until I struck the ground. The brethren in the company supposed that my journey had ended. On the evening of the sixth day we were attacked by a company of some thirty or forty Indians near Resting Springs. We had a severe round with them, and succeeded in getting away, but not without the loss of one mule and one of the mail bags. Brother Powell was severely wounded in the hip with an arrow; my riding mule was badly wounded, and an arrow passed through my outer clothes, but there was none to touch my body. I arrived safely at home on the 14th of August, but in a very feeble state of health.

Found my family well and in every way comfortable." For some time after Elder Hyde's arrival home, his health was too feeble for him to perform much manual labor. In the autumn of 1855 he moved his family to Salt Lake City, and followed the occupation of salesman until the spring of 1857. His health being much improved he concluded to again try the cultivation of the soil. For this purpose he sold his home in Salt Lake City, and moved to Lehi, Utah county. The same year he was chosen as a president of the 44th quorum of Seventy, which was organized in Lehi. In October, 1857, he was assigned to the command of one hundred men, which were a part of the "Mormon" forces that occupied the mountain defiles in order to check the advance of Buchanan's army. This service occupied about two months. In the spring of 1859 he was summoned to serve as a jurymen in the court of the notorious Judge Cradlebaugh. April 6, 1860, Elder Hyde commenced to move his family and effects to Cache valley. It might be considered a mission given him by Joseph Young, then senior president of the Seventies, as he was to have the oversight of the Seventies in Cache county. He arrived at his destination on the 16th of April. Here his labors as a "Mormon" pioneer culminated in the founding of the settlement of Hyde Park the ensuing summer. The Stake authorities organized the settlement on the 1st of July, with Wm. Hyde as acting Bishop. He often exercised his calling as an Elder in preaching in the other settlements of Cache county in company with Apostle Ezra T. Benson and his presiding Bishop. His long varied experiences made him a most efficient leader of the people in developing the resources of a new country. In September, 1862, he was very efficient in assisting General Benson, as his adjutant, in organizing the militia of Cache Military District. Dec. 30, 1862, a mass meeting was held in Logan, at which seven delegates were chosen, to meet in a convention to be held in Salt Lake City Jan. 20, 1863, for the purpose of forming a State constitution, and of making other necessary arrangements for the admission of Utah into the Union. Among the men selected for this purpose was Wm. Hyde. In the election of State officers to act in case Utah became a State, Elder

Hyde was appointed judge of the 8th judicial district. To assist in home industries this year he started a wool carding machine, which, with the necessary plant, cost about three thousand dollars. His family also encouraged home manufactures among the people by clothing themselves with the workmanship of their own hands. Home manufactures were an important factor in sustaining a family in those primitive times. Elder Hyde was also successful as a farmer. In the spring of 1861 he was chosen to take charge of the train of teams made up in Salt Lake City, for the purpose of going to the Missouri river to assist the emigration in crossing the plains. For this purpose he left home April 19, 1861, and arrived at Wyoming, Neb., with his train on the 3rd of July. After waiting seven weeks, his was the fifth train to start on the return trip. After traveling fifty miles he was notified by telegram from Pres. Brigham Young, on account of Indian difficulties, to await the sixth company, which was still behind. The combined train made a successful trip and, on arriving in Salt Lake City, were warmly welcomed by several hundred citizens. Oct. 30, 1861, Elder Hyde arrived at his home in Hyde Park. He found his family in a prosperous condition, and more especially as a son was born to him about a week before his return. In four years, under his guidance, Hyde Park became a very thriving settlement of some forty families. The Territorial legislature of 1865-66 appointed him probate judge of Cache county. In the fall of 1865 Cache county was organized into a military district, with Apostle Ezra T. Benson as brigadier-general, and Wm. Hyde as adjutant and chief of staff. General Benson and Bishop Maughan had, for several years, been members of the Territorial legislature, and, during their absence, Bishop Hyde presided over the affairs of Cache county. In 1866 he entered into partnership with Thos. E. Ricks and Wm. Hendricks, and they built a substantial grist mill, at a cost of \$27,000. In the meantime the firm did a considerable business in merchandising. In the autumn of 1868 Elder Hyde engaged, with Apostle Benson and others, in grading one hundred miles of the Central Pacific Railroad. This furnished lucrative employment to many

of the citizens of Cache valley. Dec. 6, 1868, while employed on the railroad, he was seriously injured by a kick from a horse over the left temple, which fractured his skull. From this he suffered much for about three weeks, and he was under the necessity of remaining at home the most of the following winter and spring. March 25, 1869, the Hyde Park branch of Zion's Co-operative Mercantile Institution received its first stock of goods and commenced business, having been previously organized with Wm. Hyde as president. In February, 1870, he was elected probate judge of Cache county for the second term. In the fall of the same year, at a three days' muster of the militia of Cache county, he was unanimously elected brigadier-general, which raised him to the command of Cache Military District. Aug. 23, 1871, a railroad company was organized for the construction of a railroad from Ogden, Weber county, to Logan, Cache county, and thence on to Soda Springs. Gen. Hyde was elected one of the board of directors of the company. In February, 1872, when delegates to another convention were elected for the purpose of taking preliminary steps for the admission of Utah into the Union, Judge Hyde was again sent from Cache county. At the general conference held in Salt Lake City Oct. 7, 1872, Elder Hyde was ordained a High Priest and appointed Bishop of Hyde Park. At a conference of the Church held in Logan, June 27, 1873, he was ordained a Patriarch, under the hands of the First Presidency and the Apostles. Bishop Hyde died March 2, 1874. He was an efficient public servant and truly a representative man among his people. Justice, humanity and uprightness were prominently developed in his life's labors. He was a firm believer in the principle of celestial marriage, having married five wives and being the father of twenty-five children. As president, Bishop, general, judge, husband and father, he was kind, courteous and consistent; as a Saint, the embodiment of humility. (Culled in part from the works of Edward W. Tullidge.)

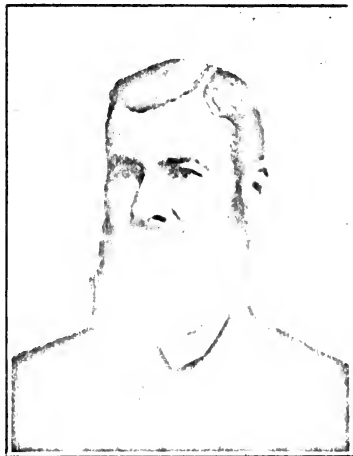
**MORGAN, Thomas**, vice-president of the Logan Temple, is the son of Samuel Morgan and Elizabeth Beddis, and was born March 11, 1837, at Woodside, Gloucester, England. He was baptized into



the Church March 13, 1854, by Thomas Morgan, and later in that year he was ordained a Teacher and a Priest. In 1855 he was ordained an Elder by David B. Dille, and called to assist in the presidency of the Viney Hill branch. In 1856 he was appointed to preside over the Woodside branch. March 21, 1857, he married Mary Elizabeth Tingle, and on March 28th they sailed for America on the ship "George Washington." After landing at Boston they went to Cheshire, New Haven county, Conn., where they remained till 1862, when they emigrated to Utah and settled in Logan, Cache county. Elder Morgan was ordained a Seventy May 7, 1876, by Francis Gunnell, and on May 21, 1877, he was ordained to the office of a High Priest by Milton D. Hammond and set apart as first counselor in the Bishopric of the Fourth Ward, Logan, in which capacity he is still laboring. In 1886 he was called to labor in the Logan Temple and on Feb. 23, 1898, he was set apart as first assistant to Pres. Mariner W. Merrill of the Logan Temple. Since July 11, 1898, he has served as vice-president of the Logan Temple Association. Bro. Morgan was elected a member of the Logan city council in 1886, and again in 1892, in which capacity he served with credit and ability.

**LEWIS, Benjamin Marlon,** Bishop of the First Ward, Logan, Cache county, Utah, from 1861 to 1901, is the son of Neriah and Rebecca Lewis and was born March 20, 1841, at Carlville, Macoupin county, Ill. Elder Lewis writes in a short life sketch prepared for this book: "When I was about four years old my parents, who had joined the Church, went to Nauvoo, Ill., and I remember visiting the Temple there. Together with my parents I started for the West, in company with other exiled Saints. My father stopped and worked in several places, till the spring of 1851, when we started across the plains for the valley of the Great Salt Lake. We were about six months on the plains, and arrived in Salt Lake City in October, 1851, in Capt. James Cummings' company. After living in Salt Lake City about two years, we moved to Centerville, Davis county, where I was ordained to the lesser Priesthood. In 1855 I lived in Herri-man, Salt Lake county, where I took

an active part in Ward affairs. While residing in the 16th Ward, Salt Lake City, in 1856, I was ordained a Seventy and received my endowments. During the winter of 1859-60 I made a trip to California for merchandise, and on returning to Utah I went to Logan, Cache county. In 1860 I was chosen captain of a company of minute men to guard the interests of the settlers against the Indians. I was engaged more or less in this work for many years. April 14, 1861, I was chosen to preside over the Saints in the First Ward, Logan, as Bishop. I married Barbara Y. Crockett in the Logan Temple April 27, 1862. In the year 1863 I was set apart as a president in the 64th quorum of Seventy. For several years I



served as president of the United Order in the First Ward, Logan. I did considerable work on the Central Pacific and the Utah Northern railroads. In 1863 I was appointed road supervisor and served several terms in that capacity and also as water master. For a number of years I was a member of the Logan city council in the early days. About 1875 I had charge of a company of men who worked at cutting and sawing logs for use in erecting the Logan Tabernacle. I also assisted in the erection of the Logan Temple. In 1901, after having presided over the First Ward for about forty years, I resigned my position as Bishop and was chosen to act as a counselor in the presidency of the High Priests' quorum of the Cache Stake of Zion. On being re-

leased from the Bishopric, the Saints of the First Ward tendered me a grand reception in the Opera House and presented me with a gold watch. I have always taken a great interest in Temple work, and have performed ordinances for hundreds of my kindred." Having married Eliza Ann Jinks as a plural wife July 15, 1885, Bishop Lewis was arrested on the charge of "adultery," and after trial and conviction he served five months' imprisonment in the Utah penitentiary in 1893 and 1894. Bishop Lewis is the father of 17 children. He is a firm and staunch Latter-day Saint and has endeavored under all circumstances to do his duty.

**FARRELL, George Lionel**, Bishop of Smithfield, Cache county, Utah, from 1880 to 1890, is the third son of William Farrell and Alice Sadler Bird, and was born Feb. 16, 1829, in Hewelsfield, Gloucestershire, England. His opportunities for gaining a scholastic education were very limited, as he, at the age of about nine and a half years, had to help support the family, and was apprenticed to learn the tailor's trade. After seven years in the tailor shop, finding the work too confining, he found employment as a gardener and nurseryman. Having heard the gospel, and being converted to its truth, he was baptized March 1, 1850, by Elder James Edmunds, and in September following he was ordained to the Priesthood and sent out to work as a missionary. In January, 1853, he was ordained an Elder by John Van Cott and in February he set sail for America on board the ship "International." Owing to sickness and other causes Bro. Farrell was unable to proceed to the Valley at once, on his arrival in America, in consequence of which he secured employment for his mother, his sister (who had accompanied him from England) and himself in Iowa. While yet in the east a sad event occurred in Bro. Farrell's life: Jane Williams, his affianced wife, died in March, 1854. In the spring of 1859 he was able to emigrate to Zion with his relatives. On arriving in Utah he settled in Farmington, Davis county, where he remained one year and then moved to Logan, Cache county, where he proceeded to build himself a home. Apostles Ezra T. Benson and Orson Hyde came to Logan in November, and on

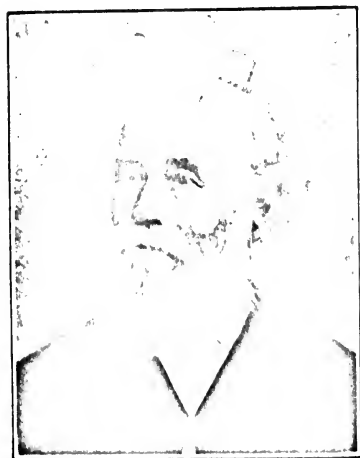
the 9th of the month ordained and set apart Wm. B. Preston as Bishop, and Geo. L. Farrell as Ward clerk. In December, 1859, Elder Farrell was chosen to be tithing clerk in Cache valley. In 1874-76 he filled a mission to England, where he baptized nearly one hundred souls, and organized a number of branches and Sunday schools. He labored in the Nottingham conference, first as a traveling Elder and later as conference president. On his return from this mission (in 1876) he was ordained a High Priest and set apart to preside over the High Priests' quorum of Cache Stake, and he was also called to preside over the Y. M. M. I. A. in the Cache Stake of Zion; this latter position he held for four years. He was ordained a Bishop and set apart to preside over the Smithfield Ward, Cache



county, in May, 1880, which position he filled till April 30, 1890, when he resigned and was ordained a Patriarch by Apostle Francis M. Lyman, in which capacity he is still laboring. In military affairs Elder Farrell served for many years in the Nauvoo Legion, and rose from one rank to another till he became lieutenant-colonel of the regiment. In 1860 he was elected county recorder of Cache county and held that office until 1874. He became a life member of the Deseret Agricultural and Manufacturing Society July 1, 1861. He was appointed postmaster of Logan Jan. 4, 1867, and held that position till 1874. By the foregoing it will be seen that Bishop Far-

rell's life has been a most active and interesting one, both ecclesiastically, civilly, as well as in a military capacity.

**JACKSON, Henry Clark**, a Patriarch in the Hyrum Stake of Zion, is the third son of Robert Jackson and Hannah Clark and was born June 3, 1819, at Gainsborough, Lincolnshire, England. As a youth he was apprenticed to learn the blacksmith's trade, which he successfully completed and became an expert at that business. He was a member of the Primitive Methodist Church and often occupied the pulpit as a lay preacher. On hearing the gospel preached in 1846 he became convinced of its truth and was baptized into the Church Sept. 19, 1846, by



Elder Geo. Robbins, and was at the same time ordained to the office of a Priest. In 1848 he left his native land for America, landing in St. Louis, Mo. He remained in St. Louis, working at his trade, till 1850, when he went to Council Bluffs, Iowa, where he remained till 1852. In that year he crossed the plains in Capt. James C. Snow's company, arriving in the Valley Oct. 7, 1852. He located in Salt Lake City, where he followed his trade, and also traveled considerably in northern Utah. In 1865 he removed to Old Paradise, Cache county (now Avon). Bro. Jackson was ordained an Elder by Jas. Ure in 1847, and on Feb. 15, 1853, he was ordained to the office of a Seventy by Alexander McRae, June 5, 1877, he

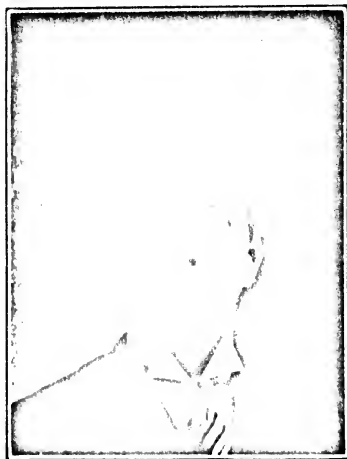
was ordained a High Priest and set apart to act as first counselor to Bishop Orson Smith of the Paradise Ward, by Apostle Moses Thatcher, and on May 8, 1898, he was ordained to the office of a Patriarch by Pres. Joseph F. Smith; this last office he is still magnifying. Elder Jackson has always been an active and energetic Church member. He labored as a teacher in Richard Ballantyne's Sunday school in the 14th Ward, Salt Lake City, was for many years a president in the 36th quorum of Seventy and from 1877 to 1881 he served as first counselor in the Paradise Ward Bishopric. From April 1873, to 1876 he officiated as acting Bishop of that Ward. He has also presided over the High Priests' quorum of Paradise since 1891. Bro. Jackson married Ann Oakes Feb. 3, 1843, with whom he had six children, five of whom are living. He yielded obedience to the law of plural marriage May 4, 1861, by marrying Mary Gilmore White, the issue of which union is five children, two of whom are dead. He has been an enterprising and thrifty citizen, always having been to the front in promoting home industries and in developing the country's resources. He has successfully followed his trade as a skilled blacksmith during a large portion of his life. In 1860, together with another brother, he built a saw mill in Old Paradise, and in 1865 he built a flouring mill in the same place where he conducted a prosperous milling business for many years. In military affairs he served as a captain of engineers and did active service in the Echo Canyon war of 1857-58, in heading off Johnston's army. Civilly he has served nine years as justice of the peace in Paradise.

**LARSEN, John Christian**, Bishop of the Coveville Ward, Cache county, Utah, is the son of Christian J. Larsen and Barbara D. J. Olsen, and was born Jan. 13, 1855, at West Weber, Weber county, Utah. He was baptized by his father when quite young. In 1877, with his father's family, he moved south to Ephraim, Sanpete county, and later to Spring City; from there they went back to Logan, Cache county, in 1868, where young John lived till 1882, when he moved to what is now known as Coveville (then part of Richmond). Here he has resided ever since. He

was ordained a Deacon when a boy; later, he was ordained to the office of an Elder by Chas. Lundberg, and he was ordained a High Priest, and set apart to preside as Bishop of the Coveville Ward, Nov. 27, 1882, by Bishop Am. B. Preston. He is still efficiently filling this responsible calling. Bishop Larsen married Susannah Titenson Feb. 1877, with whom he has had seven children, five of whom are living. He held obedience to the law of plural marriage Nov. 24, 1881, by marrying Mary Ellen Titenson, the issue of which union is eight children, all of whom are living except one. Later, he also married Emma J. Gouldsh, who has borne him one child. Though living communally with his wives, he was never arrested during the anti-polygamy trial, but in January, 1889, he surrendered himself voluntarily to the officers and was tried in the District Court at Ogden for unlawful cohabitation. He was acquitted through lack of evidence. Bishop Larsen is a man of deep religious convictions, and has always discharged his duties in the Church in the face of all obstructions. As one of the early settlers of Coveville he has done much to develop the industries and resources of that settlement. He is a successful and thrifty farmer.

**ANDERSON, John H.**, Bishop of Mendon, Cache county, Utah, was born Sept. 24, 1864. The years of his boyhood were spent upon the farm, where he worked diligently throughout the summer in order to obtain means to attend school in winter. When but eighteen years of age he was called to the mission field in Sweden, where he acquired a thorough knowledge of the Swedish language, learning to write, read and speak it proficiently. After his return home he accepted a position in a local branch of Z. C. M. L., where his business ability soon made him conspicuous. In 1893 he was placed in charge of a branch store of the institution, which he conducted satisfactorily in every way, until the local branch was closed. In 1897 he entered business on his own account, opening a general merchandise establishment, which to-day is one of the leading mercantile houses in Logan. He has held prominent ecclesiastical positions and is an active participant in public matters, though not at all ostentatious.

Aug. 3, 1896, he was ordained a High Priest and set apart as an alternate High Counsellor in the Cache Stake of Zion, which position he held till April 26, 1899, when he was ordained a Bishop and set apart to preside over the Mendon Ward, in which capacity he is still laboring. John H. Anderson is one of the self-made, energetic young men, who are making their influence



felt in the community. Born of humble but respectable parents, he has gradually fought his way up from a plowboy to the front ranks. He is possessed of excellent judgment, has an unimpeachable character, and is referred to by many of his friends of maturer years, who rely on his judgment and sterling sense of honor.

**SCHOW, August S.**, counselor to Bishop Thos. H. Merrill of Richmond, Cache county, Utah, was born in Smaalenenes amt, Norway, June 7, 1857. Becoming converted to "Mormonism," he was baptized into the Church Feb. 1, 1875, by Peter Andersen. Shortly after joining the Church he was ordained to the Priesthood and appointed to travel as a local missionary, in which capacity he labored successively in Drammen, Stavanger, Arendal, and Trondhjem till May 22, 1889, when he left Norway and went to Copenhagen, Denmark. Here he remained till August, 1889, when he emigrated to Utah. He located in Richmond, Cache county, where he has resided ever since. Feb. 9, 1881, he married Marla M. Frances.

During 1889-91 he filled a successful mission to Scandinavia, where he labored first in Drömmen and Trondhjem, in Norway, and later as president of the Copenhagen conference, in Denmark. April 3, 1900, he was chosen and set apart as a counselor in the Richmond Ward Bishopric, which po-



sition he at present fills. In civil life Elder Schow is a thrifty and enterprising citizen; he has served two terms as chairman of the local school board, two terms as a city councilman, and two terms as mayor of Richmond city, all of which offices he has filled with marked efficiency.

**WIDTSOE, John A.**, a prominent Elder in the Church, and a resident of Logan, Cache county, Utah, is the son of John A. Widtsoe and Anna C. Gaarden, and was born Jan. 31, 1872, on the island of Froen, Trondhjem amt, Norway. He was baptized April 3, 1884, by Elder Anthon L. Skanehy, and in 1884 he emigrated to Utah, together with his mother and younger brother, and located in Logan, Cache county. From the time he first became connected with the Church, he has taken an active part in its affairs, and has always been a zealous worker in whatever capacity he has been called to serve. Brother Widtsoe was from early youth possessed of a keen desire for knowledge, and at an early age he became a student in the B. Y. College at Logan, from which school he graduated in 1891. He then entered Har-

vard University, Cambridge, Mass., and in 1894 graduated with the highest honors. During 1894-98 he gave instructions as professor of chemistry in the Agricultural College, Logan. Aug. 5, 1898, he was ordained to the office of a Seventy and set apart to do missionary work in connection with his studies in Europe. He entered the University of Göttingen, Germany, and after applying himself diligently to his studies he graduated from that institution, with the degrees of A. M., Ph. D., in 1899. Elder Widtsoe also made trips to Denmark, Norway, Switzerland and France in the interests of his studies



while abroad. On his return to Utah, in 1900, he was made director of the experiment station of the State Agricultural College, Logan. His special branch of study is chemistry, and he has already earned a splendid record in that field. A number of his experiments and researches have attracted the attention of many scientific men at some of the leading institutions of learning.

**HARRISON, Edwin Daniel**, a High Councilor in the Pocatello Stake of Zion, is the son of James H. Harrison and Angeline Parry, and was born in London, England, Jan. 21, 1860. He was baptized Aug. 7, 1873, by his father Jas. H. Harrison, and confirmed by John Squires. He was ordained a Deacon in 1874, ordained an Elder July 8, 1880; ordained a Seventy Jan. 6, 1884, by A. M. Leddingham, and ordained a

High Priest and a High Councillor Aug. 7, 1898, by Apostle Heber J. Grant. Edwin's parents emigrated to Utah in 1862, and lived in Salt Lake City for three years, when they moved to Logan; thence they removed to Malad, Idaho, in 1868. In 1871 the family moved back to Salt Lake City, settling in the 10th Ward, where his parents have resided ever since. On account of the many moves made by his father's family, Edwin received but a scanty scholastic training. At the age of sixteen he became an apprentice to the watchmaker's trade, being engaged by George C. Ferguson for four years. July 8, 1880, he married Miss Ellen Simmons, daughter of George Simmons and Charity Waller. In 1881 they moved to Logan, Utah, where



Elder Harrison was engaged by Thomas B. Cardon as a jeweler. This position he held for fourteen years, the last three years of which he was located in Pocatello, Idaho, managing a branch store. In 1896 he went on a mission to Great Britain, being absent twenty-seven months. He labored with signal success in the Newcastle and the Birmingham conferences. Upon his return home, to Pocatello, Idaho, he engaged in the jewelry business for himself, and has been very successful in that avocation. He has a family of eight children—three sons and five daughters. When the Pocatello Stake of Zion was organized Aug. 7, 1898, he was selected as a member of the High Council, and on Nov. 6, 1898, he was

chosen as second assistant to Stake superintendent of Sunday schools (Ly-sander C. Pond). He was advanced to the position of first assistant Stake superintendent June 10, 1901.

**MENDENHALL, William Henry** second counselor to Pres. Lewis S. Pond of the Bannock Stake of Zion, is the son of Thomas and Louisa Mendenhall, and was born Nov. 21, 1873, near Preston, Oneida county, Idaho. At the age of ten years he was baptized into the Church, and on Aug. 8, 1891, he was ordained to the Aaronic Priesthood by Pres. Geo. C. Parkinson. He was ordained an Elder Sept. 17, 1893, by Bishop Lorenzo L. Hatch, and three days later (Sept. 20th) he married Naomi Herd. Nov. 11, 1893, he was ordained a Seventy and set apart for a mission to the Sandwich Islands by Apostle Heber J. Grant. On this mission he labored on most of the Islands of the group, and was successful in learning the language. He also received many testimonies of the truth of the gospel. After returning home in 1897, he was appointed to act as counselor in the superintendency of the Y. M. M. I. A. of the Oneida Stake. In July, 1897, he moved from Franklin to Gentile valley, Idaho, to engage in the mercantile business. Oct. 27, 1897, he was ordained a Bishop and set apart to preside over the Mound Ward, Oneida Stake, by Apostle Marriner W. Merrill, in which capacity he faithfully labored till Oct. 27, 1901, when he was chosen as second counselor to Lewis S. Pond, president of the Bannock Stake of Zion, being set apart to that position by Apostle Abraham O. Woodruff.

**HÖGSTED, Victor C.**, Bishop of Salem, Fremont county, Idaho, is the son of Hans Christian Sorensen Hogsted, and was born on the Atlantic ocean April 18, 1865, while his parents were en route to Salt Lake City from Denmark. After arriving in Utah, his parents located in Huntsville, Weber county, where they resided till Victor was eleven years old. Feb. 5, 1885, when scarcely twenty years of age, he married Lovina N. Lee in the Logan Temple, and the following fall went as a missionary to Scandinavia. He labored in Denmark, mostly in the Aalborg conference. While absent on this mission his wife died (June 29, 1886).

After filling an honorable mission, on which he gave entire satisfaction to those who had called him, he returned home in November, 1887. Dec. 17, 1890, he married Ada Martin in the Logan Temple. In 1894 he moved to Salem, Fremont county, Idaho, where he still resides. Elder Hogsted labored for two years in the interest of the religion classes of the Fremont Stake, and was for many years a Stake home missionary. He also served as a president in the 85th quorum of Seventy, which position he held till he was ordained a Bishop and set apart to preside over the Salem Ward, in which capacity he is



now serving. Bro. Hogsted was elected to represent Fremont county in the senate of the fifth session of the Idaho legislature, and so well and efficiently did he serve his constituency that he was re-elected again as a member of the sixth session. He is an energetic worker both in religious and secular affairs, and his affable and kind manner wins friends for him everywhere.

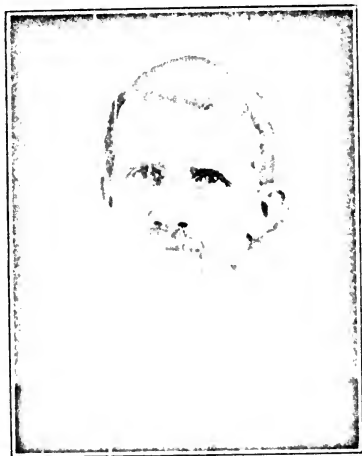
**HOSKINS, Oliver Cromwell**, first president of the Malad Stake of Zion, is the son of Eliza Hoskins and Mary Hall, and was born May 17, 1827, at Georgetown, Vermillion county, Ill. He was married Jan. 18, 1846, and he year following they moved to Nauvoo, Ill., arriving there after the Saints had made their exodus to the west. In 1849 he went to Garden Grove, Iowa, where he was baptized into the Church

about April, 1851, by Chas. Hale and on the same day he was ordained a Priest. He emigrated to Utah in 1862 and located in South Cottonwood, Salt Lake county, where he labored as a Ward Teacher. In 1863 he moved to Kaysville, Davis county, where he took an active part in Church work. He was ordained an Elder in the spring of 1864 by William Folsom, and a High Priest in 1873 by Pres. Lorenzo Snow. In 1868 he moved to Portage, Box Elder county, and in 1869 he was set apart by Pres. Lorenzo Snow to act as presiding Elder in the Portage branch of the Church. Oct. 23, 1887, he was ordained a Bishop and called to preside over the Portage Ward, which position he held till Jan. 12, 1888, when he was set apart as president of the Malad Stake, by Pres. Lorenzo Snow, in which capacity he served till March, 1902. During 1876-77 he filled a mission to the United States, laboring mostly in the States of Iowa, Missouri and Kansas. Pres. Hoskins has also filled several missions in the different Stakes of Zion and among the Indians in different localities. For having yielded obedience to the principle of plural marriage he served a term of imprisonment in the Utah penitentiary from Jan. 25, 1889, to April 10, 1889.

**WELLING, Milton Holmes**, second president of the Malad Stake of Zion, was born Jan. 25, 1876, in Farmington, Davis county, Utah, son of Job Welling and Emma Holmes. He was raised and partly educated in his native town, finishing his education in the University of Utah. He was baptized in Farmington when eight years old by Elder Jonathan D. Wood, and was ordained successively to the offices of Deacon and Priest. He was an active Sunday school worker for a number of years. In 1895 he was ordained an Elder, and in 1896-98, after being ordained a Seventy by J. Golden Kimball, he filled a mission to the Southern States, laboring in Tennessee and North Carolina, most of the time as a counselor to the president of the East Tennessee conference. After his return home he taught school in Box Elder county, Utah, and on Dec. 26, 1900, he married Bracie Richards, and located at Fielding, Box Elder county, where he still resides. At the re-organization of the Malad Stake of Zion,

at Portage, March 22, 1902, he was ordained a High Priest and set apart as president of the Malad Stake of Zion by Apostle John W. Taylor.

**GIBBS, William Henry**, first counselor in the presidency of the Malad Stake of Zion, is the son of John Duggan Gibbs and Julia Ann Tompkins and was born Feb. 7, 1851, at Haverford, West Pembrokeshire, South Wales. He was baptized Feb. 22, 1859, by John D. Gibbs, and confirmed a member of the Church by John Griffiths. As a boy he attended a private school most of the time till 1863, when he emigrated to America with his parents, crossing the ocean in the ship "Cynosure." On landing in New York they proceeded to Florence, Neb., from whence they



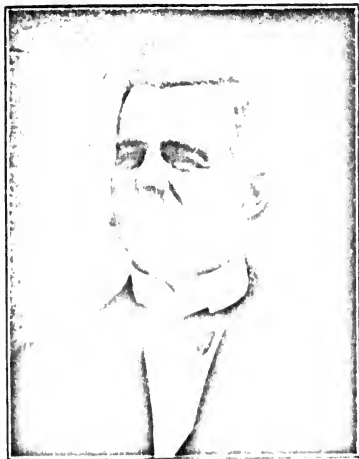
crossed the plains in Thos. E. Ricks' company and arrived in Salt Lake City Oct. 4, 1863. His parents settled in Willard, Box Elder county, where William worked at farming during the summer and attended school in the winter. In the spring of 1868 he went to Portage, Box Elder county, where he broke the ground for a farm, and has lived there ever since. He was ordained a High Priest and set apart as second counselor to Bishop Oliver C. Hoskins of the Portage Ward, by Elijah A. Box Oct. 23, 1877. In 1884-87 he filled a mission to the Southern States, where he performed a good work in North Carolina. Oct. 12, 1888, he was sustained and set apart as second counselor to Pres. Oliver C.

Hoskins of the Malad Stake by Geo. Dunford, which position he filled till the Stake presidency of Malad Stake was reorganized in March, 1902, when he was set apart as first counselor to Pres. Milton H. Welling by Apostle Rudger Clawson. Bro. Gibbs has efficiently filled many positions of responsibility and trust in the Sunday school, in the Y. M. M. I. A. and other organizations. He has also taken quite an interest in civil affairs, having served as constable for four years, justice of the peace for six years, school trustee for ten years, etc. He was a member of the constitutional convention of 1895, and a representative in the first State legislature of Utah from Box Elder county; in the discharge of these duties he manifested much ability. Elder Gibbs married Letetia John Feb. 5, 1872, which union has been blessed with thirteen children, four of whom are dead.

**BRAMWELL, Franklin Stevenson**, president of the Union Stake of Zion (in Oregon), is the son of Geo. Walter and Mary Ann Bramwell, and was born in Sheffield, Yorkshire, England, June 8, 1860. With his parents he emigrated to Utah in 1870, and located in Ogden, Weber county. Later, Franklin moved to Plain city, where he was very active in training Church choirs and brass bands. Dec. 16, 1880, he married Emily Neal Iggison. During 1886-88 he filled a successful mission to England. Immediately on his return home he was called by the Priesthood to locate in the Bannock Stake (now Fremont), Idaho, where he was appointed to labor especially in the interest of music and the Sunday schools. In August, 1888, he was ordained a High Priest by Apostle Lorenzo Snow and set apart as a member of the High Council of the Bannock Stake. Bro. Bramwell organized the brass band of Rexburg, which was for several years considered the best band in Idaho. In 1893 he was appointed clerk of the district court, in Fremont county, and in 1894 he was re-elected to that office. In 1896 he was called to open a missionary field in Montana, and was the first Elder to preach the gospel in that State after the flying visit made by Apostle Matthias F. Cowley and Elder Edward Stevenson. The missionary work in Montana proving successful,



an independent mission was established in that State in 1898 with Franklin S. Bramwell as its president; later, the Western States mission and the Montana missions were merged into one field and called the Northwestern States Mission, with Elder Bramwell as president. This mission made almost phenomenal progress; in fact, it increased so rapidly in membership, partly by conversion and partly by im-



migration of Saints from other parts of the country, that on June 9, 1901, the Union Stake of Zion was organized out of a part of the mission, with Elder Bramwell as Stake president. He is at present serving in that capacity, and also presides over the Northwestern States mission. He says: "I have now spent practically fifteen years in the missionary field and am not tired yet."

**SMITH, Hyrum Mack**, junior member of the Council of Twelve Apostles, is the eldest son of Pres. Joseph F. Smith and Edna Lambson, and was born March 21, 1872, in Salt Lake City, Utah. In his youth he was very carefully guarded by his mother, who was loath to let him go out of her sight, and who never permitted him or his younger brothers to go beyond the confines of the garden gate alone. Long after he reached the age of hundreds of the boys—and girls, too—that we now see playing in the streets until late at night, he was safely tucked into bed. His father, Pres. Joseph F. Smith,

would often gather round him the members of his family and teach them to shun evil, to be honest and truthful, associate with no bad companions, and with picture and narrative show them the results of doing right and wrong. Thus were Hyrum and the other children made the companions of their parents, friends unto whom they could go at all times, and pour out the inmost secrets of their hearts in full confidence. Hyrum grew up, developing to a marked degree the boundless love and impartial affection which he had been accustomed to see his father and mother mete out to their children, and his father to his wives. Until he left the paternal roof of his parents he would be visited by that ever loving



father who must still kiss him and tuck the covers snugly around him. Even to-day, whenever father and son meet, in the home, on the street, in the office, it matters not where, they meet with an affectionate and holy kiss. Hyrum was taught to love his home, and there he could always be found when no duty called him away. He attended the public schools, and later the Latter-day Saints' College, from which he graduated in June, 1891. On the 15th of November, 1895, he married Miss Ida Bowman, of Ogden, and on the evening of the next day he departed on a mission to Great Britain. Upon ar-

living at Liverpool he was appointed to labor in the Leeds conference, where he engaged in regular missionary work. In October, 1896, he was called to preside over the Newcastle conference, which position he held until he was honorably released to return home in February, 1898. Upon arriving home he was at once set apart as a home missionary. He also acted as assistant teacher and as corresponding secretary of the 21th quorum of Seventy. He was employed at Z. C. M. L., where he remained until Oct. 30, 1901. When the Salt Lake Stake was divided he became a resident of Granite Stake. Here also he labored as a home missionary and later was called to act as Stake secretary of the Sunday schools, which office he filled to the satisfaction of the Stake authorities. He was called by the quorum of Twelve Apostles to become one of that body, on Oct. 21, 1901, and was ordained to that high and holy calling by his father on the same day. Hyrum M. Smith is a young man who has striven to profit by the excellent teachings received from his parents. He gives them and the Lord the credit for enabling him to say that up to the present he has never tasted tea, coffee, tobacco nor intoxicating drinks of any kind; that he has never taken the name of God in vain, nor befouled his mouth with profanity; that he has never in his life spoken disrespectfully of his parents, but that he honors and loves them with all his soul; that he has always defended the principles of the gospel and the servants of the Lord; that he has a testimony for himself that God lives, and that Joseph Smith was the Prophet through whom he restored the gospel of Jesus Christ in these latter days, and that he hopes, by the help of the Lord, to ever be found working diligently or battling, if need be, in defense of the truth.—Matthias F. Cowley.

**CALDER, David O.,** first counselor in the presidency of the Salt Lake Stake of Zion from 1877 to 1884, was born June 18, 1827, at Thurso, Caithness, Scotland. He was baptized into the "Mormon" Church in August, 1840, when Orson Pratt was in Scotland opening that mission. He was educated for business in the service of the Union

Canal Company; and having risen very rapidly, step by step, in the outdoor and office departments of this company's service, he was appointed by the directors to the office of manager of the intermediate stations of the service between Edinburgh and Glasgow, with headquarters at Falkirk. He left Scotland for Utah in January, 1851, accompanied by his mother and her family, and crossed the Atlantic in the ship "George W. Bourne," which sailed from Liverpool to New Orleans; and after two years' detention in Cincinnati, Ohio, in consequence of the sickness and death of his eldest sister, he arrived in Salt Lake City in 1853, and settled "over Jordan." In 1855 he entered the service of the Trustee-in-



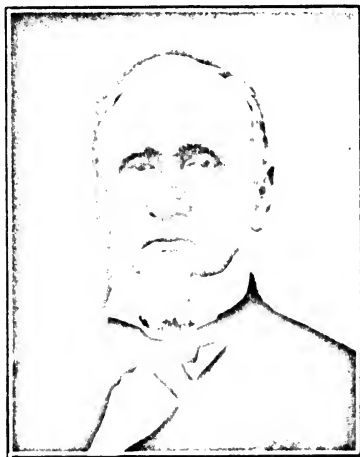
Trust of the Church as bookkeeper, was appointed chief clerk in May, 1857, and retained the office till December, 1867. The excellent business capacity of David O. Calder was early recognized by Pres. Brigham Young, whose knowledge of men is proverbial; and the President's confidence in his integrity was equal to his estimate of the ability of his chief clerk. While in the service of the Trustee-in-Trust he organized the entire system of accounts and records in all the departments of the Church. He also held the office of Territorial treasurer from 1859 to 1870. After the close of his service in the office of the Trustee-in-Trust, Elder Calder became connected with the rail-

road business, for which his early training eminently qualified him. He was general freight and passenger agent of the Utah Central and Southern railroads for two years, and he organized these departments and trained the employees. The many years of constant business application at length wore greatly upon Elder Calder's enduring constitution and for his relief as well as for his usefulness he was sent to labor in the British mission, his native Scotland being chosen as the field of his ministry. His former acquaintance with many of the principal business men of Edinburgh and Glasgow was now turned to good account in enlarging the public view of the "Mormon" people, and in correcting many misrepresentations of them which everywhere have prevailed. On his return from Europe, in 1873, Elder Calder was appointed by Pres. Brigham Young business manager and managing editor of the Deseret News Publishing Establishment. Under his administration, the publishing department of the Church obtained a financial prosperity and an efficient business system that entitled him to full credit of a successful journalistic manager. He remained in this position for four years, during which time he published the standard works of the Church, and put the paper mill in a prosperous financial condition. Elder Calder was elected a director of Z. C. M. L., Oct. 5, 1875, which office he held until his death. By the appointment of Pres. Brigham Young, he was elected secretary and treasurer of the institution, Oct. 5, 1876, and he held that responsible position for several years, contributing not a little to the increased prosperity of the colossal establishment, and sustaining his character as a first-class business officer. Oct. 5, 1878, he resigned as secretary and treasurer of Z. C. M. L., because his large music business demanded his personal attention. Elder Calder inaugurated the class teaching movement of Utah Territory, and it was vigorously sustained by him for several years, till the heavy stroke of the death of five of his children at one time deprived him of that enthusiasm so essential to the sustaining of a musical society; but he continued in the musical business till his death. In 1860 he started the first music store in Utah, and the business steadily in-

creased until, at his death, it was twenty times larger than at the commencement. Relative to the co-operative movement of the Saints and its ultimate social aims, Elder David O. Calder was esteemed as one of its most conscientious advocates and an earnest worker in its behalf. From his long administration in the business department of the Church as the chief clerk of the Trustee-in-Trust, he very naturally took a deep and sterling interest in the establishment and perfecting of those systems most proper for the community. His life-work, since his arrival in Utah, had been almost that of one of the Church Apostles so far as faithful and efficient labor was concerned. He also served the public in an official capacity. He was a city councillor in Salt Lake City from Nov. 23, 1875, to February, 1880, at which date he was elected to the office of an alderman of the city. As one of the directors of Z. C. M. L., he was a very proper and competent person who thoroughly understood its aims. Elder Calder had great organizing ability and he possessed the soundness of mind and farsight so characteristic of Scotland's business class of men wherever met. He was a firm believer in the mission of Joseph the Prophet, both religiously and socially, and therefore he was earnest for the perfection of the co-operative movements of Utah, but Elder Calder was the reverse of the fanatic, and was not a great enthusiast. Whatever he undertook in life was upon the solid basis of true principles, and by the measurement of the rule of sound, common sense. Elder Calder died at his home in Salt Lake City July 3, 1884.

**FOX, Jesse Williams**, a High Councillor in the Salt Lake Stake of Zion from 1878 to 1894, was the son of Samuel Fox and Lucy Williams, and was born March 31, 1819, at Adams, Jefferson county, New York. He received an academic education and became a school teacher. He was baptized into the Church July 10, 1844, in New York State by Elijah Williams, and arrived in Nauvoo just in time to see the remains of the two martyrs, in which city he remained and taught school for some time. He left Nauvoo in 1846 and went to Winter Quarters in 1847, but was sent from there by Pres.

Brigham Young on a mission to his old home in New York. He was in the company of Saints which, when crossing the plains in 1849, was attacked by cholera on its journey to Utah, several of his companions falling a prey to the scourge. In crossing the plains he served as a secretary of the company. He taught school, first at Mantli and later in Salt Lake City, in the University of Deseret, together with Orson Pratt. He surveyed the sites and set the stakes for the Salt Lake, Mantli and Logan Temples, and surveyed the greater portion of Salt Lake City, Provo, Fillmore, Mantli, Ogden, Brigham City, Logan and many other towns. He accompanied Pres. Brigham Young on many of his early tours in the Territory, locating cities and set-



tlements. He succeeded Wm. Lemmons as surveyor of Salt Lake City, serving in that capacity for over twenty years. He was also appointed surveyor-general of Utah by the Utah legislature—a position which he held for many years, until the office was discontinued. He located and surveyed the principal canals in Utah and was appointed chief engineer of the old Utah Central and Utah Southern railroads. In 1882 he visited his old home in New York, visiting relatives, etc. He was always distinguished for his gentle and kind spirit, and commanded to a singular degree the affection of his old-time pupils. This was well illustrated when, on one occasion, he was taken prisoner by the terrible In-

dian chief, Blackhawk, who had been a pupil of his when a lad in Mantli. Instead of destroying him, he ordered that his old teacher should not only be permitted to continue his journey unharmed, but gave him an escort to a point of safety. Elder Fox was among the first who were called to work in the Salt Lake Temple after its dedication, and he continued in that labor till the time of his death. In the spring of 1849 he married Eliza J. Childs, who bore him four children, two of whom (Jesse W. and Lucy Georgiana) are living. He married Elizabeth Foss Crowley in 1870, the fruits of which union was one child (Lottie), who also survived him. For many years Elder Fox served as the senior president of the 56th quorum of Seventy. He was ordained a High Priest by Pres. John Taylor, Nov. 11, 1874, and later (Sept. 18, 1878) set apart as an alternate member of the High Council of the Salt Lake Stake of Zion. In 1887 he became a regular member of said council. Elder Fox died in Bountiful, Davis county, Utah, April 1, 1894, and his funeral was conducted in the Assembly Hall, in Salt Lake City, April 4, 1894.

**CLARK, John**, a High Counsellor in the Salt Lake Stake of Zion, was born in Chilton, Berkshire, England, April 8, 1834, and emigrated to America with his parents in 1835. Soon afterwards his mother died, and his father joined the "Mormon" Church, and removed to Nauvoo, Ill., where John was baptized in the Mississippi river, when about nine years old. His father died in 1849, and two years later John came on to Great Salt Lake valley. He located in the Fifteenth Ward, Salt Lake City, where he resided for many years. During the "Buchanan war" he took an active part in defending the rights of the Saints. He was a member of Col. Robert T. Burton's command that went east as far as Devil's Gate to watch the movements of the army. Exposed to peril, hardships and cold, he remained in the mountains most of the following winter. During the Indian difficulties in Sanpete county, years later, he again took an active part, and while at home has figured prominently in public affairs generally. For a number of years he held the rank of major in the Nauvoo Legion. In 1873-74 he filled a mission to Great Britain,

labored for some time as president of the Sheffield conference and subsequently had charge of the business department of the Liverpool office, under the direction of Pres. Jos. F. Smith. In 1869 he was appointed to fill an unexpired term in the Salt Lake City council, after which he was elected a member of that body regularly in 1870, 1872, 1880, 1882, 1884, 1886 and 1888. He has also served three terms as a member of the Utah legislature, namely in 1884, 1886 and 1888. In 1897 he was elected mayor of Salt Lake City on the Citizen's ticket, which position he filled with efficiency and dignity and gave satisfaction to all concerned by the straightforward manner in which he

member and manager of the wholesale firm of Clark, Eldredge & Co., which is doing a very extensive business throughout this whole intermountain country.

**SMITH, Elias A.**, a member of the High Council of the Salt Lake Stake of Zion, is the son of Elias and Lucy B. Smith and was born in Salt Lake City, Utah, March 21, 1857. He was baptized when about eight years old, and later received the Priesthood. Nov. 11, 1884, he was ordained a High Priest by Pres. John Taylor and was afterward called to act as a member of the High Council of the Salt Lake Stake, which position he still holds. In 1883 he was elected probate judge of Salt Lake county, to which position he was repeatedly re-elected and served in that capacity until 1889. During the sessions of the Utah legislature of 1886 and 1888 he served as a member of the council and was elected president of that body the last term. From Jan. 1, 1889, to Jan. 1, 1891, he served as a selectman of Salt Lake county. At the organization of the Deseret Savings Bank, June 20, 1889, he was chosen as cashier of that institution and is at present occupying that responsible office.



**MOYLE, James**, an alternate member of the High Council in the Salt Lake Stake of Zion from 1887 to 1890, was the son of John Rowe Moyle and Phillipa Beer, and was born in Rosem, county of Cornwall, England, Oct. 31, 1835. His grandfather, James Moyle, was a commissioned officer in the British army and so also was his great-grandfather (William Beer) on his mother's side. The occupation of John R. Moyle, father of the subject of this sketch, was that of mason and stone-cutter, and his son James was brought up to the same business. The father and family joined the Church in the county of Devonshire, in February, 1852, and James emigrated to America in 1854, crossing the Atlantic in the ship "John M. Wood," which sailed from Liverpool March 12, 1854, and arrived in New Orleans May 2, 1854. From New Orleans he continued the journey to the valleys of the Rocky Mountains and arrived at Salt Lake City, Sept. 30, 1854. In a few days after his arrival he was employed by Pres. Brigham Young to work on the basement of the Lion

conducted the affairs of the city. He performed the duties of clerk of the Fifteenth Ward for over twenty years, and for nearly fifteen years he acted as one of the presidents of the 10th quorum of Seventy. In May, 1887, he was ordained to the office of a High Priest and set apart to act as an alternate member of the High Council. He has also labored as a home missionary in the Salt Lake Stake for many years. Elder Clark is widely known as a successful business man, having been in the mercantile business since 1852. For many years he was assistant superintendent and treasurer of the Z. C. M. L., and is now the senior

House. After its completion he went to work on the Temple Block. July 22, 1856, he married Elizabeth Wood, daughter of Daniel and Mary Snyder Wood. In December, 1856, he bought property in the Fifteenth Ward, where his home ever remained, and there his children were all born. In the fall of 1857, at the time of the Buchanan expedition, Elder Moyle went out with the Utah militia to repel invasion. He left the city with others for Echo canyon in a severe snow storm, and remained in that service until the militia troops were called in for the season to winter, after Johnston and his army had gone into their winter quarters. In the spring of 1858, when the people of the northern settlements made



their temporary exodus into the southern settlements, Elder Moyle moved his wife to Springville, Utah county, while he himself was detailed as one of the guard to stay in Salt Lake City and burn it if necessary; which would certainly have been accomplished had the compact made between Buchanan's peace commissioners and the leaders of the Church been broken by General Johnston and his army. After this militia service James Moyle was elected captain of ten, and subsequently he received a commission from Governor Alfred Cumming as captain of a company in the Nauvoo Legion. In the spring of 1859 he became a contractor and builder, and erected a number of stores and public buildings in Salt Lake City. After finishing the city

Jail he erected the rock work of the principal bridges on the western division of the Union Pacific railroad, and also constructed the large Union Pacific "roundhouse" at Evanston, Wyoming. He continued to work for that railroad company until 1875, when he was called by Pres. Brigham Young to take charge of the builders and stone-cutters on the Temple Block. This position he held until 1886, when he was appointed general superintendent of works on the Temple Block, a post filled by him to the entire satisfaction of all concerned. In the early part of 1886 he was indicted for unlawful cohabitation, and was one of the victims of the illegal segregation regime which was finally terminated by a decision of the Supreme Court of the United States. Three indictments were found against him for one offense. He was tried on one of them, and when the case came on for hearing, he went upon the stand and testified in behalf of the prosecution, admitting that he had two wives and had lived with them. March 1, 1886, he was sentenced to the full term prescribed by the law, imprisonment for six months and a fine of \$300 and costs. Up to the month of May, 1887, Elder Moyle had been for a number of years one of the presidents in the 2nd quorum of Seventy. On said date he was ordained a High Priest and set apart as an alternate High Councilor in the Salt Lake Stake of Zion. In that capacity, as in all others he was called to fill, he was active and diligent in the performance of his duties. In his capacity as superintendent on the Temple Block Brother Moyle had an average of one hundred men under his control, the number occasionally running as high as one hundred and fifty. By them he was universally held in the highest esteem. Such was the wisdom and judgment of his management that any little difficulty that might occur among the workmen needed no reference to his superiors in office, as he was always equal to the labor of adjusting them himself. Though Elder Moyle received but a common English school education, he was always of a studious disposition; and, priding himself in the knowledge that his ancestors, on both sides, were of the educated classes, he diligently cultivated his inherent desire for learning. He was well read in

geology, chemistry and mineralogy, and the geological formation of rocks commanded his special attention. He was a man of intellectual type and in his habits was always studious. In keeping with his own native desire for mental culture and acquirement of knowledge, Elder Moyle had a great desire to educate his children. As an example of this, he kept his son, James H. Moyle, at the Deseret University for three years, and then sent him to the University of Michigan, where he also spent three years. Elder Moyle died in Salt Lake City, Utah, Dec. 8, 1890. At the time of his demise, the "Deseret News" said editorially: "Brother James Moyle goes behind the veil with a clear record for uprightness and honesty. His character for integrity was stainless and he carries with him not only the deep love of his family, but the esteem and friendship of all who knew him. He leaves twelve children and two grandchildren to continue his name on the earth, while eleven have preceded him to the spirit world." Both his wives, Elizabeth Wood and Margaret Connell, also survived him. His funeral services were held in the Assembly Hall, Salt Lake City, on which occasion several of the leading brethren in the Church bore testimony to his unflinching integrity and faithfulness. Brother Moyle was five feet ten inches in height, square shouldered and muscular. His features were rugged and strong, indicating at a glance that he was a man of character. His eyes were dark and deep set, characterized by a thoughtful expression.

a High Priest and set apart as an alternate High Councilor in the Salt Lake Stake. Brother Hinckley attended the district schools in his native town until about 1884, when he entered the Brigham Young Academy at Provo, from which institution he graduated in 1889. In November, 1892, he graduated at the Eastman National College, Poughkeepsie, New York. In May, 1885, he received the degree of B. Ed. from Brigham Young Academy and B.



D. from the general board of Church schools. He was engaged as teacher in the Brigham Young Academy in 1893 and continued in that position until March 5, 1900, when he accepted the principalship of the Latter-day Saints' Business College of Salt Lake City. June 28, 1893, he married Miss Christina Johnson, of Provo, Utah. In April, 1900, he was called to be a member of the general board of Y. M. M. I. A. in which capacity he is still laboring.

**ANDERSON, James Henry**, a prominent Elder in the Salt Lake Stake of Zion, was born in Salt Lake City, Utah, Feb. 11, 1857, son of James Anderson and Catharine M. Cowley. His early school training was by his mother, and in the district schools. In 1869 and 1870 he was a student at the Deseret University, leaving that institution in 1871 to enter the employ of the "Deseret News." He served an apprenticeship in the composing departments, and became an expert book and job printer. In 1877 he was associated with John E. Callister and Emmett D. Mousley in starting the Star printing office, withdrawing in October of that year to become the foreman of the "Deseret

**HINCKLEY, Byrant Stringham**, an alternate High Councilor in the Salt Lake Stake of Zion, is the son of Ira Nathaniel Hinckley and Angelina Noble, and was born July 9, 1867, at Coalville, Summit county, Utah. He resided with his parents at Cove Creek Fort from 1867 to 1871, and in Salt Lake City from 1871 to 1874, when he moved to Fillmore, Millard county, where he resided for 13 years. At the age of eight years he was baptized by Patriarch John Ashman, and became a prominent worker in the first primary association organized in Fillmore. He labored as Deacon, Teacher, and Priest respectively, and subsequently became a member of the 42nd quorum of Seventy. March 12, 1901, he was ordained

News" book and job printing departments. He acted in that position over seven years, during which period many important publications, in English and other languages, were printed under his supervision. In February, 1885, he was made city editor of the "Deseret News," which position he filled with marked success until August, 1890, when he was called on a mission to Europe. His services in the local department of the "Deseret News" editorial work covered most of the period of anti-Mormon prosecution under the Edmunds and Edmunds-Tucker laws, and gave to him a valuable experience. On his return from Europe in 1892 he was associated for a time with Bishop Orson F. Whitney, on Volume II of the His-



tory of Utah, and in the spring of 1893 he again became connected with the "Deseret News" editorial department. From then until the beginning of 1901, he continued with the "Deseret News," being variously engaged in every department of editorial work. Jan. 4, 1901, he retired from the "Deseret News" and on January 7th assumed the duties of county commissioner in Salt Lake county, to which position he had been elected in November, 1900. He was chosen chairman of the board of commissioners, which place he now occupies. His work in public office has been characterized by the same faithful care and attention that were given his previous labors. Elder Anderson is of a thoughtful, reserved disposition, not given to ostentation. He was well

trained by his parents in temperate, religious habits, and followed closely the parental instruction and example. In February, 1864, he united with the Sunday school in the Sixth Ward, Salt Lake City, and has retained his membership ever since, being a diligent worker in the Sunday school cause, for years past, as a theological class teacher. In 1873 he became associated with mutual improvement work in his Ward, and has shown active interest therein ever since. At the age of eight years, he was baptized into the Church by his father. In 1871 he was ordained a Deacon, two years later a Priest, and on Feb. 6, 1876, a Seventy. In 1881 he married Mary A. Abbott, a native of Aberystwyth, England. In 1893 he was made one of the seven presidents of the 2nd quorum of Seventy, and when the 110th quorum of Seventy was organized in 1897 he was chosen its senior president. From 1875 to 1890 he acted as clerk of the 6th Ward. Elder Anderson always has been energetic in his efforts to promote the dissemination of useful knowledge. In promulgating the principles of the gospel he has been especially active among the youth residing in his vicinity. In the autumn of 1884 he was called as a home missionary in the Salt Lake Stake of Zion, and until his release in 1890 to go on a foreign mission he kept every appointment made for him. In September, 1890, he went to Indian Territory, visiting at Manard, the headquarters of that mission, with his brother Franklin M., who was a missionary in that field. He then journeyed to Great Britain, where he was appointed as a traveling Elder in the London conference. His labors there were in the Kent, Whitechapel and North London districts. In December, 1890, he was called to Liverpool, and from that time until his return home, in October, 1892, Elder Anderson conducted the editorial work of the "Millennial Star;" he also wrote several tracts, and spent much of his time in traveling and preaching. He visited every conference in the British Mission, and in July, 1892, he made a trip to France. On his return to Utah he again became a home missionary in the Salt Lake Stake of Zion, and was actively engaged till a long and severe illness in 1898 necessitated his release. Since 1900, when his health improved,



he has done considerable public speaking, chiefly as a mutual improvement lecturer. In August, 1898, he accompanied Apostle Francis M. Lyman on the latter's tour of the Stakes of Zion in central and southern Utah. As a public speaker, Elder Anderson is clear, earnest and logical. The same characteristics mark his writings, most of which consist of magazine and newspaper articles. His most elaborate literary production is his historical and descriptive sketch of the Temple in Salt Lake City, first published in "The Contributor" in 1893, and recognized as an authoritative statement of facts connected with the building of that sacred edifice.

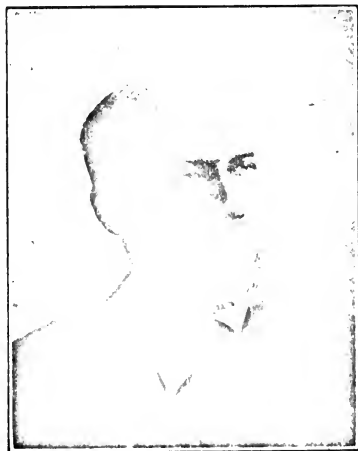
**REISER, Albert Schneider**, an active Elder in the Sixth Ward, Salt Lake City, Utah, is the son of Henry Reiser and Magdalena Schneider, and was born in Salt Lake City, Utah, March 1, 1871. His education was obtained in the district schools, the Deseret University, and the Salt Lake Business College. He has always taken an active part in Church work. When

born in various ecclesiastical positions in the 6th Ward, where he resides. At present he is acting as president of the Y. M. M. I. A., clerk of the Ward, teacher in the Sabbath school, and a president in the 110th quorum of Seventy. In 1895 he married Nellie Hamer, a daughter of Major Samuel Hamer of the early Utah militia. In civil affairs Elder Reiser has taken much interest in politics, and was elected to the office of city auditor in 1899, and so well did he perform the duties of that office that he was re-elected in the year 1901, receiving the largest vote cast for any candidate during that election and he is now serving in that capacity.

**THOMAS, Richard Kendall**, a prominent Elder in the Seventh Ward, Salt Lake City, was born June 30, 1844, at Saint Columb, county of Cornwall, England. He was baptized into the Church by Elder John Alford in 1859. When about sixteen years of age, he was ordained to the Priesthood and sent out to do missionary work. In May, 1863, he together with other Saints sailed from Liverpool for America, and was made clerk of the company by Pres. Geo. Q. Cannon. He crossed the plains in Captain Rosel Hyde's com-



only 15 years of age he was made president of the Y. M. M. I. A. in the 6th Ward, Salt Lake City. At the age of 17 he left for a mission to Europe where he labored for thirty months in Germany and Switzerland. He was one of the Elders who opened up the present fruitful field for missionary labor in the Kingdom of Saxony. Since his return home he has kept busy la-



pany, and on arriving in the Valley he located in Salt Lake City. During the winter of 1863-64 he worked at copying parts for the Salt Lake Theater, and in the spring of 1864 he was employed as salesman in a store in Logan, Cache

county. In the spring of 1865 he married and went to Richmond, Cache county, where he opened up a store for B. H. Young. Later, he became a clerk in Z. C. M. L., Salt Lake City, and in the fall of 1870 he became an employee of Walker Bros., and acted as buyer and manager of their dry goods department. In 1885 he commenced business on his own account by opening the R. K. Thomas Dry Goods Co. in Salt Lake City, and he is still successfully conducting that business. Elder Thomas is the only one of his father's family who has accepted the gospel, and he has always taken a quiet and consistent interest in Church work, being at present a member of a quorum of Seventy and also a member of the Salt Lake Stake Board of Education. In civil life he has been elected, by the people, to serve two terms in the State senate, and in the discharge of the duties connected therewith he has made an excellent record and proven himself an efficient legislator.

**WOOLLEY, Samuel Amos**, fourth Bishop of the Ninth Ward, Salt Lake City, was the son of John Woolley and Rachel Dilworth, and was born in New Lynn, Chester county, Penn., Sept. 11, 1825. In a biographical sketch prepared for publication Bishop Woolley wrote: "My mother died in 1826 and my father passed away in 1832, leaving seven children, of whom I was the oldest. We first heard the gospel preached by Geo. A. Smith and Lorenzo D. Barnes in April, 1836. In the fall of 1837 my brother Edwin D. went to Kirtland, Ohio, and on returning he brought with him Joseph Smith, sen., the Prophet's father, who remained with us during the winter, to escape the persecutions of the mobs which were at that time harrassing the Saints. Together with my brothers Edwin D. and John M., I started for the gathering place of the Saints in the fall of 1839, but on reaching Quincy, Ill., we met the Prophet and the Patriarch and were advised to stop at that place for the winter, which we did, and I worked at chopping and hauling wood. In April, 1840, we moved to Nauvoo (then called Commerce), but as we enjoyed very poor health, we went back to Ohio in the fall. Oct. 7, 1840, I was baptized by Almon W. Babbitt. Returning to Nauvoo in the

fall of 1841, I obtained work at the stone quarry, and was one of the first to quarry stone for the Nauvoo Temple. During a conference meeting held in Nauvoo in the spring of 1843 an officer came to arrest Joseph the Prophet, but in order to prevent him from doing so a number of boys, including myself, commenced whittling sticks and whistling, and every time the officer neared the house where the Prophet was, we would stand in front of him and whittle and whistle. The result of this was that he did not arrest Joseph Smith that day. During the troublous times of 1844 I served as a city guard in Nauvoo. After the martyrdom of Joseph and Hyrum Smith I was present at the important meeting where Pres. Brigham Young first



spoke to the Saints of Joseph's death, and I received a testimony that the mantle of Joseph had fallen upon Brigham Young's shoulder, for when he spoke it seemed as if Joseph himself were speaking, his voice and gestures being exactly like those of the martyred Prophet. March 6, 1845, I was ordained a Priest by Bishop Edward Hunter, and on Oct. 8, 1845, I was ordained a Seventy in the 4th quorum by Moses Martin. I married Catharine Elizabeth Mehring May 21, 1846, and in June we crossed the Mississippi river, leaving Nauvoo for the unknown west. In the spring of 1848 I crossed the plains in Pres. Brigham Young's company which arrived in the Valley in September, 1848. Pres. Brigham Young hav-

ing decided to build up settlements in Iron county, he called me to accompany Geo. A. Smith and others to settle what is now known as Parowan, Iron county. We arrived there in January, 1851. Oct. 19, 1852, I left for a mission to Hindoostan via San Francisco and arrived at Calcutta, India, April 27, 1852, where I remained till Aug. 24, 1853. After having traveled in many different places, and not meeting with much success, I left Calcutta on board the ship "John Gilpin" to return home, and after a pleasant voyage landed in Boston, U. S. A., Feb. 12, 1855. My health being very poor I could not cross the plains that season; consequently, I remained in the east and was appointed president of the Delaware conference, by Pres. John Taylor, which position I held till April 9, 1856, when I left for Salt Lake City. Where I arrived August 15th, having been absent nearly four years. I was ordained a High Priest and set apart as first counselor to Bishop John M. Woolley of the Ninth Ward, by Bishop Edward Hunter, Oct. 21, 1856. During the Johnston army troubles in 1857 I served as a guard in Echo canyon. At the time of the "move" south, in 1858, I was called by Pres. Brigham Young to go to Parowan with the necessary machinery for making palls, and there I began the business of making palls and successfully conducted it till 1860, when I returned to Salt Lake City. In 1861 I went east on a business trip for Pres. Young, and returned in charge of a company of Saints, mostly Scandinavian emigrants, arriving in the Valley Sept. 22, 1861. After the demise of Bishop John M. Woolley of the Ninth Ward, in August, 1864, I was appointed to preside as acting Bishop over that Ward, and I labored in that capacity till Nov. 21, 1872, when I was ordained a Bishop by Edward Hunter and set apart to preside as such over the Ninth Ward. I married Francis Ann Phillips Feb. 9, 1867. In 1869-70 I filled a mission to the States, laboring in Ohio, Pennsylvania, Kentucky and Michigan, till March 1870, when I returned to Utah on account of my son Samuel Henry's death. Bishop Woolley continued to labor faithfully without faltering, for the furtherance of the interests of the Church of God, and for the spread of the gospel on the earth, till March 23, 1900, when he died sud-

denly at his home in the Ninth Ward, Salt Lake City. Bishop Woolley was the father of twenty-one children, ten of whom survived him. Up to the time of his demise, his grandchildren numbered twenty-eight.

**WOOLLEY, John Mills**, third Bishop of the Ninth Ward, Salt Lake City, was the son of John Woolley and Rachel Dilworth and was born in New Lynn, Chester county, Penn., Nov. 20, 1822. He removed to Ohio in 1833 and subsequently to Commerce, Hancock county, Ill., where he was baptized by Elder Almon W. Babbitt Oct. 7, 1840. At the April conference held in Nauvoo in 1842 he was ordained an Elder and went on a mission to Kentucky, Tennessee and other States; he returned to Nauvoo in 1843. In April of that year he was ordained a Seventy, and became



a member of the 4th quorum. By the counsel of Heber C. Kimball he started June 15, 1843, on another mission, this time going to the Eastern States. He labored principally in Connecticut, and Massachusetts, and returned to Nauvoo in November, 1844. During the winter of 1844-45 he worked on the Nauvoo Temple. Jan. 9, 1846, he married Maria L. Dewey, and subsequently he married two other wives. At the time of the general exodus from Nauvoo in 1846, he came west and arrived in Great Salt Lake valley in the fall of 1847, in Geo. B. Wallace's fifty. In 1848 Elder Woolley built the first house in the Ninth Ward, Salt Lake City, on the spot where the family residence still

stands. For a number of years he was engaged in the lumber business, being the owner of a saw mill in Little Cottonwood canyon. June 3, 1856, he was ordained a High Priest and set apart to act as first counselor to Bishop Seth Taft of the Ninth Ward, and in October following he was appointed Bro. Taft's successor in the Bishopric, being ordained a Bishop Oct. 21, 1856. This office he magnified until the time of his death, which occurred in Salt Lake City Aug. 18, 1861, as a result of an accident which occurred two days previous in Cottonwood canyon. While he, in company with several of his workmen, were examining a bridge at the foot of one of the "run ways," near his mill, some of the men on the mountain above rolled a large log on the "slide" which came down with alarming velocity to the place where he was standing, and striking a pile of loose rocks at the base of the slide, and scattered them in every direction with great force, one of which struck the Bishop on the side of the neck and face, prostrating him to the earth in a state of insensibility. He never again regained consciousness. Bishop Woolley was a prompt and energetic man in all his official doings. His mind was richly stored with the "good things of the kingdom." He was brilliant in thought and quick to perceive the revelations and whisperings of the spirit. At his death he left three wives and nine children.

**MOYLE, James H.**, an active Elder of the Twelfth Ward, Salt Lake City, was born Sept. 17, 1858, in Salt Lake City, Utah, the son of James Moyle and Elizabeth Wood. He was educated in the district schools of Salt Lake City, and in the University of Utah from which institution he graduated in 1879. Having been ordained to the office of a Seventy, he performed a mission to the Southern States in 1879-81; he labored successfully in North Carolina, most of the time as president of a conference. After returning home, in 1881, he again entered the Utah University, and in 1882 he entered the University of Michigan, as a student in the literary department, and later in the department of law. He graduated in June, 1885, and was admitted to practice law in the supreme courts of Michigan and Utah. In September, 1885, he became

assistant attorney of Salt Lake City and deputy county attorney of Salt Lake county. He was elected attorney of Salt Lake county in 1886 and re-elected in 1888, at which time he was also elected a member of the legislature of Utah. He was made chairman of a committee appointed by the legislature in 1888, to visit the several reform schools of the United States to obtain information upon which to erect and establish a reform school for Utah. After the reform school in Ogden, Weber county, was erected in 1889, he served three terms on the board of trustees, the last term of which he acted as president of the board. In all his public positions Brother Moyle has discharged his duties in a very efficient manner. At the time of the anti-po-



lygamy raids, when "Mormons" were arrested by the score for conscience sake, Elder Moyle was an able defender of their rights in the courts. He is one of the leading lawyers of Utah, and is retained as attorney by a number of the foremost business firms of the State. Besides following his profession he is very much interested in various business enterprises, and is a director in the Consolidated Wagon and Machine Co., Deseret Live Stock Co., Utah Commercial and Savings Bank, etc., etc. He has always taken an active part in politics and stands high in the councils of his party. In the days of the "People's Party" in Utah, he was a member of the city and territorial central committees. Since the

division on national party lines he has been a Democrat, and has efficiently served as a member and as chairman of the State committee of that party. In 1900 he was the nominee of his party for governor of Utah. Brother Moyle has continually taken a lively interest in Church affairs, and has always been a consistent Latter-day Saint. He was baptized when eight years old, and at the age of 16 he was ordained an Elder, and one year later to the office of a Seventy. In November, 1887, he married Alice E. Dinwoodey in the Logan Temple, which union has been blessed with five children.

**NELSON, Joseph**, President of the Salt Lake Business College, was born Dec. 30, 1861, in Moroni, Sanpete county, Utah, third child of Jens C. Nielsen and Annie M. Anderson. He was baptized into the Church May 6, 1870; ordained a Teacher Nov. 11, 1877, and ordained to the office of an Elder by Karl G. Maeser, Nov. 25, 1885. Until he was twelve years old, he worked on the farm, attending the district school



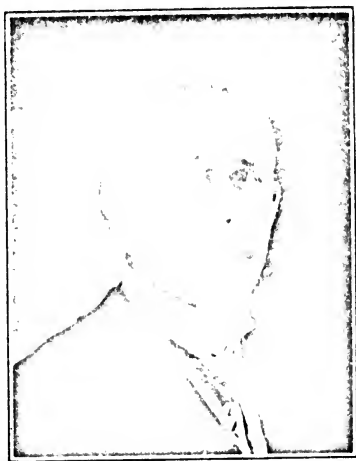
in the winter. From that time until he was twenty, he spent most of his time timbering in the canyons. He entered the B. Y. Academy at Provo Dec. 8, 1881, and he usually refers to that day as "the day I was born." He continued at the B. Y. Academy, making a specialty of mathematics, until the fall of 1888, when he began teaching in the Salt Lake Stake Academy (later the Latter-day Saints' College, and now the

Latter-day Saints' University). He remained with this institution continuously until Feb. 1, 1900, devoting his energy principally to teaching his favorite subject, mathematics. As the out-growth of a course in bookkeeping, of which he had been the teacher, he began regular business college work in 1896, with an enrollment in this department of thirty-six students. From that time until the present he has been principally engaged in business college work. The advancement of that department under his direction was phenomenal. By the liberal investment of his own means, coupled with such assistance as the College board could give, the department increased in three years, from thirty-six to over three hundred students, and during that time the most commodious and elegant quarters in the city were obtained for the school and fitted up by Elder Nelson. Feb. 1, 1900, he secured control of the Salt Lake Business College. The advancement of this school under his direction has been most marked. While not the pioneer in business college work in Utah, he enjoys the distinction of being among the first who successfully conducted such work, and of standing in the very foremost rank of business college men in the entire country. He is a member of the National Business Teachers' Federation, and has a personal acquaintance with the leading business college men of the United States. His work has been characterized by skill, thoroughness, energy and, in fact, everything that can be summed up in the western term "push." Besides his work as a teacher, he has been engaged in timbering, contracting, sheep raising, and, to a considerable extent, in mining. He married Leonora Smith, daughter of Pres. Joseph F. Smith, June 14, 1893, by whom he has four children.

**MERRILL, Joseph Francis**, first assistant superintendent of the Y. M. M. I. A. of the Salt Lake Stake of Zion, is the son of Apostle Marriner W. Merrill and Maria L. Kingsbury, and was born at Richmond, Cache county, Utah, Aug. 24, 1868. He was baptized into the Church July 22, 1877. His first ordination to the Priesthood was to the office of a Teacher, and on Sept. 22, 1889, he was ordained an Elder by his father; he received the Priesthood of

a Seventy Sept. 23, 1898, under the hands of Apostle Heber J. Grant. Brother Merrill was brought up on his father's farm in Richmond, where he attended the common schools till 1887, when he entered the University of Deseret as a normal student. He graduated from that institution in 1889, and in the fall of the same year he became a student in the University of Michigan, graduating in 1893 with the degree of Bachelor of Science. The summer of 1892 he spent as a student at Cornell University, and in the summer of 1894 he studied at the University of Chicago. In 1893-95 he was assistant professor of chemistry and physics in the University of Utah. During 1896-97 he

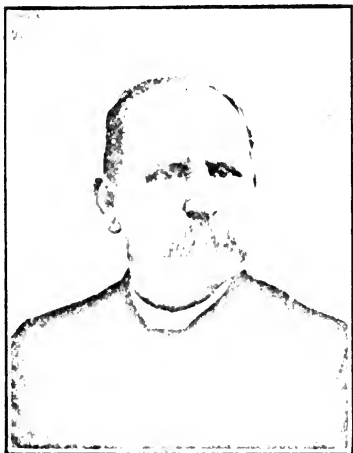
for Merrill is now professor of physics and electrical engineering in the University of Utah, and is also principal of the State School of Mines, a department in the University. During his stay in Michigan, in 1892-93, he acted as presiding Elder of the "Mormon Colony" at Ann Arbor. In November, 1897, Elder Merrill was chosen as first assistant superintendent of the Y. M. M. I. A. of the Salt Lake Stake of Zion, which position he still holds. He married Annie Laura Hyde, a daughter of Alonzo E. and Annie Taylor Hyde, June 9, 1898, which union has been blessed with two children. During 1898-99 Brother Merrill and his wife labored as regularly appointed missionaries in Baltimore. Elder Merrill is looked upon as a conscientious Latter-day Saint and as a scholar of eminent ability.



studied physics and electrical engineering, in the Johns Hopkins University, Baltimore, Md., and in the University of Chicago. After his return to Utah he resumed teaching again in the University of Utah; but after being elected Fellow in Physics in the Johns Hopkins University he went east once more and further continued his studies, till 1899, when he took the degree of Doctor of Philosophy from the Johns Hopkins Institution. An abstract of his doctorate thesis was published in the "Physical Review" for Feb. 1899. A later article by Dr. Merrill, embodying the results of original research was published in the same journal for March, 1900, an abstract of which article was also published in the "Physikalische Zeitschrift" of Germany. Doc-

**PARK, John Rocky,** a prominent Latter-day Saint educator, was born May 7, 1833, at Tiffin, Seneca county, Ohio, son of John Park and Elizabeth Wargoner. He attended the public schools of his native town, was a student from his boyhood up, and graduated from a number of institutions, among them being the Ohio Wesleyan University, in Delaware. He subsequently completed a course in medicine in New York, but after practicing in his native town for a short time, he yielded to the master impulse of his nature and entered the school room as a teacher. In 1861 he came to Utah and settled in Draper, Salt Lake county, where he was converted to "Mormonism," and was baptized in March, 1862, by Absalom W. Smith. Subsequently, he was ordained to the office of a Seventy. Soon after his arrival in Draper, he commenced teaching school there, and awakened such ambition for education among the youth of that place that it still lives and will perhaps be transmitted from generation to generation for many years to come. In 1869 he was tendered the presidency of the University of Deseret, which position he held for nearly twenty-five years. With paternal love he has shaped the destinies of hundreds of Utah's youth, and was never so happy as when encouraging struggling ambition. In 1895 he received the nomination of State superintendent of public instruction at the hands of the Republican party and was elected. He filled that

position, as he did all others, with signal ability, oftentimes working laboriously when he should have been in bed. Although he was never married, his was a strong paternal nature. Seven children were taken into his household and were raised in an atmosphere of tender affection. His adopted family consisted of David R. Allen (professor in the Utah University), John Held and his sister Hortense, Rosa Zender Roylance (wife of Professor Roylance, of the University of Utah), and Louis and Eliza Gottlieb. The latter was drowned



in City creek when about 11 years of age. His pupils are numbered among the most prominent citizens in the State of Utah and the west. Elder Park died in Salt Lake City Sept. 30, 1900. At the time of his demise the "Deseret News" said: "Dr. Park's life was well rounded out, and measured by the influence he wrought upon the youth of Utah, and the things that he accomplished, his was a career that might well excite the envy of most men much more full of years."

**STEWART, Samuel White**, an active worker in the Latter-day Saint Y. M. M. L. A. cause, is the son of Bishop Isaac M. Stewart and Elizabeth White, who were pioneers of Salt Lake valley, and was born at Draper, Salt Lake county, in 1867. His boyhood days were spent upon his father's farm, where he early learned the lessons of industry and perseverance. He attended the district schools of his native town

and later completed a thorough course of study at the University of Deseret, after which he taught in the public schools of the State for three years. He subsequently entered the Ann Arbor school of law at the University of Michigan, from which institution he



graduated in 1892. Returning to Salt Lake City he entered upon the practice of his profession and for six years was the senior member of the well-known law firm of Stewart & Stewart. In 1894 he married Ella M. Nebeker, daughter of George and Maria L. Nebeker. In 1898 he was elected a member of the third State legislature and was chairman of the judiciary committee of the lower house of that body. In 1900 he was elected judge of the third judicial district court, which position he now occupies. Judge Stewart is a man of strong character and ability and has always been an active and consistent member of the Church. He was a home-missionary in the Salt Lake Stake for a number of years and has taken an active interest in mutual improvement work.

**STEWART, William Mitten**, a prominent Latter-day Saint educator, is the son of Isaac M. Stewart and Elizabeth White, and was born at Draper, Salt Lake county, Utah, Sept. 5, 1859. He was baptized when eight years old and was ordained a Deacon the same year, and he subsequently held the offices of Teacher, Priest and Elder, successively, and in 1885 was ordained a Seven-

ty. He always took an active interest in children and devoted many years to the Sabbath school, as teacher, assistant superintendent and as a Sabbath school missionary. The greater part of his youth was spent at home working on his father's farm in the summer, and attending the district school in the winter, being one of Dr. John R. Park's first pupils in Utah. Under the influence of his father, who took a great interest in education, he made up his mind to become a teacher. While still a student in the district school he was employed to teach school in West Jordan, Salt Lake county. When twenty years old, he entered the University of Deseret and was graduated from several of its courses. Later, he received a master's degree from the

same institution. After his graduation, he was engaged to teach in his native town and has since remained a teacher. In 1884 he married Sarah E. Taylor, daughter of Abram Taylor and Charlotie Tabbeter. In 1885 he was elected superintendent of schools for Salt Lake county, and was twice re-elected. He was appointed and served three terms as regent of the University of Utah. In 1887 he was elected director of the National Educational Association for Utah, and the next year he took a large delegation of Utah teachers to the convention of the same association in San Francisco, Cal. Prof. Stewart became a member of the faculty of the University of Utah. In 1888, taking charge of the normal school and occu-

pying the chair of pedagogy. In 1899 he entered the graduate school of the Chicago University, devoting himself mainly to the study of education. He has been an aggressive advocate of industrial education and has labored to incorporate manual training, domestic science, and kindergarten into the common school curriculum. In 1901 he was elected president of the State Teachers' Association.

**KING, William Henry**, a prominent Elder in the Church, is the son of William King and Josephine Henry, and was born June 3, 1862, in Fillmore Millard county, Utah. Upon his father's side he is a descendant of the notable New England Hancock and King families. His mother is directly descended from the historic Creighton family of Ireland and the Henrys of Scotland. In his boyhood days Bro. King worked on the ranch and farm and attended the district school. He became a student in the Brigham Young Academy and graduated with high credits from that institution. In 1880 he was called to go on a mission to Great Britain and for nearly three years he labored energetically in the missionary field. On his return home he was elected to various county and municipal positions in Millard county. In 1885 he was elected to the Territorial legislature and re-elected in 1887. In the meantime he attended the University of Michigan, from which he was graduated with honor in 1887. He moved to Provo, Utah county, in 1889, and entered actively upon the practice of law. In April, 1889, he married Annie Lyman, daughter of Apostle Francis M. Lyman. Bro. King took an active part in the organization of the Democratic party, and prior thereto he had advocated a division upon national party lines as a means of preventing hostile congressional legislation against the "Mormons." He was elected to the Territorial legislature in 1891, and was made president of the council. While residing in Utah county he held various official positions, and in 1891 he was appointed associated justice of the Supreme court of Utah, which office he held till 1896. In that year he became a resident of Salt Lake City, where he entered upon the practice of his profession. At the November election, in 1896, he was elected a repre-



same institution. After his graduation, he was engaged to teach in his native town and has since remained a teacher. In 1884 he married Sarah E. Taylor, daughter of Abram Taylor and Charlotie Tabbeter. In 1885 he was elected superintendent of schools for Salt Lake county, and was twice re-elected. He was appointed and served three terms as regent of the University of Utah. In 1887 he was elected director of the National Educational Association for Utah, and the next year he took a large delegation of Utah teachers to the convention of the same association in San Francisco, Cal. Prof. Stewart became a member of the faculty of the University of Utah. In 1888, taking charge of the normal school and occu-



sentative to Congress. In 1898 he was a candidate, before the State legislature, for United States senator, but a deadlock ensued and no one was elected. He was again elected in April, 1900, as a member of Congress. Elder King has always been known as a consistent member of the Church, and on all occasions his voice has been raised in behalf of his religious views. He was ordained an Elder in 1880 by Apostle Orson Pratt, subsequently he was ordained a Seventy and served as one of the presidents of the 42nd quorum of Seventy. Later he was ordained to the office of a High Priest and acted for a number of years as a member of the



High Council in both Millard and Utah Stakes. He was also a very active worker in the mutual improvement cause in Millard Stake. For about fifteen years he has served as a home missionary. Brother King is a man of high intellectual attainments and in discharging the duties of his different public positions he has made a brilliant record. As a Latter-day Saint he has ever been ready to give a reason for his belief and both at home and abroad he has been a willing champion for the truth. As a public speaker and lecturer he ranks high, being logical in his thoughts and eloquent and forceful in his delivery.—P. P. J.

**CHRISTENSEN, David Henry, sq.** perintendent of Salt Lake City schools, is the son of Herman J. Christensen and Anne Poulson, and was born at

Manti, Sanpete county, Utah, March 28, 1869. In a brief autobiography prepared for this book, Elder Christensen writes. "My parents arrived in Utah in the early fifties, crossing the plains with ox-teams. They were among the first settlers in Sanpete valley. I entered the public schools at the age of six years. In 1881 I moved with my



mother and family to San Louis valley, in southern Colorado. I was baptized in 1883 by Elder Howard Coray; ordained a Deacon in 1884; ordained an Elder in 1894, and ordained a Seventy Oct. 20, 1897, by Seymour B. Young. During our residence in Colorado I worked on the farm both summer and winter. In 1887 I came to Utah and entered the normal department of the University of Deseret, from which institution I graduated in 1890, and received an appointment as principal of Rayson city schools. I was chosen to fill an unexpired term as superintendent of Utah county schools in 1894, and was afterward elected to that position for two successive terms. When the first State board of education was created, I was appointed by Gov. Heber M. Wells as one of the two members, not ex-officio, and was reappointed at the expiration of the first term. At the establishment of the branch normal school at Cedar City, in 1897, I was elected to the principalship, but resigned later without having acted, as I had decided to go to Germany for several years to study the school system and follow a course of advanced

work in psychology and general education. While in preparation for this trip I received a call to go on a mission to Germany, and left Salt Lake City Oct. 25, 1897. I spent two months traveling in England, Scotland and Ireland, incidentally studying the educational facilities in those countries. When I arrived in Bern, Switzerland, I was appointed to labor as president of the Berlin conference, where I remained till January, 1900, when I was transferred to the Frankfort conference, on account of failing health. Aug. 1, 1900, I was released from my mission, and after spending several weeks in traveling in southern and western Europe, I entered the university of Gottingen, as a regular student. While in Germany Elder Christensen made the schools of that land his special study. He returned to America in March, 1901, and spent some time visiting the schools in the large cities of the east, and was making preparations to enter the University of Chicago, when he was appointed by the board of education to the position of superintendent of the Salt Lake City schools, which position he has filled with credit and ability. He married Katie Dean, of Salt Lake City, daughter of Joseph and Amelia Dean, June 20, 1894; the issue of this union is two children.

**ALSTON, Thomas**, clerk of the Granite Stake of Zion, is the third son of James Alston and Ann Molyneux, and was born at Southport, Lancashire, England, Oct. 24, 1857. Upon the death of her husband, in May, 1863, his mother determined to emigrate to Utah, she having been a member of the Church of Jesus Christ of Latter-day Saints for many years. With a small company of Saints passage was taken on the ship "David Hoadley" in the spring of 1865, and after a long and tedious sea voyage and wearisome journey across the plains with ox-teams, the family arrived in Salt Lake City in November of said year. March 21, 1867, Thomas was baptized, and on Feb. 15, 1875, he was ordained an Elder by William J. Smith. He attended the district schools of Salt Lake county and the University of Deseret, and at the age of sixteen years commenced teaching in the 19th District school, Salt Lake City, as assistant to Lucius W. Peck. When eighteen years old he accepted the position of principal of

the Hoytsville school, in Summit county, Utah. Dec. 26, 1878, he married Miss Mary Ellen Holt, of Hoytsville, by whom he has had thirteen children. In 1883 he was elected county clerk of Summit county, which position he held until 1888. He was ordained a Seventy by Thomas Copley. In the winter of 1888-89 he worked in the office of George M. Cannon, recorder of Salt Lake county. In April, 1889, he was called to take a mission to Great Britain, where he labored in the Liverpool conference and office for two years, under the direction of Apostles George Tensdale and Brigham Young; he acted as president of the Liverpool conference for about six months in the latter part of 1890. Upon returning from his mission he entered the office of Presi-



dent Wilford Woodruff as assistant to Secretary George Reynolds and remained there two years, when he was transferred, in May, 1893, to the Salt Lake Temple and labored as assistant recorder therein until 1898. Nov. 1, 1891, upon the organization of the 105th quorum of Seventy, in the Sugar House Ward, he was chosen a member of the council of said quorum and held that position until he was ordained a High Priest in 1900. When the Granite Stake was organized in January, 1900, he was chosen and set apart as Stake clerk and clerk of the High Council, which position he still holds. At the regular election in November, 1900, he was elected county recorder of Salt Lake county, in which position he is giving general satisfaction.

**CANNON, John Mousley**, a High Councilor in the Granite Stake of Zion, is a son of Angus M. Cannon and Sarah M. Mousley, and was born at St. George, Washington county, Utah, Sept. 24, 1865. He was baptized into the Church Sept. 24, 1873. His ordinations to the Priesthood are as follows: He was ordained a Deacon Nov. 11, 1881, by George H. Taylor; a Teacher Oct. 17, 1881, by Thos. Taylor; a Priest Nov. 13, 1885, by Geo. H. Taylor, an Elder June 30, 1888, by John M. Whitaker; a Seventy Oct. 12, 1891, by Homer Duncan, and a High Priest Feb. 8, 1900, by Apostle Francis M. Lyman. He attended the district schools at Salt Lake City until fourteen years of age, and then followed farming and carpentering until he was twenty, during which time



he studied the common branches of education together with his sister Ann. For about two years he attended the University of Utah, pursuing higher mathematics and history. At the age of twenty-three he entered the University of Michigan at Ann Arbor, and graduated as Bachelor of Law in June 1890, since which time he has followed said profession in Salt Lake City. Elder Cannon has filled several special missions, all of which, however, were of short duration. July 18, 1893, he married Zina Bennion, who has borne him five children. He was set apart to serve as a High Councilor in the Granite Stake of Zion, Feb. 8, 1900, by Apostle Francis M. Lyman, which position he still occupies.

**WHITAKER, John Mills**, first counselor in the Bishopric of Sugar House Ward, Salt Lake county, Utah, is the son of Thos. W. Whitaker and Elizabeth Mills, and was born Oct. 16, 1863, at Centerville, Davis county, Utah. Early in life he learned the trade of a carpenter, and assisted his father in the erection of public and private buildings in Eagle Rock (Idaho), Ogden, and Salt Lake City. He acquired a common school education, and graduated from the University of Utah as a normal, and while attending the University for several subsequent years he taught shorthand, typewriting and commercial letter-writing. Sept. 22, 1896, he was united in marriage to Ida O. Taylor, daughter of the late President John Taylor and Mary Ann Oakley, and he has a family now of four girls and one boy. Two boys and one girl have died. In 1887 he established the Salt Lake Stake Library and Free Reading Room. For several years he was private secretary and reporter for Church Historian Franklin D. Richards; general secretary and treasurer of the



First Council of Seventies, and general secretary of the Deseret Sunday School Union Board for nearly ten years, holding both positions jointly, until Dec. 1, 1897, when he left for a mission to the Eastern States. Here he labored first as president of the New Jersey, and later of the New England conference, and the last year as second counselor to the president of the mission, dur-

ing which time he visited and wrote up the history of each conference, and later he wrote the general history of the mission. He also visited and conversed with leading men in the various large cities of the east, including editors of many of the great newspapers, who willingly published favorable statements on the doctrines, aims and purposes of the Latter-day Saints. In the spring of 1900 he returned home and was appointed clerk of the Board of Public Works for Salt Lake City. From his youth up he has taken an active interest in the Sunday school and Y. M. M. I. A., having served as secretary, instructor and president in those organizations. He was baptized and confirmed a member of the Church when eight years of age by Thomas W. Whitaker. He was ordained a Teacher Sept. 2, 1883, by Nathan Cheney; a Priest, Sept. 27, 1884, by Thomas W. Whitaker; an Elder Feb. 28, 1886, by John E. Woolley; a Seventy March 12, 1900, by Jacob Gates, and became a president in the 105th quorum of Seventy Nov. 1, 1891. He was ordained a High Priest and set apart as second counselor in the Bishopric of Sugar House Ward June 17, 1900, by Apostle Heber J. Grant, and as first counselor, in the same Ward, Jan. 12, 1902, by Apostle Mathias F. Cowley.

**HAMILTON, James Campbell**, Bishop of Mill Creek (Granite Stake), Salt Lake county, Utah, is the son of James L. Hamilton and Mary A. Campbell, and was born Jan. 10, 1846, at Warwick, Canada. He moved with his parents to Nauvoo, Ill., in 1846, and later, the same year, went with the Saints to Council Bluffs, Iowa. In the spring of 1852 he started to cross the plains, together with his parents, and arrived in the Valley in October of that year. They settled at what is now known as Mill Creek, Salt Lake county, where James has continued to reside ever since. He was ordained an Elder in 1867 by John D. T. McAlister. Nov. 28, 1870, he married Isabella H. Hill in the Endowment House. In 1876 he was ordained a Seventy, which office he held till March 30, 1884, when he was ordained a High Priest and a Bishop by Pres. Joseph F. Smith, and set apart to preside over the Mill Creek Ward. Elder Hamilton has faithfully and diligently labored in

that capacity up to the present time. He married Mary B. White March 4, 1885, in the Logan Temple. Oct. 12, 1888, he was sentenced to 75 days' imprisonment and fined \$150 for "unlawful cohabitation;" again, on Nov. 8, 1890, he was sentenced to pay a fine of \$100 for the same "offense." Bishop Hamilton has been an eyewitness to the great



change in Utah—the transformation of the country from a barren wilderness to a fruitful garden—but he has always been one of those who by hard efforts have helped nature to bring that change about. He is open-hearted and generous, and is loved like a father by the Saints over whom he presides. He is the father of twenty children, eleven sons and nine daughters.

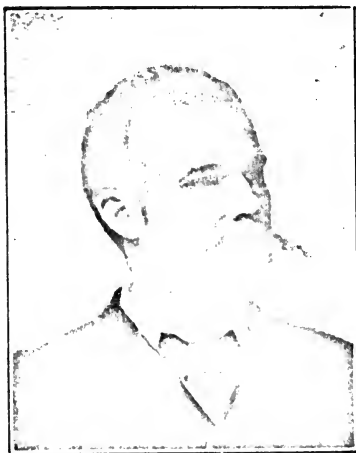
**HILL, William Hood**, first counselor to Bishop Jas. C. Hamilton, of Mill Creek Ward, Salt Lake county, Utah, is the son of Alexander Hill and Agnes Hood, and was born Feb. 21, 1849, in Toronto, Canada. In 1861 he emigrated to Nauvoo, Ill., with his parents, and later they moved to Quincy, Ill., where they lived till April, 1869, when they left for the west. The Hamilton family crossed the plains with ox-teams, and after arriving in the Valley Oct. 3, 1849, they located at Mill Creek, Salt Lake county. Here William was raised under circumstances that made him familiar with the privations and hardships of pioneer life. In September, 1857, he was called

to do service in the Buchanan war, in preventing the Johnston army from entering Great Salt Lake valley. While still doing duty as a "minute man" in 1858, he married Mary C. Sorensen. He moved to Mendon, Cache county, in 1860, where he took an active part in defending the settlers against the Indians, and passed through many exciting encounters with the "red men." In 1862 he returned to Mill Creek, where he located on a farm, on which he has resided ever since. In 1866 he was again called to do military duty, in the Blackhawk war, in Sanpete county. Feb. 14, 1870, he took to wife Elizabeth Ann Hamilton, and in 1888 he was arrested on the charge of unlawful cohabitation, tried and found guilty and sentenced to seventy-five days' imprisonment and to pay a fine of \$150.



Ever since his baptism by Bishop Joel H. Johnson and his confirmation as a member of the Church by Alexander Hill in April, 1850, Elder Hill has always filled positions in the Church. In 1889 he left home for a mission to Great Britain, where he labored faithfully until he received an honorable release. He had served as a president in the 61st quorum of Seventy, and as superintendent of the Mill Creek Sunday school for some time, when he, on Jan. 28, 1900, was ordained a High Priest by Apostle Francis M. Lyman and set apart to act as first counselor to Bishop Jas. C. Hamilton, of Mill Creek Ward. He is still occupying that responsible position.

**ELDRIDGE.** Ben Redfield, a prominent Elder in the Church, was born in Salt Lake City, May 4, 1866, son of Horace S. Eldredge and Chloe A. Redfield. In his youth he attended the school in the Social Hall and the district schools, and later the University of Deseret. At the age of sixteen he entered the employment of Clark, Eldredge & Co. and continued with them the greater part of the next five years. In 1887 he married Lizzie



Sharp, a daughter of Hon. James Sharp. In 1891, 1892 and 1893 he was engaged in the hardware business at Provo, Utah county, under the name of "Ben R. Eldredge" and afterwards "Eldredge Brothers." June 16, 1894, he left Salt Lake City for a mission to England, where he spent one year in the Birmingham conference as traveling Elder in the Worcester and North Hampton districts, and the second year of his mission was spent as president of the London conference. He returned home, in July, 1896. He holds the office of a Seventy; and for several years was one of the council in the 8th quorum; at present he holds a similar position in the 61st quorum. After returning from his mission he spent a year with Z. C. M. I. and then took a position with Clark, Eldredge & Co. as traveling salesman. In 1900 he was elected assessor of Salt Lake county, which office he still holds. At present he is living on a farm in Mill Creek. Since he was a boy he has given more or less attention to farming and stock-raising.

and has gained a well earned reputation as a breeder of Devon cattle. He was called to Chicago, in 1893, to act as a judge at the Columbian World's Fair of cattle in the Devon classes.

**FITZGERALD, James Walter Wadsworth**, second counselor to Pres. Hyrum Goff, of the Jordan Stake of Zion, is the son of Perry Fitzgerald and Agnes Wadsworth, and was born in Draper, Salt Lake county, Utah. He was baptized Oct. 1, 1865, by Absalom W. Smith and confirmed the same day by Wm. R. Terry. June 24, 1867, he was ordained a Deacon by Henry Day. He attended the district school at Draper, under Dr. John R. Park and James Z. Stewart, till he was 16 years old,



when he was given a position as school teacher at Union Port, Salt Lake county. In 1875-76 he attended the Brigham Young College at Logan, and in 1877 he was a student at the University of Deseret. The following five years he followed school teaching. In November, 1882, he was ordained an Elder by James Jensen, and on the 30th of that month he married Leah J. Day, daughter of Henry Day and Leah Rawlins. Feb. 20, 1887, he was ordained a Seventy by Apostle Abraham H. Cannon. In November, 1899, he left home for a mission to the Northern States. During the first six months of this mission he labored as a canvassing Elder, then he became a branch president, and finally was chosen president of the Northern Illinois conference.

During the October conference, in 1901, he came to Utah to make a report of the Northern States mission, and while there he was called to act as second counselor to Pres. Hyrum Goff of the Jordan Stake; he was set apart to that position by Pres. John R. Winder. In consequence of this calling he was released from his mission to the Northern States, and entered upon the duties of his new office. Bro. Fitzgerald is extensively engaged in farming and stock-raising, being one of the most successful men in that business in Utah.

**STEWART, Isaac Mitton**, Bishop of Draper, Salt Lake county, Utah, from 1856 to 1890, was the son of Bickley Stewart and Alice Hopkins and was born at Burlington, New Jersey, March 14, 1815. He was of Scotch-Irish descent and his father was a soldier of the Revolution under George Washington. His father died when Isaac was but a lad, and the family moved to Illinois, where Isaac (then a young man) became acquainted with Joseph Smith's mission and embraced the gospel. In 1843 he married Matilda

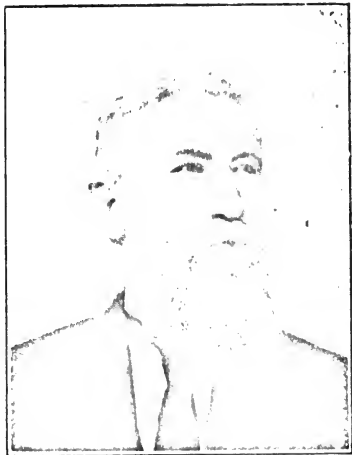


Jane Downs. He shared the early persecutions of the Saints, and was on guard near Carthage when the Prophet Joseph and Patriarch Hyrum were murdered. Being driven with the Saints from Illinois, he moved to Kanesville, Iowa, where he remained until the spring of 1852, when he crossed the plains in a company of which he

was appointed captain. On reaching the Valley he located at what was then called South Willow Creek, now Draper, Salt Lake county. In October, 1856, he was set apart to act as Bishop of Draper Ward, in which capacity he served faithfully until his death, which occurred at Draper March 15, 1890. In 1856 he married Elizabeth White and Emma Lloyd, with whom he had a large family, being the father of twenty children and having eighty grandchildren. Thirteen of his children are now living. They are: James Z. Stewart of Logan; Isaac J. Stewart of Richfield; Joshua B. Stewart, William M. Stewart, Samuel W. Stewart, Charles B. Stewart, Barnard J. Stewart, all of Salt Lake City; Mary Ann Ballantyne, Logan; Alice C. Stringfellow, Draper; Elizabeth Fife, Ogden; Eliza J. Fife, Salt Lake City; Luella E. Lindsay, Montpelier, Idaho, and Nettie P. Stewart, Salt Lake City. Bishop Stewart served three successive terms (nine years) as county selectman of Salt Lake county, and was prominently associated with Judge Elias Smith, Bishop Reuben Miller, Jesse W. Fox and Bishop Archibald Gardner, in the construction of the various canals taken from the Jordan river in the southern part of Salt Lake county. He was strong and energetic in mind and body and had a progressive disposition, always taking an active interest in education. It was largely through his influence that Dr. John R. Park was employed and retained in educational work in Utah. Bishop Stewart was a typical example of a sturdy pioneer, honest and upright in every particular. His life and interests were centered in his religious faith.

**COMER, George**, a prominent Elder in Lehi, Utah county, Utah, was born Oct. 17, 1830, at Farrington, Gurney, Somersetshire, England. At the age of 16 years he moved to South Wales, where he followed the pursuit of mining for nineteen years, during which time he was a victim of a number of explosions. In the year 1850 he was baptized and confirmed a member of the Church, and two years later married Mary Ann Smith. Oct. 29, 1854, he was ordained a Teacher; June 3, 1855, he was ordained a Priest, and in April, 1857, he was ordained an Elder. During the first ten years of his

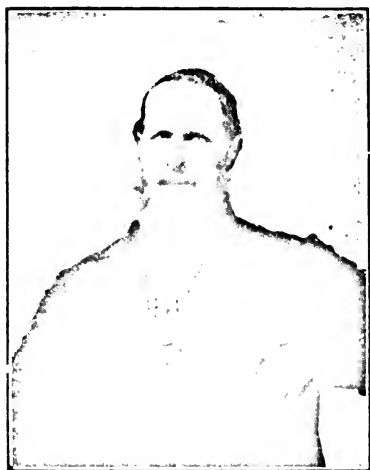
membership in the Church he labored very energetically as a local missionary. He emigrated to Utah in 1866, settling in Lehi, his present home, where he has followed the vocation of farming and stock-raising. Bro. Comer assisted in the construction of the Provo Bench canal; was a sub-contractor on the Union Pacific and Utah Central railroads and also quarried rock for the Provo Woolen Mills. In early days he was a member of the Nauvoo Legion. He was ordained a Seventy Jan. 31, 1872, and from 1881 to 1895 he was engaged almost incessantly as a missionary, first as a missionary in the Southern States, later as a home missionary and still later (1881-82) as a missionary in England. He is a member of the Genealogical Society of Utah,



and has already on record at the Temple 1,122 names. Elder Comer has been an ardent worker in the Lehi Sunday school for over thirty years and is the father of 12 children; he also has 48 grandchildren. He has now passed the 71st mile-stone of his life's journey, and still bears a strong and faithful testimony to the truth of the gospel of Jesus Christ, as taught by the Latter-day Saints. For the past twenty years he has had charge of the baptisms in Lehi, having officiated in that ordinance for hundreds of people.

**SNOW, James Chaney**, president of the Utah (or Provo) Stake of Zion from 1853 to 1858, was born Jan. 11, 1817, in the town of Chesterfield, Cheshire-

county, New Hampshire, son of Gardner Snow and Sarah Hasting. He was reared from a child, eighteen months old, to manhood in the State of Vermont. He was baptized into the Church Oct. 19, 1823, was ordained a Teacher June 23, 1834, and ordained a Priest Nov. 23, 1834. In the year 1836 he filled a mission to the New England States, where he baptized many, among whom Elizabeth Cluff and Lucy Smith. April 20, 1837, he received a patriarchal blessing in the Kirtland Temple under the hands of Patriarch Joseph Smith, sen. In 1838 he married Eliza Ann Carter at Kirtland, Ohio, and with his wife he traveled to Missouri in the Kirtland camp; thence went to Illinois and settled in Nauvoo, where he became a member of the Nauvoo Legion.



May 17, 1841, he left his home in Illinois to go on a special mission, on which he was instructed also to electioneer for Joseph Smith, who was a candidate for the presidency of the United States. A response to this call required a great sacrifice on Elder Snow's part as his family, consisting of a wife and four children, were in poor circumstances; they had not even flour in the house at the time, but his wife told him to go and do his duty, and God would provide; and so he did. Elder Snow arrived at Madison, Ind., June 24, 1844, after walking 52 miles. At that place he was joined by Dominicus Carter; and the two Elders started out together without purse or scrip, and God

blessed them. On the 27th of June, the very day on which Joseph and Hyrum Smith were martyred, Elder Snow was preaching at Milroy, Rush county, Ind. After the martyrdom the Elders went forth to comfort the Saints in the freshness of their grief over their martyred Prophets. Bro. Snow, together with other missionaries, was called home shortly after the martyrdom, and he was present at the meeting when the mantle of Joseph fell upon Brigham Young—an event of which he often testified afterwards. Together with his family he left Nauvoo in 1846, to go to the Valleys of the Mountains. They remained at Council Bluffs until 1852, when they started across the plains with Brother Snow as captain of the company. After enduring the hardships and privations of a long and toilsome journey they arrived in Salt Lake City Oct. 9, 1852. Later in the fall Brother Snow and family moved to Provo, Utah county, and in 1853 he was appointed president of the Utah Stake of Zion, which position he held until 1858, when he resigned. In the spring of 1857 he accompanied the First Presidency on a mountain trip through northern Utah and into Oregon. Elder Snow held many responsible civil positions in the community. Thus he served as a member of the Utah legislature in 1856, and was appointed United States deputy marshal in 1853. In 1858 he was elected surveyor of Utah county; and he was re-elected to that position in 1860. In the fall of 1868 he moved to southern Utah, where he remained till 1880, when he located at Pettyville, where he died April 30, 1884, aged 67 years, 3 months and 19 days.

His body was taken to Mantle for interment. Elder Snow was loved and respected by all who knew him and remained firm and faithful in the Church till the last. He was the father of twenty children.

**BERG, Ole Hendriksen**, a High Counsellor, in the Utah Stake of Zion, was born in Smaaleneene, Smaaleneenes amt, Norway. When fifteen years old he moved to Christiana, where he learned the cabinet maker's trade. He was baptized into the Church in October, 1861, and soon afterwards ordained to the Priesthood, and sent to Odalen, Kongsvinger and Soler, to labor as a missionary. Subsequently, he was or-



dained an Elder, and called to go to Risør to preside over the branch of the Church at that place; still later, he labored as a travelling Elder in the Drammen and Roken branches. In 1864 he was called to Denmark, and appointed to labor in the Oernes (Islands) conference, first as a travelling Elder and finally as conference president. Bro. Berg emigrated to Utah in 1866 and located at Provo, Utah county, where he has continued to reside ever since. During 1889-91 he filled a successful mission to Norway, where he presided most of the time over the Christiania conference. Elder Berg has always been an energetic worker in the Church, both at home and abroad. Be-

**BERG, Henry W.**, a missionary who died abroad, was born Aug. 8, 1878, in Provo, Utah county, Utah, son of Ole H. Berg and Anna Maria Nielsen. He was baptized when eight years of age, and his education was obtained in the



sides serving as a member of the High Council of Utah Stake, he is also president of Scandinavian meetings in that Stake. In civil affairs he has held a number of offices. He has served as a member of a board of education, as city councilman, county coroner, etc. Since his arrival in Utah he has mostly followed contracting and building, in which capacity he has erected many fine structures in and about Provo city. At present he is conducting the leading undertaking establishment in Provo.

public schools and in the B. Y. Academy, at Provo. Oct. 14, 1899, he left home for a mission to Scandinavia. On arriving at the mission headquarters in Copenhagen, Denmark, he was appointed to labor in Norway, and the Christiania conference became his special field of operation. He was assigned to work in the Eidsvold branch. While engaged in the ministry in the province of Hedemarken, he contracted a severe cold, which settled on his lungs and turned into consumption, from the effects of which he died at Christiania, Feb. 21, 1900, making him the first missionary from Zion to lay down his life while engaged in the ministry in Norway. His body was shipped home in charge of Elder Jacob Olsen and interred in the Provo cemetery, April 2, 1900. The funeral services over his remains were held in the tabernacle at Provo, and were very impressive; it was one of the largest funerals ever witnessed in that city.

**GARDNER, Henry**, second counselor in the presidency of the Nebo Stake of Zion (Utah county, Utah), is the son of Archibald Gardner and Sorine Torgesen, and was born May 15, 1858, at Spanish Fork, Utah county, Utah. His mother accepted the gospel in Norway, being one of the first members of the first branch established in that country. In Osterlisor, Henry spent his youth at farming and saw-milling. He was ordained an Elder Jan. 27, 1874, by Pres. Angus M. Cannon, and a Seventy June 19, 1897, by Jacob Gates. March 22, 1882, he married Elizabeth Martell, and in 1886 he was elected a member of the city council of Spanish Fork. He was set apart for a mission to the Southern States by Apostle Heber J. Grant, and left Salt Lake City, to fill said mission, Nov. 6, 1888. He labored principally in the South Alabama conference, part of the time as president of the same. On his return home, Dec. 1, 1890, he was called to labor as a home missionary in the Utah Stake of Zion. Dec. 20, 1891, he was ordained a High Priest and Bishop and set apart to preside over the Spanish Fork First Ward, by Apostle John W. Taylor. In February, 1891, he was elected marshal of Spanish Fork, and in November, 1899, he was elected mayor of the same municipality. During the session of the Utah State legislature of 1900 and 1901, he served as a member of the House of Representatives. At the organization of the Nebo Stake of Zion, Jan. 20, 1901, he was chosen and set apart as second counselor in the presidency of that Stake.

**MOORE John**, a prominent Elder in Spanish Fork, Utah county, Utah, is the son of Thomas Moore and Ann West, and was born in Burrowash, Derbyshire, England, Oct. 4, 1838. His father and mother died when he was but a young lad, and he was cared for by his grandparents on his mother's side. They, having previously accepted the gospel, emigrated to America in 1851, taking John with them. They remained in St. Joseph, Mo., till June, 1853, (where several of his relatives died), when he started for the Valley, arriving in Salt Lake City, Sept. 17, 1853. John lived there till 1856, when he went to Spanish Fork, Utah county, where he has lived ever since. He was baptized in September, 1854, and

ordained a Priest the same year. He was ordained an Elder in 1858, a Seventy March 10, 1873, and a High Priest Feb. 7, 1901. He has served as a member of the city council of Spanish Fork, and for 25 years he has been connected with the Spanish Fork Co-operative Institution, having held various positions therein. At present he is secretary and treasurer of that institution. From April, 1891, to April, 1893, he filled a successful mission to England and Scotland. He married Caroline Hicks in 1860, with whom he has raised three sons and five daughters, all of whom are living and are married.

**JÖRGENSEN, Johan Gustav**, an active Elder in the Church, was born in Drammen, Norway, January 25, 1837. He was left an orphan at seven years of age to battle with the world alone, and his school advantages were indeed limited. His guardians apprenticed him to learn the cooper trade, of which he was master when the gospel message found him.



He was baptized by Hans O. Magleby Jan. 30, 1858, and shortly afterwards was set apart as a local missionary, in which capacity he labored most of the time until 1863, when he emigrated to Utah, crossing the plains with ox teams. At Florence, Neb., while en route, he married Sorine Knudsen

Stedesen, a widow with four children, who was emigrating to Utah from Stavanger, Norway. They located at Ephraim, and their union was blessed with five children. In 1869 he married Annette Matilda Jensen, who bore him fourteen children. Elder Jorgensen took an active part in pioneer work and in fighting the Indians in Sanpete and Sevier counties. He resided in Ephraim, Koosharem and Salina, and in each place was an active citizen. He also served a term of imprisonment in the Utah penitentiary for what he believed to be a divine principle; and from 1888 to 1891 he labored as a missionary in his native land. He was an ardent worker in the Church, and could always be found laboring in the Ward choirs and performing his other duties in the Priesthood. His greatest desire was, that his children should be Latter-day Saints in very deed, and he lived to see most of them active workers in the Church. Bro. Jorgensen died at his home in Salina, Sevier county, Utah, March 19, 1901. Both of his wives and fourteen children (eight sons and six daughters) survived him.

**PETERSON, Peter,** Bishop of Indianola, Sanpete County, Utah, is the son of Andrew Peterson and Anna Marie Hansen, and was born at Fairview, Sanpete county, Utah, Sept. 27, 1869. He was baptized May 30, 1869, by Henry Sanderson. After being ordained a Deacon and serving in that capacity for a number of years he was ordained an Elder by Wm. Carter, Dec. 11, 1878, he married Celestia Melissa Terry. He was ordained a Seventy by Henry W. Sanderson Aug. 24, 1884; later, he became secretary of the 26th quorum of Seventy and then a member of the council. Bro. Peterson labored several years as a Ward teacher, also as a Sunday school worker in Fairview. Oct. 9, 1888, he was set apart for a mission to the Southern States, where he labored as a traveling Elder and later as president of the Virginia conference. In 1890 he filled a short mission in Utah Stake. In the interest of the Sunday school cause, April 4, 1892, he was ordained a High Priest and Bishop and set apart to preside over the Indianola Ward, by Pres. Geo. Q. Cannon. He is still serving in that capacity, and is also Ward clerk and a teacher in the Sabbath school. Bishop Peterson is

the father of eight children, all of whom are living; they are, Mary Mahah, Sarah Celestia, Andrew Lysander, Araminta, Lucille Hortense, Layin Vail and Eva Mirl.

**ALGER, Samuel, N.,** a prominent Elder in Cleveland Ward, Emery county, Utah, is the son of John Alger and Sarah Pulsipher, and was born April 25, 1858, at Payson, Utah county, Utah. In 1862 he went with his parents to St. George. Samuel was called by Apostle Erastus Snow to go with Jacob Hamblin to locate and build a new road through the country south of St. George by way of what is now known as Pierce's ferry, on the Colorado river, to the settlements on the Little Colorado river, Arizona, in 1876. This labor he performed successfully. In 1880 he went to Arizona, where he remained four years. Feb. 3, 1884, he married Ruth Elmina Pace and returned to Utah the same year. He settled in Emery county, where he took an active part in building the Cleveland canal. His was one of the two first families to settle at Cleveland. When a branch of the Church was organized there in 1886, he was called to preside over the same. He served in that calling till 1890, when he went on a mission to the Southern States. Here he labored in the East Tennessee conference till 1892, when he returned home. In the fall of 1895 he was chosen and set apart as a president in the 81st quorum of Seventy, which position he has held ever since. Bro. Alger has labored as a Ward teacher, a home missionary, a Sunday school teacher, and otherwise been actively engaged in Church work.

**SNOW, Edward Hunter,** president of the St. George Stake of Zion, is the son of Apostle Erastus Snow and Julia Josephine Spencer, and was born at St. George, Washington county, Utah, June 23, 1865. As a boy he worked on the farm in the summer and attended the district school in the winter. He became a student at the B. Y. Academy, Provo, in 1882, and continued there for three years. In September, 1885, he married Hannah Nelson, of St. George, and during the winter of 1885-86 he taught in the district school. During 1886-88 he served as a missionary in the Southern States mission. After returning from this mis-

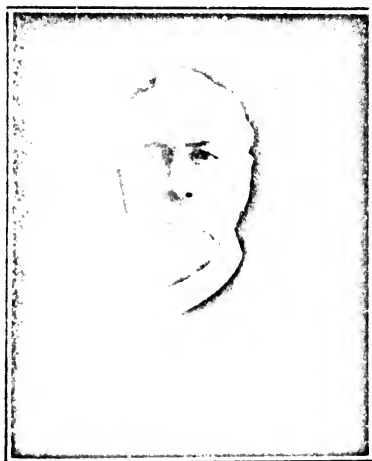
sion he accepted the position of tithing clerk of the St. George Stake. He also served as telegraph operator in St. George. In 1899-1901 he labored in the Eastern States mission, first as a counselor in the presidency of that mission, and later as the president, in which capacity he performed excellent work. At the conference held June 11th and 15th, 1901, in St. George he was chosen and sustained as president of St. George Stake, in which position he is at present laboring. Bro. Snow has always been an efficient worker in

was raised by his wife Mary Wickersham Woolley. The first twelve or fourteen years of my life, after coming to Salt Lake valley, were spent in attending the primitive schools of that day; and after reaching an age to be of service, I worked in the fields during the farming season and also hauled lumber and wood from the mountains. I well remember the trying times of the so-called "Mormon Rebellion," and also have a lively recollection of the "grasshopper wars" and the "hard times," when people had little to eat, excepting segoes, artichokes and other roots. At the age of 19 years I opened a school in the vestry of the 13th Ward assembly rooms, where I taught quite a large number of pupils. Subsequently I learned the builder's trade under Folsom and Romney. In 1865 I accompanied my father and others on a trip through southern Utah. During the winter of 1866-67 I made a trip to Los Angeles, California, for merchan-



the Y. M. M. I. A. and is a member of the general Church board of mutual improvement work. In civil life Elder Snow has held a number of responsible positions such as city recorder, city councilman, member of the constitutional convention, which framed the State constitution, senator in the State legislature, etc. In the discharge of the duties of these offices he has shown much ability and strength of character.

**WOOLLEY, Edwin Gordon**, an alternate High Councillor in the St. George Stake of Zion, is the son of Edwin Dilworth Woolley and Louisa Chapin Gordon, and was born in Nauvoo, Ill., July 30, 1845. Elder Woolley writes: "My mother died, when I was about four years old, in Galesburg, Ill. I was then cared for by my grandmother, as my father had already gone to Great Salt Lake valley. In 1849 my father came east and took me to the Valley with him on his return, where I



died. I was an active member of the Tabernacle choir in Salt Lake City for many years, and also took part in the theatricals of those earlier days. In 1867, together with others, I was called to go south and assist in the upbuilding of the "Dixie" country. My brother and I stopped in St. George, Washington county, where I followed my trade as a carpenter and builder. June 23, 1869, I was appointed U. S. Deputy Collector of Internal Revenue for the southern district of Utah, to fill the vacancy caused by the death of my

brother Franklin. The settlers were considerably harrassed by the Navajo Indians, and I participated in many expeditions against them. Oct. 8, 1869, I married Mary Lavinia Bently in the Endowment House, Salt Lake City. During the same year I was appointed clerk of the High Council of the St. George Stake, which position I held till May, 1876, when I left for a mission to the States. Later, I served as an alternate High Councillor. In 1871-72 I served as assessor and collector of St. George city, and served also as assessor and collector of Washington county. For a number of years I followed merchandising very successfully, being engaged for myself, and also holding a number of important positions in different companies. In 1888 I moved with my family to Salt Lake City. Among the political positions I have held I may mention those of justice of the peace, city recorder, prosecuting attorney, member of a constitutional convention, member of the Territorial legislature, probate judge, etc., etc. I am the father of eleven children, eight of whom are living."

**HENRIE, James**, first president of the Panguitch Stake of Zion, was born Sept. 18, 1827, in Ohio, second son of Wm. Henrie and Myra Maynell. He came to Utah in 1849 and married Rhona Hatch in 1852. After residing in Bountiful, Davis county, for some time he moved to Panaca, Lincoln county, Nev., where he, in 1869, was ordained to the office of a Bishop by Apostle Erastus Snow and set apart to preside over the Panaca Ward. He removed to Panguitch in 1871, where he acted for some time as a counselor to Bishop Geo. W. Sevy; and when the Panguitch Stake of Zion was organized in April, 1877, he was chosen and set apart to act as its president. He filled that important position for five years, or until 1882 when he resigned on account of ill health and defective hearing. Having yielded obedience to the principle of plural marriage by taking three wives, he was arrested, during the anti-polygamy raid, on the charge of unlawful cohabitation, and fined \$300. Elder Henrie is the father of thirty children; part of his family reside at Panguitch, Garfield county, and part at Fredonia, Arizona.

**SEVY, George Washington**, first counselor in the presidency of the Panguitch Stake of Zion from 1877 to 1878, is the son of George Sevy and Hannah Libby, and was born Feb. 25, 1832, in Leroy, Genesee county, New York. He emigrated to Great Salt Lake valley about 1849 and located in Spanish Fork, Utah county, where he was baptized May 3, 1853, by Stephen Markham and subsequently took to wife Phebe M. Butler. In 1861 he was called on a mission to southern Utah and became one of the first settlers of New Harmony, Washington county. In 1871 he was appointed to take charge of the re-settling of Panguitch and preside over the settlement. He acted as Bishop of Panguitch for nine years, and when the Panguitch Stake of Zion was organized in April, 1877, he was chosen as first counselor to James Henrie, president of the Stake, which position he occupied until Dec. 1, 1878. In the meantime he continued to act in his calling as Bishop. In 1875 he went to Pototoc valley and assisted in forming what is now the flourishing settlement of Escalante. In 1878 he participated in an expedition to the San Juan river, in southern Utah, and helped to open that country for settlement. He built a boat for crossing the Colorado river at that celebrated point known as the "Hole in the Rock," and was one of four men who in December, 1879, explored the country for a wagon road from the crossing of the Colorado to the site of Bluff City, on the San Juan river. In 1887 he moved to Mexico and settled in Colonia Juarez, over which Ward he presided faithfully as Bishop for twelve years. Bishop Sevy is the husband of three wives and has thirty-one children.

**HOUSTON, James**, second counselor to Pres. David Cameron of the Panguitch Stake, is the son of James Houston and Margaret Crawford, and was born Feb. 6, 1850, in Salt Lake City, Utah. He was baptized at the age of eight years by his father, James Houston. His early boyhood was spent in Salt Lake City, where he attended the common schools, till he was eleven years old. He then moved with his parents south to Washington county. They located in St. George and were among the first settlers of that place,

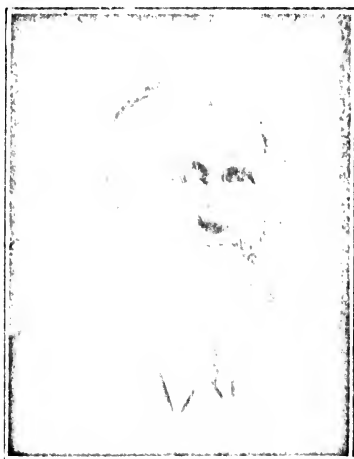
where young James was raised to manhood. At the age of about twenty-one years he went to Panguitch, where



he has resided ever since. Having previously received the lesser Priesthood, he was ordained an Elder in November, 1875, and he was ordained a High Priest and set apart to act as a High Councilor in the Panguitch Stake in 1878 by Apostle Erastus Snow. For a number of years he served as superintendent of mutual improvement work in the Panguitch Stake. During 1884-85 he labored as a missionary in the Northwestern States. After his return from this mission he was chosen to serve as counselor in the Panguitch Ward Bishopric, in which capacity he acted till he was called to the position of second counselor to David Cameron, president of the Panguitch Stake. He was set apart to that position by Apostle Abraham O. Woodruff. Elder Houston married Rebecca Lucy Cooper in 1875; she bore him two children, and died in December, 1879. In April, 1882, he took to wife Sarah Le Fevre, who has borne him eight children. Brother Houston has been an earnest worker for the upbuilding and developing of the country where he resides; for many years he has served as a selectman in Iron and Garfield counties.

**SMITH, Silas Sanford,** president of the San Luis Stake of Zion from 1883 to 1892, is the son of Silas Smith and Mary Atkins, and was born Oct.

26, 1830, in Stockholm, St. Lawrence county, New York. In 1838, he removed with his parents to Kirtland, Ohio, and in 1838 the family went to Missouri. Here they were confronted with the exterminating order of Governor Lilburn W. Boggs, and turned back by the mob. (See sketch of Jesse N. Smith, page 316.) Subsequently Silas S. shared in the persecutions in Illinois, and finally came to the Valley in 1847, crossing the plains in Peregrine Sessions' company of fifty. After wintering in the "Old Fort," Silas S. built a house on North Temple street, in the 17th Ward. In 1849 he located on Grover creek, near Farmington, Davis county, and in 1850 and 1851 he raised two crops near Centerville. In July, 1851, he married Clarinda Ricks, and in the fall of that year he removed to Iron county and thus became one of the early settlers of Parowan. During the Indian war of 1853 he performed efficient military service, first as orderly sergeant and afterwards as lieutenant, captain and major. In May, 1854, agreeable to a call from the Church authorities, he started on a



mission to the Sandwich Islands, where he presided over the conference on the island of Hawaii, and was afterwards counselor in the presidency of the mission; he returned home in November, 1856. In the spring of 1857 he settled in Paragonah, Iron county, where he presided as Bishop for several years. In 1859 he was first elected a member of the Utah legislature, after which he

served almost continuously in that body for twenty years; his last term was in 1878, when he served as a member of the council. In Iron county he served consecutively as U. S. deputy marshal under Marshal Jos. L. Heywood, selectman, probate judge, prosecuting attorney, etc. In April, 1879, under appointment by the Church authorities, he led an exploring company consisting of about twenty-five men to southeastern Utah, with a view to finding suitable locations for settlements. He selected the present site of Bluff City and other places, and subsequently led a company of settlers into San Juan valley by way of Potatoe valley. When the Saints who had settled in Conejos county, Colorado, were organized as the San Luis Stake of Zion in 1883, Silas S. Smith was called by the presidency of the Church to go there and preside. On his arrival in Colorado, he found that the colonies of the Saints in Conejos county were located on State lands which had been withdrawn from the general land office on the applications of the general land board, and the surveyor had returned them to the public domain as mineral lands. It required some five years of incessant labors on the part of Pres. Smith and his colonizers to get good titles to these lands. During the polygamy agitation the "Mormon" settlers were not received with favor by the other settlers in the valley and many requests were made by men of influence to prevent the Saints from settling and buying lands there. This prejudice against them, coupled with the fact that there was no prospect in sight of their receiving a clear title to their land, was for a long time a great drawback to the prosperity of the settlements. Bro. Smith finally purchased at public sales over 20,000 acres of land, the purchases being made in 40-acre tracts. After obtaining the titles and becoming firmly implanted in the valley, the settlers became very prosperous and prejudice gave way to a spirit of liberality. Not only is this spirit now manifested by State officials, but by the citizens generally. Elder Smith presided over the San Luis Stake until 1892, when he was honorably released. Pres. Smith is universally known throughout the Church as a missionary explorer, pioneer, legislator, military officer and civil officer,

and his services will always live in the hearts of the people in whose interest he has spent his entire life. He has been a genuine frontiers man, having made homes in 35 different localities. During the Blackhawk war he had charge of a large body of militia and superintended the breaking up of many of the southern settlements. In 1860, when a fort was established on the Sevier river about that time, it was named Fort Sanford in his honor. During that war he twice rode 200 miles in 24 hours. Altogether he served ten years in the military service on the frontiers. As early as 1853 Elder Smith obeyed the principle of plural marriage by taking to wife Sarah Ann Ricks. Both his wives died in 1864, leaving him eight children. Quite recently Pres. Smith left Colorado, returning to Utah, and is now a resident of Layton, Davis county.

**SMITH, William Reed**, president of the Davis Stake of Zion from 1877 to 1894, was born Aug. 11, 1826, near Farmersville, Ontario, Canada. His father was a native of the New England States, but removed to Canada, where he married Mary Reed, mother of Pres. Smith, who was the daughter of Major Reed of the British army. Pres. Smith was the youngest of nine children and was left an orphan in his early childhood. Fortunately he found a good home with a Quaker family by the name of Parish. From the time he was three years old until he was sixteen he was kindly cared for by this good family. In the fall of 1837 the Parishs, with three of their sons and their families, came to the United States, settling in Stark county, Illinois. About this time large numbers of the members of the Church were moving into and building up the city of Nauvoo, and it was then that Wm. R. Smith became interested in "Mormonism." In 1841 he was baptized into the Church, and during the same year several of the Parishs also became members. After joining the Church Bro. Smith took up his residence in Nauvoo, where he remained for a year and a half, during the whole of which time, however, he was in a feeble condition from frequent and severe attacks of chills and fever. At the expiration of this time he returned to Stark county, where he engaged in

stock-raising until 1849, when, in company with Austin Grant, he started for the Rocky Mountains, arriving there the same year. In 1850 he went to California, where he spent considerable time in stock and mining business. He made some money and, returning to Utah, settled in Centerville, Davis county, where he continued in the stock business, and there he made his home up to the time of his death. He subsequently took large herds of stock to California, where he disposed of them advantageously. In the spring of 1855 he was ordained Bishop of Centerville, and in 1857 was made captain of the Carson colony which left Carson valley near the middle of September and arrived in Salt Lake City during the following month, after a very successful journey. Elder Smith resumed his duties as Bishop of the Centerville Ward, and under his immediate direction the people moved during the Utah war of that period (1858) to Spanish Fork, but returned to their homes after peace had been declared. In the fall of 1859 he was elected a member of the legislative council, to fill the unexpired term of Charles C. Rich. He was subsequently elected three times a member of the House of Representatives, and afterwards (in 1878) he was again elected to a seat in the council. In 1874 he was elected probate judge of Davis county and held that office for nine years. In June, 1877, he was called and set apart to act as president of the Davis Stake of Zion, a position he held until the end of his busy and useful life. He also served as a missionary abroad and was at home a most ardent and faithful worker. In all of his offices of trust, both civil and ecclesiastical, he exhibited untiring energy, excellent judgment and first-class ability. He died at his home in Centerville Jan. 16, 1894, after a long and severe illness, resulting from stricture of the bowels. He was ever known as one of the solid conservative men of the Territory, and left a large and well respected family to mourn his death.

**SMITH, Lot**, president of the Little Colorado Stake of Zion from 1878 to 1887, was born May 15, 1830, in Williams township, Oswego county, New York, son of Wm. O. Smith and Rhoda Hough. He joined the Church at an early day, and marched to California

as a member of the famous Mormon Battalion. After his arrival in Great Salt Lake valley, he became a resident of Farmington, Davis county, where he lived for many years. He was ordained a Seventy at an early day and was for a long time a president of the 74th quorum of Seventy. In 1869-71 he filled a mission to Great Britain. In the absence of a biographical sketch of Lot Smith we copy the following from an article written soon after his death by an intimate friend, Elder C. L. Christensen, a Navajo interpreter and Indian missionary: "For the consolation of his family and friends I wish to say, there never was a man that held the life and liberty of man more sacred than did Lot Smith. During



the Echo Canyon war he played a brave and noble part, and did it well under the circumstances. He had instructions from Pres. Brigham Young to 'shed no blood,' and not even to fire a gun unless absolutely in self-defense. Lot was so prompt in carrying out this advice that several men in his charge left him and went home, they having a desire of gaining fame otherwise than according to the advice that Lot held and kept most sacred. I am conscientious before God in saying that he shed no blood while he lived, except it may have occurred in fighting the Ute Indians, during the battle near Provo city in an early day, with which all are familiar who read the history of Utah. Lot served his country in the fear of God and with good will to man



in the Mormon Battalion. He was, perhaps, the youngest man that bore arms in that military body, being only sixteen years of age, but being large in stature he was accepted. He gave the following account of himself, which I think worth reading: 'One day when we had marched a long distance without water, and nearly famished, we beheld a dry lake at a distance, sometimes called a mirage. It looked so much like a lake of water to those who never saw one that we had full assurance of speedy relief. It no doubt had this effect, at least it stimulated us to press on, but to our horror it was only dry land, and we traveled fully six miles across this delusion and still found no water, and night had fully come.' The writer does not remember whether it was a willow or wire grass patch that gave them occasion to still hope, but 'digging down about eight feet,' Lot said, 'we found abundance to supply all our wants. After this was attended to, I was selected to go back with a keg of water on a mule to help those who had fallen by the way, who numbered quite a few. I had instructions not to give any one any water till I got back to the last man, and then I was to work back to the company, having very particular instructions how to administer this sacred, life-saving fluid. I soon met a man who was anxiously enquiring for water, distance, etc. I put him off, also the second, third and fourth, I think, but from this on I could no longer stand their pleadings. I watered them all and had some left, so I had a drink when I got through a distance of twelve or fourteen miles. I was careful in giving them water, though many drank quite heartily. The Lord surely blessed my little keg of water in a marvelous manner. For my disobedience to orders I was tied behind a wagon and made to walk in trying circumstances which rather humiliated me, but I felt I could not have done less. This was the act of a small official by the name of Dykes.' When God rewards those who give the least of his children a drink of water, I think this hero will not be tied behind a wagon. I have traveled hundreds of miles with this good man. If any were sick he was sympathetic and ready to help; if any wagons were stalled he was the first to roll up his sleeves to

lift, dig and push. If animals were sick he was an expert. He was extremely fond of a good horse. When camping time came, noon or night, animals were the first to receive his attention; then meals were attended to, and all must fare alike. He would always call the camp to order and have prayer offered to God, and if he himself did the praying, it was an earnest, thoughtful appeal to his Heavenly Father; but he never slighted his brethren; they, too, must take their turn. He was very kind, though he could not look upon the deeds of his fellowmen with the charity and forbearance that some men can. He rebuked rather sharply, being of a quick temper, or, rather, he hastily put his foot down on all manner of iniquity, and his rebukes were generally kindly received, as all knew they were intended to elevate and better mankind. And this is how his friends looked upon him. His earnest desire was to have all things go right, and nothing short of this would satisfy him; hence his peculiar mode was considered and his advice generally adhered to. The poor he never passed by unnoticed or uncared for. Feed, grain, seed grain, flour and other provisions have been amply furnished by him to hundreds without any return. He was kind to the stranger and amply adapted to entertain them; Jew or Gentile, all were treated kindly. He was very interesting and entertaining, both in public and in private, and any one could depend upon him for sound doctrine. He was a wise man in general things, though he had not much school learning, but the book of nature, both in regard to man and beast, and all the wonders of God were studied by him and his experience was world wide. He enjoyed life well. He had the thorns and the thistles, the ups and the downs and many sore trials, but he despised none of God's dealings, but a treacherous man was to him a loathing and the only thing I have ever known him to hate. Brother Lot was tried sorely in the latter part of his life, and none but the angels can tell this story correctly. He had his leg crushed into a pulp in a horse power, and had a whole year or more of suffering through this painful calamity. This had somewhat of a tendency to impair his once strong memory. He lost two beautiful boys in the last few

years; one was drowned and one scalded with lye water till he died. An enemy of his hired a man to kill him, but failed, and various and rapid were his trials. He was a good provider and has a number of his children on a fair way to becoming thoroughly educated. He was a large man in stature, over six feet in height when in the prime of life, but was not quite so tall latterly. He weighed from 200 to 215 pounds. He drank no tea nor coffee, used no tobacco and drank no liquor. While with him in St. George, I have seen him refuse to drink a drop of wine with his old-time friends. He never profaned, and always rebuked those that did. However, he would sometimes treat a household of those who desired it to the amount of \$10 to \$50. He was a good frontiersman, active and ambitious and performed noble work at Sunset in the interest of the Arizona mission and its final success. His policy toward the Indians was that of Brigham Young: 'Feed them, not fight them,' and many were the good and instructive letters he received from Pres. Young in that early day which he would read in public and always advise the people to carry them out punctually. Lot said at one time in my hearing: 'All who feel like cursing an Indian and saying that the only good Indian is a dead one, are released to go home.' He meant all he said, and hundreds of Indians came down and farmed at Sunset, and he was not a whit behind in showing them all about farming. He visited the different tribes often and always enquired of their welfare and asked if any of our people were intruding on their rights, often enquiring if we were welcome in their land. He was a fairly good Spanish interpreter and always gave them good advice, encouraging them to allegiance to this great government, etc. He was kind to them, feeding them and aiding them otherwise and he stood high with the Navajo chiefs. When Sunset was abandoned he moved in part to Moencoppy, where he found a different stripe of Navajoes, a people who know no law, a people who were not subdued by the government at the last big fight. They hid up near the Navajo Mountains where live those who committed the depredations in southern Utah and killed Whitmore and Geo. A. Smith, Jun., and stole

many sheep and horses. The writer has seen many mares, valued at from \$100 to \$250 each, stolen in Utah, and came nearly loosing his life for making mention of this fact at one time. While I lived at Moencoppy eight years, I saw them let their sheep into gardens and orchards, breaking fruit trees till they died, and all we could do was only to plead with them kindly, sometimes with good effect for a time, but soon this failed, and they would steal fruit, melons, grain in the shock, corn in the field, ride on our horses, stealing the bells from their necks, the hobbles of their legs, etc., breaking the dams in our reservoirs, destroying our crops and causing the loss of our water, and a hundred other things. Brother Lot Smith passed through all this and more also, and I will assure the reader that Lot Smith died defending the right." Lot Smith was killed by Indians at Tuba City, Arizona, June 21, 1892. The following statement concerning his tragic death is culled from a statement made by G. W. Palmer, of Farmington, Davis county, and published in the "Deseret News" (weekly), Vol. 45, p. 230: A short time previous to the unfortunate event, a "Gentile" trader came to the neighborhood of Lot Smith's residence, at Tuba, Arizona, to obtain the wool clip from the Navajos's sheep. He ingratiated himself with the Indians, and among other things told them they had as much right to the grazing lands outside their reservation as the white men had, and their sheep were as free to pasturage as the white men's cattle. The Navajos, particularly the young bucks, became very saucy and brought their sheep off the reservation, intruding upon the lands taken up by white settlers. This man has the reputation of having incited Indians to drive off a rancher, some time ago, that they might have a good place at which to wash and shear their sheep so that he could get the wool. On the morning of the day when the shooting occurred, an Indian told a man named D. Claws and others, five miles from Tuba, that "many be, pretty soon, Navajos kill and clear out some white men," and that they had "talked about it two days." Claws laughed at him and made fun of his threat, and he said, "We kill one white man, anyhow." Two hours after this, Lot Smith was shot. It appears that the

Indians had let down the bars of his pasture and turned in their sheep. Lot went on horseback to his grazing grounds and tried to turn the sheep out, but they "bunched" up and he could not succeed. He went back to the house and returned, this time having a revolver in his belt. He got off his horse and tried again to drive them out, but falling again he became angry and drawing his pistol, fired twice into the flock, killing six sheep. In a moment half-a-dozen Navajos, who had been riding, arose and fired at his cows, shooting five, and other Indians appeared in the hills. Lot started back home on horseback, and had just passed a point where there was a large rock, when an Indian, who had been riding up on the hill with a rifle on his shoulder and had watched for him till he passed this rock, fired from behind it, striking Lot in the back, the ball going through his body in a slanting direction. The wounded man rode on, and seeing a white man at a distance, beckoned to him. The blood was running in a stream as he rode rapidly to his house. He alighted, entered, unbuckled his belt and went into another room without a word. The man he beckoned soon arrived, and when he and the family went into the room the stricken man exclaimed, "This is the last of me." His dying words were: "God bless the wives and children." The older Navajos greatly deplored the act, which had taken from them a good friend. Elder Smith was shot about 4 o'clock p. m. and died at 10 o'clock the same night. He left a large family and a wide circle of friends to mourn his loss. His body rested in a quiet corner in Tuba City, Arizona, about ten years. But according to the wish of his children his remains were exhumed and shipped to Farmington, Davis county, Utah (where he had spent many years of his life), and there interred with appropriate ceremonies April 8, 1902.

**HORNE, Joseph**, a Patriarch in the Church, was born Jan. 17, 1812, in London, England, son of Joseph Horne and Maria Maldens. When he was six years old his parents emigrated to Canada and settled at a place called Little York, now the city of Toronto. They were of the poorer class of people, the father being a shoemaker by trade, and as there were very few schools in

the country districts, where they dwelt, the boy Joseph had but little opportunity for education. About the year 1822 the family moved eight miles into the timbered country to open up a farm, and there his time was spent clearing land and farming until he was twenty-four years of age, when he married. The lady who became his wife was Miss Mary Isabella Hales, like himself a native of England, but at that time a resident in his neighborhood. The date of their marriage was May 9, 1836. Two months later the young couple were baptized into the Church of Jesus Christ of Latter-day Saints. In the spring of 1837 they became acquainted with the Prophet Joseph Smith, and in



the following year moved to Far West, Missouri, where they passed through the mobocratic troubles of that period, and from 1839 to 1842 resided at Quincy, Ill., prior to moving up to Nauvoo. Soon after settling at the latter place Bro. Horne engaged in the mercantile business, which he continued as long as he remained there. He was ordained a Seventy, and shortly afterwards set apart as one of the presidency of the 28th quorum of Seventy. He left Nauvoo in February, 1846, in the first company of Saints that started for the West. His family then consisted of himself, his wife and three children—boys. His daughter, Elizabeth Ann, was born at Mount Pisgah as they journeyed. They also brought with them a man and his wife and a boy who

drove one of their teams. They spent the next winter on the Missouri river, and on the 15th of June, 1847, resumed their westward journey from Winter quarters, in the immigration that followed immediately behind the pioneers. Bishop Edward Hunter was captain of the company in which they traveled, and under him Bro. Horne was captain of the first fifty. They arrived in Salt Lake valley on the 6th of October, the same year. Up to the spring of 1849, Bro. Horne and his family lived in the Old Fort, and then moved into the Fourteenth Ward. In August, 1850, he was called by Pres. Brigham Young as one of a committee of four to explore Sanpete valley, his associates being William W. Phelps, Dimmick B. Huntington and Ira Willis. While on this trip he with Messrs. Phelps and Willis ascended Mount Nebo, so named by Judge Phelps. They located the site of Mantia, and dedicated the whole valley for settlement by the Latter-day Saints. In November of the same year Bro. Horne accompanied Parley P. Pratt's exploring expedition to the Rio Virgen river, returning in February, 1851. In the fall of that year he was one of a company called to go with George A. Smith to Iron county, where they founded the settlement of Parowan. From 1854 to 1858 he superintended the tithing labor, team work, etc., on the Temple block at Salt Lake City, and during the latter year was called by Pres. Young to take charge of a company of men and go to the Rio Virgen, there to make and work a cotton farm. This occupied two years. In 1861 and 1862 he had charge of a company of men and teams and went back to the Missouri river for emigrants. While Salt Lake City was yet in its infancy he was elected a member of the city council and held that position until the year 1858. In 1878 he was elected justice of the peace for the second precinct, holding that office for six years. He was city pound keeper for four years and for several years acted as city watermaster, also serving in the capacity of school trustee. In 1852 he became a counselor to Bishop Abraham Hoagland of the Fourteenth Ward, and held that position until the spring of 1861. On June 4, 1873, he was made a member of the High Council of the Salt Lake Stake of Zion, and acted in that capacity until March 18, 1890, when

owing to a defect in his hearing he was honorably released from that position. On the same day he was ordained a Patriarch under the hands of Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith, the second named being mouth. The venerable Patriarch notes in his journal that he has done work for the living and the dead in all the Temples that have been reared by the Latter-day Saints. Up to 1888 he continued to reside in the Fourteenth Ward, but during that year moved into a new home that he had built in the Eighteenth Ward. Patriarch Joseph Horne died at his home in Salt Lake City on the 27th day of April, 1897. He was the father of twenty-five children, fifteen of them, including three pairs of twins, being the children of his first wife, Mary Isabella Hales, and the remaining ten the children of his second wife, Mary P. Shepherd, whom he married in 1856.—Orson F. Whitney.

**HORNE, Mary Isabella**, president of Relief Societies in the Salt Lake Stake of Zion, is the daughter of Stephen and Mary Ann Hales, and was born Nov. 20, 1818, in Rainham, county of Kent, England. With her father's

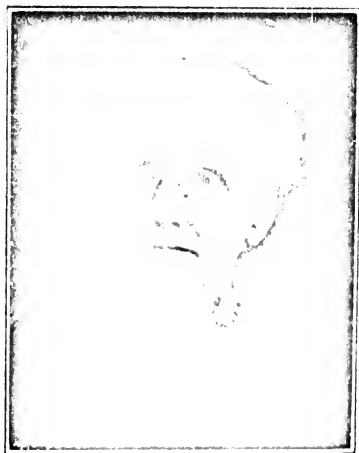


family she moved to Canada in 1842. May 9, 1836, she was married to Joseph Horne and in the same month she heard the gospel preached by Apostle Parley P. Pratt and was baptized in July, 1836. Subsequently, she, with her husband, gathered with the Saints in Par

West, Mo., and together with the body of the Church passed through the persecutions and expulsions from Missouri and Illinois. In 1847 she crossed the plains to the Valley in Apostle John Taylor's company, and located in Salt Lake City, where she lived till 1858, when, together with her family she moved to Parowan, Iron county, but soon moved back to Salt Lake City, where she has continued to reside ever since. Sister Horne received her blessings in the Nauvoo Temple. She has always been a very energetic worker in the Relief Society almost from the day of their organization. In 1853 she served as a counselor to Phoebe Woodruff, president of the Fourteenth Ward Relief society; later she became the president of that society, which position she held for fourteen years, during which time she accomplished much good. When she was released from this position she was chosen to preside over all the Relief societies in Salt Lake Stake. At the organization of the general board of Relief society work, Sister Horne was appointed to be treasurer of the board, in which capacity she labored till 1901. Sister Horne labored as a member of Deseret Hospital committee for twelve years, and was also counselor to Zna D. H. Young in the silk association. She was called by Pres. Brigham Young to preside over the meetings of the Retrenchment association, held in the 11th Ward assembly rooms. Sister Horne is the mother of fifteen children, eight of whom are living; she has 98 grandchildren, and 45 great-grandchildren. Her husband died April 27, 1897.

**KIMBALL, Lucy Walker**, one of Zion's faithful Temple workers was born April 30, 1826, at Peacham, Caledonia county, Vermont, daughter of John Walker and Lydia Holmes. She was baptized by Elder Abraham Palmer, at Ogdensburgh, N. Y., while in her ninth year. In 1838 she removed with her parents and the Ogdensburgh branch of the Church to Missouri, passing through Kirtland, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell county, Mo., the little company of Saints from Ogdensburgh, traveling in seven wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagons

thoroughly, took away all the arms and ammunition which they could find, and ordered some of the women and children out into the snow, among whom was Lucy's mother, a frail and delicate woman. All this happened on a cold and unpleasant day, early in the morning. The company then continued the journey until they reached a point within five miles of Haun's Mill, where they formed a camp. Brother Walker then proceeded to the mill to counsel with Pres. Joseph Young and some other brethren who were stopping there temporarily. This was on Oct. 30, 1838, the memorable day on which the massacre took place. During the shooting Bro. Walker was wounded in the arm, and subsequently suffered considerable



from the effects thereof. Immediately after the massacre a young man came running across the prairie to the little camp of immigrants and told them what had happened at the mill, adding that the mob would soon also attack them. Upon hearing this, some of the women picked up their babes and tried to wade through the deep snow, towards the neighboring woods, but after suffering almost beyond description from cold and exposure they were obliged to return to the wagons and trust in God for protection. The next morning early a young officer, with a pleasant, open face, came riding into the camp and told the travelers that the mob was coming down to destroy them, but if they would consent to follow him, he would lead them to a place

of safety. At first they were not inclined to believe him, but finally concluded to follow him and risk the consequences. The young man, who appeared not to be in sympathy with the mob, then led the little company on a back trail to a secluded place, where they scattered and found temporary shelter among the settlers. In a couple of weeks, Bro. Walker, who had been reported killed, rejoined his family, and the following spring most of the little party continued their journey until they reached Quincy, Ill. In the spring of 1810 the Walker family removed to Nauvoo, where they became intimately acquainted with Pres. Joseph Smith and lived in his family for a number of years. May 1, 1813, Sister Lucy was married to the Prophet as a plural wife. After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William, and in 1816 left Nauvoo to come west. After spending two seasons at Winter Quarters she arrived in Great Salt Lake valley in 1818, in the company of Heber C. Kimball, to whom she was married in 1845, and subsequently had nine children by him. She resided in Salt Lake City until 1868, when she accompanied her husband to Provo. Soon afterwards Pres. Kimball died, but she remained in Utah county for several years, where she took an active part in the Provo Fourth Ward Female Relief Society, filling also many important positions of trust. She now resides with her youngest daughter in the Ninth Ward, Salt Lake City, and is one of the workers of the Salt Lake Temple. Previous to the opening of said Temple she was a worker in the Temple at Logan.

**ROUNDY, Elizabeth Jefford Drake,** a diligent worker in the Relief Societies of the Church for many years, was born March 16, 1839, in the town of Axminster, Devonshire, England, the only child of George Merley Drake and Hannah Jefford. Her father was a descendant from the family of Sir William and Sir Francis Drake. When about ten years old she was deprived of her father's loving care and left solely for love and comfort to her mother who, being an invalid, could not pay proper attention to her child. Her father had taught her to read the Holy Scriptures and by this she grew to have faith in God and his son Jesus Christ.

Elizabeth was raised in the Episcopalian church, and when yet very young she saw that the teachings of the Savior were not practiced by that church as she thought they ought to be. In her prayers she began to plead with God to show her how "to be good," and how to serve him. At twelve years old she had a vision of truth and error, in which the Savior appeared and told her to follow his teachings, in which case all would be well with her. This vision was repeated three times, the last time when she was nearly twenty years old. She had enquired into the creeds of the different churches near her home, but could not believe any of them, and on the vision being repeated the third time she decided to leave home and go to London, where,



among so many people, she thought she would surely find some who served God aright. In December, 1851, she attended a meeting of the Aldenham Street branch of the Church of Jesus Christ of Latter-day Saints; Elder Jacob Gates was the preacher on that occasion, and in his sermon he portrayed the vision she had seen, and the last words of his discourse were almost the identical words which the Savior had uttered to her in the vision. At the close of the meeting she gave her name in for baptism, and she was accordingly baptized, Dec. 31, 1851. Although young and unacquainted with the doings of the people of the world, she was assailed on every hand, and persecutions came from all she held

dear; her mother refused to acknowledge her as her child, unless she would give up the new faith she had espoused; but nothing daunted she was firm and bid her mother farewell, telling her that as she had put her hand to the true gospel plough, she would by the help of God hold on to it. After joining the Church she became acquainted with Henry Richard Ballam, one of the most brilliant speakers among the Elders of the London conference, to whom she was united in marriage, July 13, 1852. She was brutally treated by her husband, scarcely ever being free from bruises caused by his blows. He was excommunicated from the Church in 1854, for adultery. In the spring of 1856 Sister Elizabeth was at Liverpool ready to emigrate to America; but her husband plead with Apostle Franklin D. Richards to re-admit him into the Church and counsel his wife to return to him. Brother Richards did so, but promised Elizabeth, that if she would remain faithful and prayerful, her husband should never have power to strike her again; and if he did not keep his covenant, she should be delivered from him within a year. All this happened as Elder Richards had predicted. Her husband never beat her again, although he otherwise continued to abuse her. Assisted by some of the brethren, she was enabled to emigrate to America in 1857, when she and her little daughter crossed the Atlantic in the ship "Tuscarora," which landed in Philadelphia July 3, 1857. About three months later she gave birth to another daughter. After a sojourn in Philadelphia of about two years, she came to the Valley, with her children, in 1859. Having married Daniel Davis, a resident of Washington, D. C., in 1860, she returned east; and while her husband served in the army she was appointed to a clerkship in the office of General F. E. Spinner, U. S. treasurer, which position she held until the advent of the notorious Colum bill, when she resigned for the purpose of devoting her time in the defense of her people. She succeeded in getting the signature of fifty-six ladies (whose friendship she had made through her association with them) to a petition, protesting against the contemplated anti-Mormon legislation. She also obtained help for the Saints against the Cragin bill through the

Hon. Charles Sumner. Much good was done by her testimony in removing prejudice from the hearts of many who had believed the false reports circulated against the Saints. In 1870 she removed from Washington to Salt Lake City. During the time her husband served in the army he became very dissipated, which compelled her to obtain a divorce. In 1874 Sister Elizabeth took the lead in arranging the first celebration in honor of the Prophet Joseph Smith's birthday. The party was held in the 14th Ward Assembly hall and was approved by Pres. Brigham Young who spent the winter at St. George, Apostles Orson Pratt and John Taylor were numbered among the guests on that occasion. Since that time Sister Roudy has been persevering in her efforts to have the Prophet's birthday anniversary remembered among the Saints; and after twenty-seven years' persistent effort and waiting she has lived to see it universally honored amongst the Saints. When Pres. Brigham Young was sent to the Utah penitentiary for so-called contempt of court by Chief Justice James B. McKean in 1871, Sister Elizabeth suggested the getting up of a memorial to Gov. Axtell. This was sanctioned by Pres. Geo. A. Smith. Sister Eliza R. Snow and Sister Elizabeth commenced drafting the address at 12 o'clock midnight, and by 10 o'clock the next morning they had obtained over eight hundred signatures, of which Sister Elizabeth had secured the greatest part. Before noon on that day, together with Sister M. Isabella Horne, she waited upon Governor Axtell at his rooms in the Townsend House, and presented the memorial in behalf of the ladies of Salt Lake City. They had the pleasure of the full approval of his Excellency, and he thanked them for their confidence in him and for their kind feelings toward Pres. Young. This same summer Pres. Young and Mrs. Eliza R. Snow called on Elizabeth to get up an excursion to Haight's Grove, near Farmington. Elizabeth called on Sister Wilmarth East to assist her. This excursion, which was the first that had been conducted by a woman in Utah, was a success in every particular. Elizabeth having lived in Washington and knowing the prejudice of the people in the east, advised that the sisters of the "Mormon" Church should get up a memorial to

Congress in their own name and ask for their rights as American citizens, and declare their allegiance to the Constitution of their country, as well as their belief in the revelation of God and the divinity of celestial marriage. Many of the sisters thought that this could not be done successfully, but when Pres. Young heard of it, he said, "Do it by all means." Sister Elizabeth was the first woman sent by Pres. Young to visit the settlements of the Saints, call meetings and read the memorial to the sisters and get their signatures; she visited fifty-four settlements on this mission. Sister Eliza R. Snow and some other sisters also assisted, and the memorial was presented to Congress with over twenty-six thousand signatures in December, 1875. In the same winter Sister Elizabeth was appointed by Pres. Young to act on the Ladies' Centennial Committee, of which Sister Eliza R. Snow was made president. The fair was held in the Old Constitution Building, Salt Lake City, and was successful. At the close of the fair, in 1876, the sisters were called to open a store for the sale of home industries. A company was organized for that purpose in October, 1876. Eliza R. Snow was elected president, Priscilla M. Staines vice president, Elizabeth J. Davis secretary and business manager, Bathsheba W. Smith treasurer. The store was called The Woman's Commission Store. Sister Elizabeth entered into the celestial order of marriage by becoming the plural wife of Bishop Jared Curtis Roundy, Jan. 17, 1879. During the raid which followed a few years later she had to leave home and wander as an exile among strangers, under which circumstances her husband died May 24, 1897, in St. David, Arizona. When sixty-two years old, she took her first lessons in oil painting and has improved her talents in this direction to the astonishment of all who know her. She also enjoyed the privilege of an intimate acquaintance with Zion's gifted poetess, Sister Eliza R. Snow. It was her hands that waited on, soothed and comforted Sister Eliza the last year she was spared to the Saints. In November, 1887, Sister Eliza, who was very sick and to all appearances had but a few hours to live, requested that a certain brother be sent for immediately to come and administer to her the ordinance of heal-

ing. Sister Elizabeth, after trying in vain to get one of the brethren to respond, volunteered to go herself, to which Sister Eliza consented, provided another sister remained with her in the meanwhile. Sister Elizabeth obtained a horse and buggy of Bishop Jacob Weiler, with which she started, after receiving Sister Eliza's blessing and being told by her that she should go in peace and return in safety,—adding, "and I will be here when you return." Upon enquiry she soon learned that the brother wanted lived at E. T. city, twenty-five miles away. She was advised to go back and not start that night, as it was then past 5 o'clock, but she thought Sister Eliza was too sick for delay, and consequently she started for the west, not being acquainted with the road. In driving through four sheep herds, she got off on the wrong road and went four miles out of her way; but through the blessing of God she arrived at the place of her destination at half-past twelve midnight. At about 4 o'clock in the morning, Sister Elizabeth started for the city, accompanied by the brother wanted and arrived at the Lion House at a quarter to 8 o'clock in the morning. Sister Eliza lived one month and four days after that. Sister Roundy is still vigorous in mind and body, and her highest ambition is to spend the remainder of her days on the earth in promoting the welfare of Zion and her people.

**HAKES, Mabel Ann Morse,** Stake president of Relief Societies in the Maricopa Stake, is the daughter of Justus Morse and Elizabeth Towne, and was born at Goodhope, McDonough county, Ill., April 10, 1840. Her parents were members of the Church prior to her birth, and in her early childhood she passed through many of the persecutions of the Saints in those days. In 1845 her mother died, leaving Mabel a mere child. She crossed the plains in 1850, in a company led by Apostles Lyman and Ricks, spending the winter in Great Salt Lake valley. She continued on to California in 1851, where she was baptized Jan. 1, 1852, by Wm. J. Cox, and where she remained till 1855, when she returned to Utah. March 29, 1857, she was married to Pres. Collins R. Hakes, Chas. C. Rich performing the ceremony. With her husband she



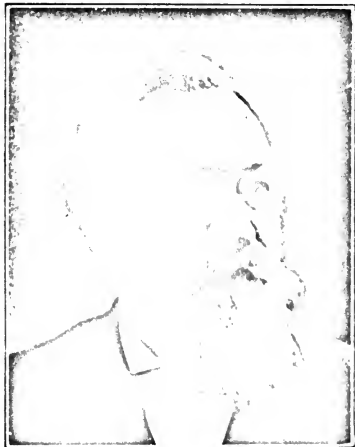
moved to Arizona in 1883, locating at what is now known as Mesa city, Maricopa county, where she continues to reside. In the fall of 1883 the plague of smallpox broke out in Mesa and a number of people died with that dread disease, among whom were a number of Sister Hakes' relatives. Sister Hakes has led an active life in the Church, having always taken an especial interest in Relief Society work. Soon after her return to Utah from California she was called to act as a counselor in the Relief Society at Kanosh, Millard county. In 1885 she was called to preside



over the Mesa Ward Relief Society. This position she held till about 1890, when she was made a counselor in the Stake organization, and about two years later she was called to the position of president of the Relief Societies in Maricopa Stake, in which capacity she is at present diligently laboring. Sister Hakes writes: "I have a family of twelve children, six of whom have passed to the great beyond, but I know that both my dead and living children were and are faithful workers in the kingdom of God, for which I am truly grateful. I have 31 grandchildren and six great-grandchildren."

**ASPER, William**, first counselor in the presidency of the High Priests' quorum of the Salt Lake Stake of Zion, is the son of George Asper and Salome Firestone and was born April 15, 1836, at Newville, Cumberland county, Penn. He was baptized May 31, 1861, having heard

the gospel about one year previous. Soon afterwards he emigrated to Zion, arriving in Salt Lake City Sept. 12, 1861. Bro. Asper located in Salt Lake City, where he has continued to reside ever since. He was ordained an Elder in



1861 and later a Seventy and became a member of the 8th quorum of Seventy. In 1871 he was ordained a High Priest and set apart to act as first counselor to Bishop Alonzo H. Raleigh of the Nineteenth Ward, which position he held till 1877, when, at the reorganization of the Ward, he was chosen as first counselor to Bishop Richard V. Morris, in which capacity he labored till 1881. During 1881-1883 he filled a mission to the Southern States, where he labored principally in Virginia, part of the time as president of a conference. In February, 1900, he was called to his present position as first counselor to David McKenzie, in the presidency of the High Priests' quorum of Salt Lake Stake. Elder Asper has always taken an active interest in Sunday school work, and was for a number of years superintendent of the Nineteenth Ward Sabbath school. June 20, 1863, he married Ingra Ahlston, who has borne him seven children, four of whom are living. He married Adelaide Adelia Wilcox May 14, 1873, and Rebecca Jane Noal, April 23, 1879, the issue of which union is five children, all of whom are living. Elder Asper has followed contracting and building very successfully for many years and is to-day the senior member of the firm of Asper, Noall and

Co. Bro. Asper is a man of strong and marked character, and is a hard and earnest worker in everything he undertakes to do; he is entirely void of all ostentation and unnecessary show.

**RICHARDS, Henry Phinebas**, a member of the High Council of the Salt Lake Stake, is a son of Phinebas Richards and Wealthy Dewey, and was born at Richmond, Berkshire county, Massachusetts, Nov. 30, 1831. He was baptized by his father when about eight years old. In the fall of 1843 he emigrated with his father's family to Nauvoo, Ill., and although quite young, was ordained an Elder and identified with the Elders' quorum. He received his endowments in the Nauvoo Temple, Feb. 7, 1846, just before the exodus of

support of his parents; he also served as messenger in the House of Representatives of the Provisional Government of the State of Deseret during its two first sessions. Dec. 30, 1852, he was united in marriage by Pres. Willard Richards to Miss Margaret Minerva Empey, who has since borne him eight children. April 17, 1854, he was ordained a Seventy under the hands of Pres. Joseph Young, sen., and became a member of the 8th quorum. May 4, 1854, he started in company with some eighteen other Elders on a mission to the Hawaiian Islands. There he was prospered in obtaining a thorough knowledge of the language of the natives and labored successfully on the islands of Hawaii, Maui, Molokai, Lanai, Oahu and Kauai. During his absence on this mission, which was of three and a half years' duration, his eldest child (a daughter) was born June 11, 1854; consequently she was nearly three and a half years old before he had the privilege of seeing her. In the spring of 1858, upon the approach of Johnston's army, he moved south with the body of the Church, and located in Provo, where his family remained until word was given for all who desired to do so to return to their former homes. July 13, 1866, he was duly commissioned by Gov. Charles Durkee as 1st aid-de-camp on the staff of the commander of the 2nd brigade of the 1st division of the Utah militia, with the rank of colonel of infantry. Sept. 11, 1869, he was ordained one of the presidents of the 8th quorum of Seventy, which position he honorably filled until May 9, 1873, when he was ordained a High Priest and set apart to act as a High Councillor, under the hands of Elder Joseph F. Smith and the presidency of the Stake. Dec. 27, 1876, having been called at the previously held semi-annual conference, he started on his second mission to the Hawaiian Islands. At San Francisco he took passage on board the steamship "City of New York" and arrived at Honolulu Jan. 12, 1877. He labored on all the principal islands of the group, and met many friends with whom he had formed an acquaintance over a quarter of a century before. He had several very pleasant interviews with his majesty, King Kalakaua, and presented the Queen Kapiolani with an elegantly-bound volume of the Book of Mormon, published in her own



the Saints, and left Nauvoo with his parents bound for the Rocky Mountains May 19, 1846. He sojourned for a short time at Winter Quarters, and commenced the journey across the plains July 3, 1848; he drove an ox-team for Sister Moss (whose husband was then on a mission) and had the charge of two teams all the way, standing guard every third night half of the night; arrived in the Great Salt Lake valley Oct. 19th, feeling truly thankful that he had reached the place of his destination, as the labors, toils and fatigues of the journey seemed more than could have been endured much longer by one of his years and not of robust health. For a number of years he contributed to the

language. He also traveled a short time with her majesty the queen upon the island of Hawaii, ate at her table and assisted her on different occasions in organizing her Hoola Hoola La-hui, an organization similar to the Relief Societies among the Latter-day Saints. While remaining a short time at Laie, the native assessor and collector of the district assessed a personal tax against Elder Richards of \$5, as he had usually done to other Elders, although the law exempted Christian ministers of all denominations, who are regularly engaged in their vocation, from the personal tax. He demurred to pay the tax on the above grounds, and was consequently arrested and brought before the native judge of the district, who decided that he would have to pay the tax, as he was not a Christian minister. An appeal was taken, and the case heard before one of the judges of the Supreme Court of the kingdom, the attorney-general of the Crown prosecuting. The decision of the lower court was reversed and the case decided in Elder Richards' favor, whereby the "Mormon" Elders were placed on an equal footing with ministers of other denominations. (See "Deseret Evening News" of Dec. 17, 1879.) Elder Richards also had several interviews with his excellency J. Mott Smith, minister of the interior, and was successful in allaying much prejudice on the marriage question, and of procuring a license to solemnize marriages throughout the kingdom, which privilege had not been granted to the Latter-day Saint Elders up to that time. This mission was of about two and a half years' duration, and when he returned home he brought four natives of the Hawaiian Islands with him. June 5, 1881, he was appointed superintendent of the Fourteenth Ward Sunday school, which position he occupied for many years. Previous to this he had filled the position of assistant superintendent and acted as teacher almost from the time the Sunday schools were first organized in Salt Lake City. For about thirty-five years he was engaged in mercantile pursuits, having labored in two or three of the leading mercantile houses of Salt Lake City, but the greater portion of the time with Z. C. M. I. Since Oct. 7, 1895, he has filled the responsible position of president of the Josepa Agricultural and Stock Compa-

ny (or the Hawaiian colony in Skull valley). In 1898-1899 he acted as Oil and Food Inspector of Salt Lake City. Elder Richards is still hearty and strong physically, and is an active Elder in the Church. He resides in the Eighteenth Ward, Salt Lake City.

**WIDERBORG, Carl**, a prominent Elder in the Church, was born May 11, 1814, in Gothenburg, Sweden; baptized by Svend Larsen March 4, 1853, in Norway; labored a short time as a missionary in Norway and after that for several years as translator and writer at the mission office in Copenhagen, Denmark; when the American Elders

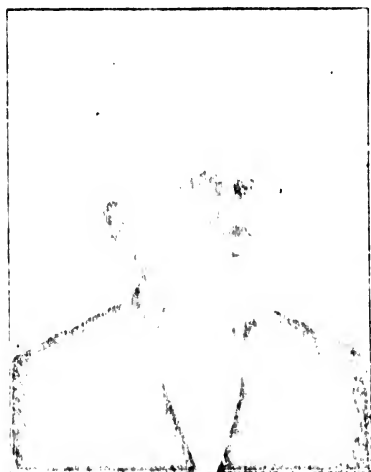


were called home in 1858, on account of the Utah war, Elder Widerborg was called to preside over the Scandinavian Mission; this presidency was continued till 1860, when he emigrated to Utah, and located in Ogden, Weber county. In 1861-68 he filled a mission to Scandinavia, again presiding over the mission. Soon after his return he took suddenly sick and died March 12, 1869, in Ogden. Elder Widerborg was perhaps the ablest public speaker which the Scandinavian mission has produced up to the present time.

**LILJENQUIST, Olo Nilson**, a Patriarch in the Church, was born Sept. 23, 1825, in Ignaberga, Malmohus lan, Sweden, baptized by William Andersen, ordained to the Priesthood and called in to the local ministry, in which he labored about four and a half years; emigrated to Utah in 1857, and located

in Goshen, Utah county; filled a mission to Scandinavia in 1859-62, being the first of the converts in Scandinavia who returned from Zion to preach in his native land, he labored as travelling Elder in the mission and on returning to Utah led a large company of emigrating Saints. He removed to Hyrum, Cache county, where he acted as

labored till April 27, 1900, when he was ordained a Bishop and set apart to preside over that Ward by Apostle



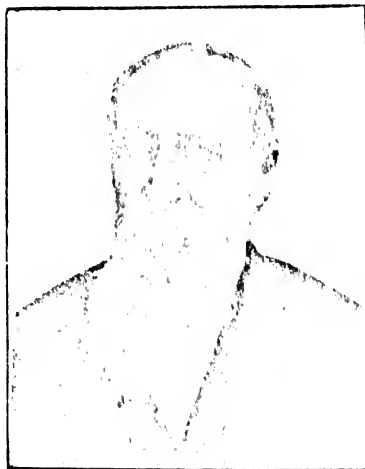
Bishop for many years; filled a second mission to Europe in 1876-78, presiding over the Scandinavian mission. He was ordained a Patriarch by Pres. Brigham Young June 22, 1873, and appointed by the First Presidency a general missionary and Patriarch in all the Stakes of Zion, in 1890.

**ANDERSON, Anthon,** Bishop of the Second ward, Logan, Cache county, Utah, was born at Christiansand, Norway, Dec. 2, 1851. He emigrated with his parents to Utah in 1861, and was baptized Nov. 7th of that year. March 21, 1870, he was ordained to the office of an Elder. He married Mary Henderson March 11, 1872, and was ordained a Seventy and set apart as a president in the 64th quorum Jan. 7, 1884. During 1885-87 he filled a mission to Norway, where he labored mostly in the Drammen Branch, Christiania conference. At home Elder Anderson has been a faithful Sunday school worker, and from 1890 to 1898 he served as superintendent of the Logan Fifth Ward Sunday school. He was ordained a High Priest and set apart as second counselor in the Bishopric of the Second Ward, Logan, Dec. 13, 1899, in which capacity he



Francis M. Lyman. Elder Anderson is still laboring in this responsible calling. In civil life he has held a number of important political positions, such as a city councilman, county treasurer, mayor of Logan city, etc.

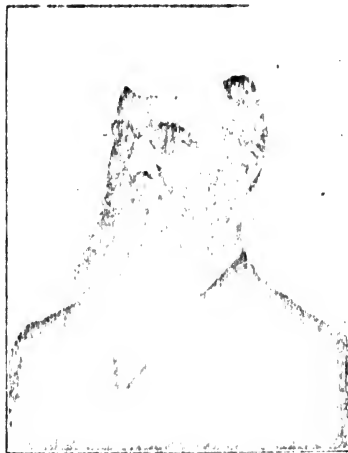
**ANDERSON, Hans,** a Patriarch in the Church, was a Scandinavian by birth, became a convert to "Mormonism" in his native land and emigrated



to Utah at an early day. He made his home in Logan, Cache county, where he died Nov. 5, 1891, aged 82 years.

**PEHRSON, Erik Johan**, a counselor in the Bishopric of the Vernon Ward, Tooele county, Utah, was born Sept. 21, 1834, in Orebro lan, Sweden. He was baptized into the Church Sept. 2, 1855, and emigrated to Utah in 1861, and located in Vernon, Tooele county, where he has resided ever since. In 1869-70 he filled a successful mission to Scandinavia, where he labored in Sweden,

pony express between Salt Lake City and Rush valley. In 1877 he located in Bountiful, Davis county. In 1867-69 he filled a mission to England, where



he labored first as a traveling Elder in the Liverpool conference, and later as president of the Birmingham conference. Jan. 8, 1893, he was ordained a High Priest by Abraham H. Cannon and set apart to act as Bishop of the South Bountiful Ward, Davis Stake of Zion, in which capacity he is at present laboring.



most of the time as president of the Stockholm conference. On returning home he was made leader of a company of emigrating Saints. At home Elder Pehrson has labored many years as a member of the Bishopric of Vernon Ward, Tooele Stake, and has proven himself to be a diligent and faithful worker in the Church.

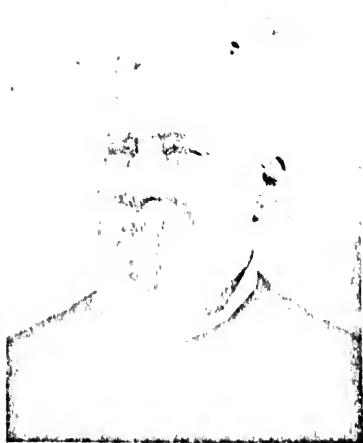
**EGAN, Richard Erastus**, Bishop of South Bountiful, Davis county, Utah, is the son of Howard Egan and Tamson Parshley and was born March 29, 1812, at Salem, Mass. He was with his parents in Nauvoo, Ill., and went with them to Winter Quarters after the exodus from Nauvoo. In 1848 they emigrated to the Valley and located in Salt Lake City. Richard was baptized by N. M. Whipple, March 5, 1857. In 1857 he made a trip to California. He was one of those who performed guard duty during the "move" south in 1858. For about sixteen months he rode the

**MADSEN, Christian August**, Bishop of Gunnison Ward, Sanpete county, was born July 23, 1822, near Copenhagen, Denmark; he was baptized by Elder Ola N. Liljenquist April 16, 1854. After being ordained to the Priesthood he labored as a local missionary in Sweden and Denmark for about three years, first as president of the Stockholm conference, Sweden, and later as pastor of the Eyen, Fredericia, Aarhus and Aalborg conferences. In 1858 he emigrated to Utah and located in Salt Lake City. Jan. 22, 1859, he was ordained to the office of a Seventy. During 1860-62 he filled a successful mission to Scandinavia, where he labored as pastor over the Aalborg and Vendsyssel conferences, and returned home in charge of the company of emigrants. After his return he settled in Gunnison Sanpete county, where he still resides. For a number of years he served as a member of the High Council in Sanpete valley, and he was appointed acting

Bishop of Gunnison May 13, 1876, which office he held till July 4, 1877, when he was ordained a Bishop and set apart to preside over said Ward. He was

and ordained to the Priesthood in his youth. He was one of the first settlers in Meadowville, Rich county, Utah, where he located in 1869 and where he acted as a counselor to Bishop Joseph Kimball about ten years. As a High Priest he filed a mission to the North-western States in 1882-83, and in 1887 he changed his residence to Fairview, Oneida county, Idaho, where he was called to preside as Bishop; this position he still occupies.

**FJELDSTED, Andrew Christian,** Bishop of Centerfield, Sanpete county, Utah, was born in Tversted, Mosbjerg parish, Hjorring amt, Denmark, Oct. 14, 1855. In 1862 he emigrated to Utah with his parents, crossing the plains in



ordained a Patriarch March 3, 1900. Elder Madsen has filled numerous positions in a civil and military capacity. He is a man of superior intelligence and has always been a firm and faithful worker in the Church.

**PRATT, Moroni Walker,** Bishop of Fairview Ward, Oneida county, Idaho, was born in Salt Lake City,



Chas. A. Madsen's company. The family located in Gunnison, Sanpete county, in 1863. Andrew C. took an active part in the Indian war in 1865-68, and was present when the treaty of peace was concluded with Chief Blackhawk. He filled a mission to Denmark in 1895-97, where he labored first as president of the Hjorring branch and later as president of the Aulborg conference. At home he was for years an ardent Sunday school worker, and when the Centerfield Ward was organized Aug. 29, 1897, he was chosen to preside over the same as Bishop, which position he still holds.

**CHRISTIANSEN, Parley,** Bishop of Mayfield, Sanpete county, is the son of Niels C. and Dorthen C. Christiansen, and

Utah, Oct. 10, 1853, son of Apostle Parley P. Pratt and Ann A. Walker. He was baptized when about ten years old,

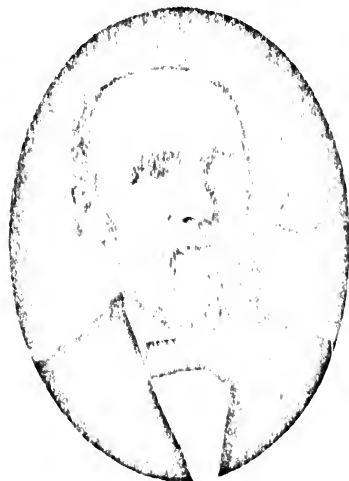
was born Dec. 7, 1857, in Salt Lake City, Utah. He removed with his parents to Ephraim, Sanpete county, in 1858, where he was baptized Oct. 27, 1867. In 1876 he went to Arizona as a missionary settler. After returning to Utah he was ordained an Elder April 21, 1881,

came a president of the 48th quorum of Seventy. In 1871-73 he filled a mission to Scandinavia, where he labored in Denmark and Norway, most of the time as president of the Christiania conference. He filled another mission to Scandinavia in 1887-89, during which he labored in the Aalborg and Copenhagen conferences, Denmark, presiding over the latter conference. At home he always took an active part in Church affairs. He served as tithing clerk in Mantli for many years, and filled many other positions of responsibility and trust in the community. From February to July, 1890, he served a term in



and married Dorthen C. Jensen. He served the people of Ephraim as policeman, constable and city marshal for several years. Jan. 2, 1885, he was ordained a Seventy by John F. F. Dorius, and during 1887-88 he labored as a missionary in the Northwestern States. In 1890 he moved with his family to Mayfield, as he had been ordained a Bishop May 18, 1890, by Apostle Heber J. Grant and called to preside over the Mayfield Ward. Elder Christensen served as a member of the State constitutional convention in 1895, and was a member of the Utah legislature in 1899.

**WEJBYE, Jens Christian Andersen,** a prominent Elder in the Church, was born Sept. 26, 1824, at Vejby, Hjørring amt, Denmark. He was baptized into the Church April 16, 1851, and was soon afterward ordained to the Priesthood, after which he labored continuously as a missionary in the Vendsyssel conference for seven years, the last three years as its president. He married Seville Marie Pedersen April 13, 1860, and emigrated to Utah in 1862. He was ordained to the office of a Seventy Nov. 16, 1862, and set apart as a president in the 66th quorum; subsequently he be-



came a president of the 48th quorum of Seventy. In 1871-73 he filled a mission to Scandinavia, where he labored in Denmark and Norway, most of the time as president of the Christiania conference. He filled another mission to Scandinavia in 1887-89, during which he labored in the Aalborg and Copenhagen conferences, Denmark, presiding over the latter conference. At home he always took an active part in Church affairs. He served as tithing clerk in Mantli for many years, and filled many other positions of responsibility and trust in the community. From February to July, 1890, he served a term in the Utah penitentiary for having married a second wife, and died as the result of hardships and exposure suffered during his imprisonment, Feb. 25, 1891, at his home in Mantli, Sanpete county, Utah. Elder Welbye was one of the best record keepers in the Church, and his private journals, which are very full and accurate, are now on file at the Historian's Office.

**JENSEN, Jens Iver,** Bishop of Elsinore Ward, Sevier county, is the son of Thomas C. Jensen and Karen Marie Iversen, and was born in Jerslev, Hjørring amt, Denmark, Aug. 8, 1846. He was baptized June 5, 1861, by Elder Niels Mortensen, and ordained an Elder April 24, 1864. In 1865 his parents, having accepted the gospel, emigrated to America, taking their young children

with them. Jens remained in Denmark, where he labored as a missionary in the Vendsyssel conference till June 1867, when he emigrated to Utah.



He married Inger Jensen, a young lady whom he had baptized into the Church, prior to leaving for America. They crossed the plains with ox-teams and arrived in Salt Lake City Oct. 5, 1867. Elder Jensen located in Ephraim, Sanpete county, where he lived for a number of years and then moved to Richfield, Sevier county. Later, he became one of the first settlers of Elsinore. In 1880-82 he filled a mission to Denmark, where he labored in the Aarhus conference, part of the time as president of the same. Elder Jensen has always been an active worker in the Church, and since November, 1887, he has presided as Bishop over the Elsinore Ward, of Sevier Stake of Zion.

**SORENSEN, John Peter**, a prominent Elder of the Twenty-first Ward, Salt Lake City, Utah, is the son of Peter Emil Sorensen and Ane Marie Jepsen, and was born Oct. 17, 1837, at Vestermark Kjar, near Sonderborg, on the island of Als, Denmark (now a part of Germany). In his youth he learned the trade of a ship carpenter, and at the age of nineteen he went to sea as such. On his numerous voyages he visited Norway, Sweden, Iceland, England, Italy, Russia, Prussia, Finland, Australia, New Zealand, etc. On Christ-

mas eve, 1859, he was shipwrecked in the English channel, but managed to reach Margate, a small English seaport. In Australia, where he arrived in 1860, he engaged in gold mining, ship-building and in teaching navigation; there, also, he obtained a fair knowledge of the English language. During the great gold excitement in New Zealand, in 1861, he went to that country, where he remained about nine years, following mining, boat building, contracting, merchandising, etc. He also spent much of his time prospecting for gold, with considerable success. In 1870 he started for Europe via America, but on reaching the Hawaiian Islands he remained at Honolulu about a year, where he experienced a severe earthquake. He then went to California, whence he started overland for Europe, but on reaching Utah he decided to remain there. Consequently he located in Salt Lake City, where he engaged in business and became part proprietor of the Valley House. At first he only paid slight attention to religious matters,

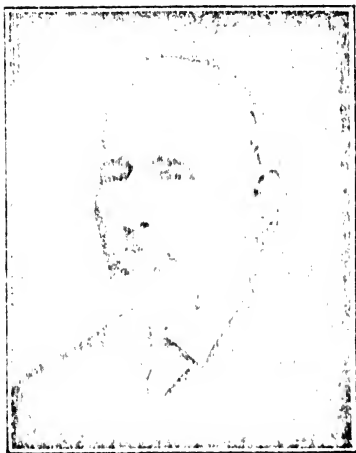


but became a prominent member of the Freemasons, the Odd Fellows and the Knights of Pythias. Up to this time he had been a man of the world and was considered by his companions a "real good fellow." But some time during the year 1878 he had a dream, in which he saw one of his children destroyed. The same night he passed



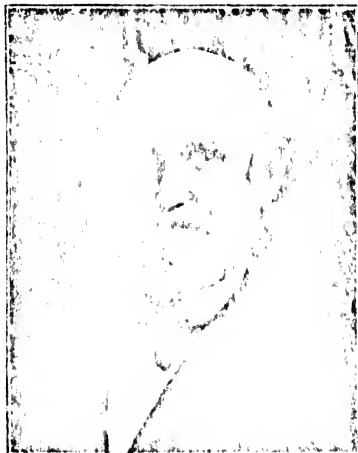
into a trance, during which his spirit left the body, and he was privileged to behold many marvelous things, particularly the punishment of the wicked. Though his children were all well at the time, 36 hours later his eldest child was a corpse, in fulfillment of his dream. For three months after this event he had open visions and spiritual manifestations almost daily. He consulted Catholic priests and others, and fasted and prayed for relief, but none came, and no one seemed to understand him, except a few old members of the "Mormon" Church. After visiting and praying in the different sectarian churches, he at length attended services in the 14th Ward meeting house, where his spiritual hearing was opened, and he heard the angels of God in voices of praise and rejoicing, when he entered the hall. Soon afterwards, agreeable to his request, he was baptized by Wm. W. Taylor, April 1, 1879. In consequence of his joining the Church, he was expelled from the secret societies to which he had belonged. Previous to this he (on Dec. 24, 1872) had married Eva Gyllenskog, a "Mormon" girl, by whom he has had nine children. Shortly after his baptism he was ordained an Elder and received his endowments. He was ordained a Seventy by Apostle Orson Pratt Oct. 9, 1879, and a month later he left home for a mission to New Zealand. On arriving in Auckland, he was very unkindly received by the inhabitants. One of his missionary companions took sick and went further south; and another became discouraged and returned to Utah, which left Bro. Sorensen a lone missionary in that far-off land, with four new converts. In the midst of a very hostile community. He was mobbed repeatedly and suffered personal violence at different times. He was, however, successful in bringing a number of honest souls into the Church and raised up a branch at Auckland. Subsequently he was insured to go to Napier, where he was also subjected to personal violence, but succeeded in baptizing a number of people, and organizing branches of the Church at Napier and Newswood. While traveling through the country on that trip, with a local Elder (Jens Jensen) as a companion, he was sometimes obliged to sleep in stables, sheds, and barns, and on one occasion he was

fed for three weeks by an infidel. He also held a prolonged discussion with a Lutheran priest. Meanwhile he journeyed on to Palmerston North with Bro. John S. Ferris, an Elder just arrived from Utah. They were both mobbed and ill treated. Continuing his labors, Elder Sorensen made an extended tour about the island, preaching and baptizing wherever he had the opportunity. He also visited the Maori prophet and his people at Parihake. Being honorably released from his mission, he left for Utah July 19, 1881, and after his arrival home he went to St. George, where he performed work for his departed relatives. On returning to Salt Lake City he engaged in the furniture business, but in 1883 he lost his business in the Council House fire. Yielding obedience to the principle of plural marriage, he took Olivia Monson to wife in 1882 and married Alma Samuelson in 1883. The former has borne him two and the latter six children. In 1886 he was arrested and tried on the charge of polygamy, but was acquitted through lack of evidence. May 12, 1887, he left for a mission to Scandinavia. After being expelled from Als, his native island, he was hunted like a criminal for the gospel's sake, on the Island of Eyen, but he was successful in his missionary labor and also gathered much valuable genealogy. In 1889 he returned home, and opened a farm in West Jordan, Salt Lake county, and built a home in the 21st Ward, Salt Lake City, where he still resides. He was ordained a High Priest Feb. 27, 1893, by Wm. C. Dunbar. In civil life he has held a number of positions, such as appraiser of school lands, commissioner to locate a State experiment farm in southern Utah, and county fruit tree inspector for Salt Lake county. In all of these positions he made a good record as a hard and earnest worker. He conducted an extensive furniture business and made good progress financially, until 1894, when a combination of circumstances, over which he had no control, brought him reverses. Elder Sorensen is universally known as a zealous Latter-day Saint, persevering in whatever he undertakes to do. At present he is energetically engaged in soliciting means for the erection of the mission house in Copenhagen, Denmark.



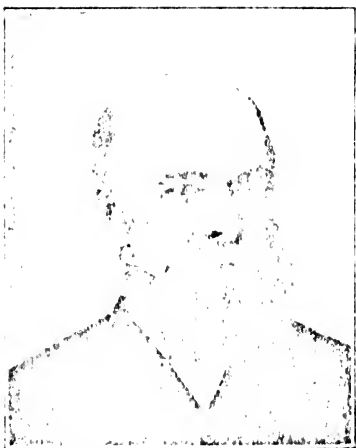
DAVID CAMERON.

Born Dec. 24, 1838.  
(See sketch, p. 542.)



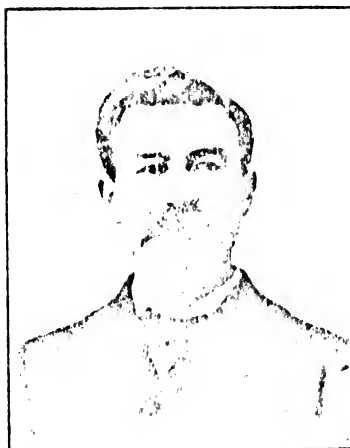
MAHONRI M. STEELE.

(See sketch, p. 543, and instead of the word "subpoenaed," in the 28th line of second column, read "so persecuted.")



RICHARD FRY.

(See sketch, p. 474.)



REUBEN G. MILLER.

(See sketch, p. 524.)



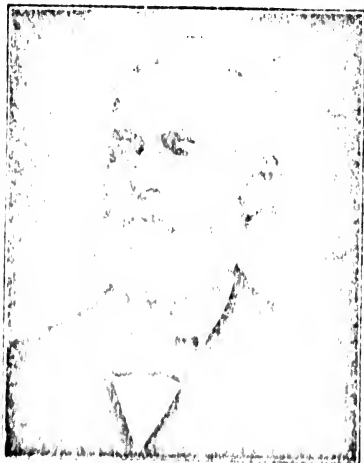
GEORGE C. NAEGLE.

(See sketch, p. 562.)



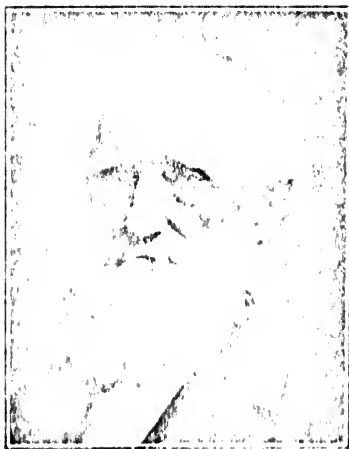
ANDREW KNUDSEN.

(See sketch, p. 492.)



THOMAS ATKIN, JUN.

(See sketch, p. 546.)



HOMER DUNCAN.

(See sketch, p. 622.)

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